The Good News According to

JOHN

KATA IΩΑΝΝΗΝ

Chapter 1
The Word Became Flesh Among Us

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

1In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2He was with God in the beginning.

John 1:3 πάντα δ’ 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 ζωή, καὶ ἦν ζωή ἃ ὑπὸ 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 σκοτίᾳ αὐτὸ ὑπὸ κατέλαβεν.

5And the light shines in the darkness, and the darkness has not mastered it.

John 1:6 Ἐγένετο ἀνθρώπου ἀπεσταλμένος παρὰ θεοῦ, ὁνόμα 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, ὡς 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 ἐκεῖνος 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 ἄλλητον, ὁ φωτιζεῖ πάντα ἀνθρώπου, 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 τά ἱδία ἦλθεν, καὶ οἱ ἱδίοι αὐτόν οὐ παρέλαβον.

11He came to that which was his own, and his own did not receive him.

John 1:12 δοῦν δὲ ἔλαβον αὐτόν, ἐδωκεν αὐτοῖς ἐξουσίαν τεκνα θεοῦ γενέσθαι, τοῖς πιστεύσοντιν εἰς τὸ ὄνομα 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 οὐκ ἔχοι αἰματῶν οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἄνδρός 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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15 The Greek verb is καταλαμβάνω - katalambánō. 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  Кαὶ ὁ λόγος αὕρε γένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, ἐξόρας καὶ ἀληθείας.

14And 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, Οὕτως ἦν ὁ ἐπόν, ὦ ὁ ὀπίσω μου ἐρχόμενος ἐμπροσθὲν μου γέγονεν, ὃτι πρῶτος μου ἦν.

15John 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 ἔλαβομεν, καὶ χάριν ἀντὶ χάριτος

16And out of his fullness we have all received, yes, grace upon grace.

John 1:17  ὃ τινες διά Μωϋσῆς ἐδόθη, ἢ χάρις καὶ ἢ ἀλήθεια διὰ Ἰησοῦ Ἰησοῦ ἐγένετο.

17For the law was given through Moses; grace and truth came through Jesus Christ.

John 1:18  θεὸν ὀδυσκέω ὑπωτοὶ ο ὁ μονόγενος ὦς, ὃ ὄν εἰς τὸν κόλπον τοῦ πατρὸς ἐξείνος ἐξήγησον.

18No one has ever seen God; but the Only Begotten Son, who is in the bosom of the...
Father, he has made him known.

_The Pharisees Question John_

John 1:19 And also he that was from his mother before him. John 1:20 And he confessed, and did not resist; but confessed, I am not the Anointed One.

Von Winter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335. Ev. 1, 10, 33: Cronus offers up his children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., reading best explains the origin of the others. The added words are not necessary.

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the unique, "unique" may be quite adequate for all its occurrences here (so M., RSV et al.; DMoody, JBL 72, '53, 213–19; FGgrant, ATR 36, '54, 284–87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning. In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M.-M.).
"Are you the Prophet?" And he answered, "No."

John 1:22  eğının oğundaki, Tıc ei; iına apokriyine dowmey toise pemsisoy emacis tı legeyni perı seyutoi;

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 έφη, ἔγω φωνῇ βοῶντος ἐν τῇ ἑρήμῳ, Εὐθύνασε τῇ ὄδον κυρίου, καθώς εἶπεν Ἡσαίας 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.'"

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἕκ τῶν Φαρισαίων.

24 And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τίς οὖν βαπτίζεις εἰ ὁ οὐκ εἶ ὁ Χριστός οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

25 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 Ἡσαίας λέγων, ἔγω βαπτίζω ἐν ὑδάτε· μέσος δὲ ὑμῶν ἐστηκεν ὁ ὅμεις 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 ὃς μου ἐρχόμενος, οὐκ εἰμί ἄξιος ἵνα λύσω αὐτόν τὸν ἰμάντα 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 Βηθαραβὰ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἡσαίας βαπτίζων.

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

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1:21 Deuteronomy 18:14-20
1:23 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 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 11:13-14, one of which is Elijah.

1:26 txt ᾧ ἐν ΑἘν Τῖ ᾶ ν Τῷ ἰ 461 12ον 8 Β Χ Λ 0 8 Χ 0 7 8 NA28 ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τ
Behold the Lamb of God

John 1:29 Ἡ ἑκάστου βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, "Ἣδε ὁ ἁμνός τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου.

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 οὕτως ἐστιν περὶ οὗ ἐγὼ εἶπον, ὅπως μου ἔρχεται ἀνήρ ὃς ἐμπροσθέν μοι γέγονεν, ὅτι πρῶτος μοι ἦν.

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 καὶ γὰρ οὗ δειν αὐτὸν, ἀλλὰ ἡ ἁλομερωθή τῷ Ἰσραήλ διὰ τοῦτο ἠλθον ἐγὼ ἐν τῷ ὑδατι βαπτίζων.

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 ἐμφάνισεν Ἰωάννης τὸν μωναχὸν καταβαίνον ὅπερ περιστεράν ἐξ οὐρανοῦ, καὶ ἐμπέθη ἐπ' αὐτὸν.

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 καὶ γὰρ οὗ δεῖ αὐτὸν, ἀλλ' ὁ πέμπως με βαπτίζην ἐν ὑδατι ἑκείνος μοι ἔπην, ἦτο ὅν ἐν ἑνὸς τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ' αὐτόν, οὕτως ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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 καὶ γὰρ ἀμφαί, καὶ μεμαρτύρηκα ὅτι οὗτος ἐστιν ὁ υἱὸς τοῦ θεοῦ.

And now I have seen, and now1 I have testified, that this is the Son of God."2

John and Andrew Have Found the Messiah

John 1:35 Τῇ ἐπαύριον πάλιν εἰσήκυκα τὸν Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦν περιστρέφεται λέγει, ἦτε ὁ ἁμνός τοῦ θεοῦ.

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

John 1:37 καὶ ἦκου αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντας καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

John 1:38 στάχηος δὲ ὁ Ἰησοῦς καὶ θεαομένος αὐτοῦ ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῶς, Ἡρῴδης ὁ λέγεται μεθερμηνευόμενον Διδάσκαλον, ποὺ μένεις;

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 John 1:34b 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 John 1:35a In the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
13 John 1:36 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.
John 1:39  λέγει αὐτῷς, Ἐρχεθε καὶ δῷσεθε. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη.

39 He 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  Ἡ Ἀνδρέας ὁ ἄδελφος Ἱησοῦν Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολούθησαν αὐτῷ.

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

John 1:41  εὑρίσκει ὦτος πρῶτον τὸν ἄδελφον τὸν Ἰδιον Σίμωνα καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσιάν ὁ ἐστιν μεθερμηνευόμενον Χριστὸς;

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

John 1:42  ἦγαγεν αὐτὸν πρὸς τὸν Ἱησοῦν. ἔμβλεψας αὐτῷ ὁ Ἱησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου σὺ κληθήσῃ Κηράς ὁ ἐρμηνεύεται Πέτρος.

42 He 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 ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἱησοῦς, Ἀκολούθει μοι.

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

John 1:44  ἡ δὲ τοῦ Φίλιππος ἀπὸ Βηθσαία, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45  εὑρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὡν ἔγραψαν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωάννου τὸν ἀπὸ Ναζαρέτ.

45 Philip 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 Ναζαρέτ δύναται τι ἁγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχοι καὶ διδάξει.

46 And 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, Ἰδε ἄλθησις Ἰσραηλίτης ἐν ψυχή τώρα αὐτοῦ.

47 When 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 Πσ 578 Π 106 ΝΒ* (Ἰωάννου) L\sup 33\textit{ita},b,f,ff\textit{gms,cop6*,bω}NA28 {/} Ἰωάννα Θ vgw,at \[ Ἰωάννα 1241 \] Ἰωάννα Α Βε Ε Φ Γ Η Κ Μ Ρ Σ Υ Χ Γ Α Π Ψ Ω Ο 047 0141 0211 0233 \] f3 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect itc\textit{d} Βε \[ \textit{gcl} (itaur \textit{gms,b} Bariona) syr,pH,pal cop1\textit{bms ARM eth geo slav Serap Epiph Chrys Cyrlem TR RP frater Andreae ite \] lac Φ 54 C D N P Q T V 063 070. According to BDF 553(2), Ἰωάννα is a shortening of Ἰωάννα(ν)ς, partly due to the influence of the Syriac word יונתן in both renderings of the Hebrew יְהוָה). (So also in Matt. 16:17.) This phenomenon of Ἰωάννα as a shortened substitute for Ἰωάννα(ν)ς is also found in Septuagint manuscripts. Ἰωάννα(ν)ς is also shortened to Ἰωάννα or Ἰωάννα 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 Jonath there.

15 **1245** 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 Π 56 Ν A B H L ΝΑ28 {/} Ναζαρέθ Π 578 Π 106 Κ Μ Υ Λ Π Ψ TR RP
John 1:48 δέλε γαίτι Ναζαναίλ, Πόθεν με γνώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι τοῦ φιλιπποῦ φωνήσας ὑπὸ τὴν συκῆν εἰδὼν σε. 49Ναθαναελ δια τοὺς σπουδείς τοῦ Θεοῦ, ὅτι ἐπὶ τὴν συκήν εἴδων σε. 50Jesus answered and said 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 ἔσω ὁ θεός του, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. 51Nathanael answered him, "Rabbi, you are the Son of God, you are the King of Israel."

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, "Οτι εἶπον σοι ὅτι εἰδὼν σε ὑπὸ κοπάτω τῆς συκῆς πιστεύεις; μείῳ τούτων ὃς δέν. 52Jesus 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, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτε τὸν σύραν ἀνετίχοτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν θάνον τοῦ ἀνθρώπου.

John 2:4 λέγει διὰ τί σάρωσας καὶ οἱ μαθηταὶ τοῦ Ἰησοῦ ἔκει. 5And when wine was lacking, Jesus’ mother says to him, "They have no wine."

John 2:5 λέγει διὰ τί σάρωσας καὶ οἱ μαθηταὶ τοῦ Ἰησοῦ ἔκει. 6And Jesus says to them, "Fill the jars with water." So they filled them to the brim.

John 2:6 ἦσαν δὲ ἐκεῖ κατά τὸν θάνατον τῶν Ἰουδαίων καὶ μετρήταις δύο ἢ τρεῖς. 7Jesus says to them, "Fill the jars with water." So they filled them to the brim.

John 2:7 λέγει αὐτῶι Ἰησοῦς, ἴδε σάρωσας τὰς ὑδραίας ὑδάτος καὶ ἐγέμυσαν αὐτάς ἐως ἄνω. 8And he tells them, "Now draw some out and take it to the master of the banquet." And they took some.

John 2:8 λέγει σάρωσας ὁ Ἰησοῦς, ἵνα ἴδῃς ἑαυτοῦ οἱ ἤντικες τὸ ὄνομα, φωνεῖ τὸν νομίμον ὁ ἀρχιτρίκλινος. 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 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσους σὺ τετηρήκας τὸν καλὸν οἶνον ἔως ἄρτι.

10And 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 Ἡ ποιήσαν ἄρχη τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπιστεύειν εἰς αὐτὸν οἱ μάθηται αὐτοῦ.

11This, 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 Μετὰ τούτου κατέβη εἰς Καραφαναύμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἔκει ἐμεῖναι αὐτοῦ ἐπολλὰς ἡμέρας.

12After 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 Καὶ ἤγγισεν ἡ τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροοόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ ἔβγεν ἐν τῷ ιερῷ τούς πωλοῦντας βῶς καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.

John 2:15 καὶ ποιήσας φραγγέλλων ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τού ιεροῦ, τά τε πρόβατα καὶ τοὺς βῶς καὶ τῶν κολυβιστῶν ἐξέχεσεν τὸ κέραμα καὶ τὰς τραπέζας ἀνέτρεψεν.

15And having made a whip out of ropes, he expelled all from the temple, both the sheep

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2:12a | της μητηρ αυτού και οι αδελφοι αυτου και οι μαθηται αυτου Ψ 66κ | A E F G H M N S U V X Y Γ Δ Θ Π Ψ Ω 047 063 0211 0233 | vg syr.h.lat cop sa b ερ ηρ Π* 041* 066 | Lect f(l), r, v, vg syr.h.pal cop sa b ερ geo slav Origen 14; Augustine TR RP (NA27 αδελφοι [αυτοι] {C}) // μητηρ αυτου και οι μαθηται αυτου και οι αδελφοι Κ 28 // μητηρ αυτου και οι μαθηται αυτου και οι αδελφοι αυτου Π 041* // μητηρ αυτου και οι αδελφοι και οι μαθηται αυτου Ψ 66κ Ψ 75 B Ψ 0162 1071 I G vg ms Origen 14 (Origen supP) Chrysostom // μητηρ αυτου και οι αδελφοι και οι μαθηται L 0141 // μητηρ αυτου και οι αδελφοι Ναι αυτου Κερματιστας μαθητας καθημενους.

2:12b | οι μητηρ αυτου και οι αδελφοι και οι μαθηται αυτου 579 Ιτ ιεροολυμα αυτου και οι μαθηται αυτου και οι αδελφοι αυτου 66κ Ψ 115 ID // κερματα αυτου 1241 // lac Ψ 65 C D P Q T 083.

2:15a | φραγγελλον Ν Α Ε Φ Γ Η Κ Μ Ρ ΢ Υ Υ Γ Δ Α Π Ψ 083 0233 0113 2 28 157 180 205 579 597 700 1006 1009 1071 1079 1295 1192 1230 1424 1253 1342 1344 1365 1424 1505 1546 1646 2148 2174 // Lect it ΙI syr.h. ερ ηρ Π* 047 066 | cop sa b ερ arm eth geo Origen Cyril 14; RP NA27 [B] // φραγγελλον Θ 063 0111 // φραγγελλον Ω 047 // ως φραγγελλον Ψ 66κ Ψ 75 G L N W Ψ 1141 0162 f 22 33 397 565 821 865 892 1010 1241 1293 1819 2129 // lac Ψ 65 C D Q T 083 syr.c, s. This is interesting to me in that the Apocalypse of John often has the word ος before nouns, but you 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 ος 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."

2:15b | τα κερματα Ψ 66κ Ν Α Ε Φ Γ Η Κ Μ Ρ ΢ Υ Υ Γ Δ Α Π Ψ 047 063 0211 0233 0113 syr Σ 271 // τα κερματα Ψ 66κ Ψ 75 B Λ Ψ 083 1622 33 579 pc it ΙI Ors // lac Ψ 65 C D Q T 083.
and the cattle, and he poured out the coins of the money changers and overturned the tables,

John 2:16 and τοις τᾶς περιστεράς πωλοῦσιν εἶπεν, Ἀρατε ταῦτα ἔντεθεν, μὴ ποιεῖτε τόν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

13 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 Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι ὁ ζῆλος τοῦ οἴκου σου καταράγεται με.

14 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 αὐτῶ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

15 The Jews 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 τοῦτον καὶ ἐν τρισίν ἡμέραις ἐγερῶ αὐτὸν.

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

John 2:20 εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ εἷς ἔτεινον οἰκοδομήθη ὁ ναὸς αὐτός, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερῶ 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 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

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

John 2:22 ὅτε οὖν ἤγερθη 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 ὄνομα αὐτοῦ, ὥστε κατεστρεφθεῖ τὰ σημεῖα αὐτοῦ ἐποίησεν.

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 ἐπίστευσεν αὐτὸν αὐτοῦ διὰ τὸ ἀυτὸν 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 ἔχειν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

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 ἦν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων 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, ὦ Ἰωάννη, οἰδαμέν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἀν ὑποτεύχῃ, ἐὰν 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 was with him.”

John 3:3 ἀπεκρίθη ὦ Ἰησοῦς καὶ ἐπένευ αὐτῷ, ὦ Ἰωάννη, ἄρχων τῶν Ἰουδαίων, ἄνθρωπον ἐκ τῆς πόλεως τῆς Χριστοῦ, ἃς ποιεῖται τὰ τοιούτα· ἐὰν μὴ ὁ θεὸς μετ’ αὐτοῦ, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἀλλ’ ὁ θεὸς μετ’ αὐτοῦ καί ὁ θεὸς μετ’ αὐτοῦ εἰς τὰ τοιούτα ἐστιν· ἐὰν μὴ ὁ θεὸς μετ’ αὐτοῦ ἀλλ’ ὁ θεὸς μετ’ αὐτοῦ ἐστιν, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν.

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 ὦ Νικόδημος, Πῶς δύναται ἀνθρώπος γεννηθῆναι γέρων ἃν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δέυτερον 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 ὦ Ἰησοῦς καὶ ἐπένευ αὐτῷ, ὦ Ἰωάννη, ἄρχων τῶν Ἰουδαίων, ἄνθρωπον ἐκ τῆς πόλεως τῆς Χριστοῦ, ἃς ποιεῖται τὰ τοιούτα· ἐὰν μὴ ὁ θεὸς μετ’ αὐτοῦ, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἀλλ’ ὁ θεὸς μετ’ αὐτοῦ ἐστιν, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν.

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 γεγονός ἐκ τῆς σαρκός σάρξ ἐστιν, καὶ τὸ γεγονός ἐκ τοῦ πνεύματος πνεῦμα ἐστιν.  

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

John 3:7 μὴ θαυμάσῃς ὅτι ἐπένευ σοι, διὸ ὅτι γεννηθῆναι ἀνωθεν.

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

John 3:8 τὸ πνεῦμα ὅπου θέλει πνεύματι, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ ὁ οὐκ ἀκούεις ἐρχεται καὶ πρὸς υπάρξῃ ὅπως ἐστίν πάς ὁ γεγονός ἑκ 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 γενέσθαι;

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

John 3:10 ἀπεκρίθη ὦ Ἰησοῦς καὶ ἐπένευ αὐτῷ, ὦ ἴησος ὡς τοῦ τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

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

31 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἀνθρώπος 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."

32 The Greek is in the plural.

38 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?⁵³

John 3:11 ἅμην ἅμην λέγω σοί ὅτα δὲ οἴδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν ματρύρην ἡμῶν οὐ λαμβάνετε.

¹⁵Truly, 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 εἶ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπον ὑμῖν τὰ ἐπορφάνια πιστεύετε;

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 ὁδεῖς ἀναβῆκεν εἰς τὸν οὐρανὸν εἰ μὴ ὃ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἄνθρωποῦ.

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

John 3:14 καὶ καθὼς Μωϋσῆς ὄψασεν τὸν ὄριν ἐν τῇ ἐρήμῳ, οὕτως ὄψωθεν δεὶ τὸν υἱὸν τοῦ ἄνθρωποῦ,

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 πάς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

⁶⁰so that everyone who believes in him may have eternal life.

John 3:16 Οὕτως γὰρ ἦγαπησέν ὁ Θεός τὸν κόσμον, ὡστε τὸν υἱὸν⁵⁵ τὸν μονογενῆ ἐδωκεν, ἵνα πάς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπέληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον.

¹⁶For 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 οὐ γὰρ ἀπέστειλεν ὁ Θεός τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα ὁμὴν ὁ κόσμος δι’ αὐτοῦ.

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 ὁ υἱὸς τοῦ κόσμου ἢδε κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ἄνω κοσμόν.⁶⁶

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.

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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 25:9-11; 35:10


³⁶ 3:16 omit ὃ ὄν ἐν τῷ οὐρανῷ as an interpretive gloss, resulting in a lack of discernible motive which would have prompted copyists to add the words ὃ ὄν ἐν τῷ οὐρανῷ, arguing in a most difficult saying (the statement in 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ὃ υἱός τοῦ ἄνθρωποῦ ὃ ὄν ἐν τῷ οὐρανῷ, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ὃ ὄν ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development.
John 3:19  αὕτη δὲ ἦστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

19. And 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  νῦν γὰρ ὁ φαύλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχθη τὰ ἔργα αὐτοῦ.

20. For 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  ὃ δὲ πιστεύω τὴν ἄλλην ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῷ τὰ ἔργα ὅτι ἐν θεῷ ἦστιν εἰργασμένα.

21. But 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 μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.

22. After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with them, and baptizing.

John 3:23  ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγὺς τοῦ Σαλείμ, ὃς ὑδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβάπτιζοντο.

23. Now 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  ὁ δὲ Ἰωάννης ἐπὶ τὴν φυλακὴν ὁ Ἰωάννης.

24. For John was still not yet thrown into prison.

John 3:25  ἔγενεν δὲ ὁ ζήτησις ἐξ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου πρὸς καθαρισμόν.

25. Then 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, Ἦλαβε, ὦ μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὁ δὲ συμπαραβάλλει ταῦτα, ἢ ἔστω συμμετέχω με καὶ πάντες ἐρχονται πρὸς αὐτόν.

26. 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 ἐαν μὴ ἣ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

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32:1 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

32:25a 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.

32:25b 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.
Chapter 4

The Samaritan Woman at the Well

John 4:1  ‘Ως οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν 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,
John 4:2 – καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ᾽ οἱ μαθηταὶ αὐτοῦ –

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

John 4:3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3he left Judea and went back into Galilee.

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

4But he had to pass through Samaria.42

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακὼβ ἵστατ ὁ υἱὸς 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 ἤν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ο ὁ ὃ Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοποιίας ἐκαθέζετο οὖτως ἐπὶ τῇ πηγῇ ὑπὸ ἡν ὡς ἐκτῆ.

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 ἀντλήσει ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθειαν εἰς τὴν πόλιν, ἵνα τροφᾶς ἀγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρητίς. Πῶς οὗ Ἰουδαίος ὃν παρ ἐμοί πεῖν αἴτεις γυναικὸς Σαμαρητίδος οὕτως; οὐ γὰρ συγχρονίζεται Ἰουδαῖοι Σαμαρητῖσι.

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 ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν, σοὶ ἂν ἤθελας αὐτὸν καὶ ἐδοκείς ἃν οὐδὸ 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, οὐτε ἄντλησι ἐχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἐχεις τὸ ὕδωρ τὸ 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 μὴ σοὶ μεῖζον τοῦ πατρὸς ἡμῶν Ἰακώβ, δὸς ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτός εἶ αὐτοῦ ἐπεν καὶ οἱ οὐι αὐτοῦ καὶ τὰ θρέματα 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 ὁ πίνων ἐκ τοῦ ὄδατος τοῦτού διψάει πάλιν;

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

John 4:14 δς ἰ ἐν πίῃ ἐκ τοῦ ὄδατος οὐ ἐγὼ δόσω αὐτῷ, οὐ μὴ διψάει εἰς τὸν αἰώνα, ἀλλὰ τὸ ὕδωρ δωσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

14but whoever drinks of 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 αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῇ μηδε διέρχωμαι ἐνθάδε ἀντλέην.

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."

42 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 φωνήσας τὸν ἄνδρα σου καὶ ἐλθῇ ἐνθάδε.

16He says to her, "Go call your husband and come back here."

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι Ἄνδρα σὺν ἔχω.

17The 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 ἤσχη, καὶ νῦν ὑν ἔχεις οὐκ ἐστιν σοι ἀνήρ· τοῦτο ἀληθὲς εἶδης.

18For 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 ὅτι προφήτης εἶ οὖ.

19The 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 ὧπο προσκυνεῖν δεῖ.

20Our 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, γινεται ὃ ἔρχεται ὁ πατὴρ τούτου προσκυνήσετε τῷ πατρί.

21Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

John 4:22 ὑμεῖς προσκυνεῖτε δ ὅου ὦδατε· ὑμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν ἱουδαίων ἐστίν.

22You Samaritans worship what we do not know. We worship what we know, for salvation is of the Jews.

John 4:23 ἀλλὰ ἔρχεται ὁ πατὴρ καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνήσουσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ἥξει τοῖς προσκυνοῦντας αὐτὸν.

23Nevertheless, 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 θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

24God is spirit, and those worshiping him, must worship in spirit and in truth."

John 4:25 λέγει αὐτῷ ἡ γυνὴ, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγέλει ἡμῖν ἀπαντα.

25The 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, Ἐγὼ εἰμί, ὁ λαλῶν σοι.

26Jesus 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 ἐπὶ τοῦτο ἦλθαν οἱ μαθηταί αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἔλαλεν οὐδεὶς μέντοι εἶπεν, Τί ἤτε, Τί λαλεῖς μετ’ αὐτῆς;

27And 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 ὑδάινα αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις.

28Then, the woman left her water jar, and went away into the city. And she says to the people,

John 4:29 Δεῦτε ἰδεῖτε ἀνθρώπων ὃς εἶπεν μοι πάντα ὡσ ἐποίησα· μητί οὔτός ἐστιν ὁ Χριστός.

29"Come, see a man who told me everything I ever did. Could he be the Messiah?"

4:21 In the Greek, "you" is in the plural.
John 4:30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἠρχοντο πρὸς αὐτόν.

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

John 4:31 Ἔν τῷ μεταξὺ ἡρῴων αὐτῶν οἱ μαθηταὶ λέγοντες, Ὁ Ῥαββί, φάγε.

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

John 4:32 ὅ δὲ ἐπέν ἄν τοῖς Ἔγω βρῶσιν ἐχὼ φαγεῖν Ἰν ὑμεῖς οὐκ οἴδατε.

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

John 4:33 ἐλέγον οὖν οἱ μαθηταὶ πρὸς ἅλλους, Μὴ τις ἤγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 ἠλέγει αὐτοῖς ὁ Ισσοῦς, Ἐμὸν βρωμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

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

John 4:35 οὔχ ὑμεῖς λέγετε ὅτι ἔτει τετράμηνός ἐστιν καὶ ὁ θερισμός ἥρκεται; ἵνα λέγω ὑμῖν, ἐπάρσατε τοὺς ὄρθιους ὑμᾶς καὶ ἑβάσσασθε τὰς χώρας ὅτι λευκά εἰσίν πρὸς θερισμόν ἡδί.

35 Do 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 θεριζόν μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοίως χαίρῃ καὶ ὁ θερίζων.

36 The 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 ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστιν ὁ σπείρων καὶ ἄλλος ὁ θεριζόν.

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

John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν δ ὑμῖν ὑμεῖς κεκοπίακατε ἄλλοι κεκοπίακασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

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

44 John 4:34 Ἐμὸν βρωμά ἐστιν ἵνα ποιήσω - emôn brōma estin hína poiēsō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly understood, see BDF §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3- ἐμοὶ δὲ εἰς ἐλάχιστον ἐστίν ἵνα ὑμοὶ ὑμών ἀνακρίβη ὥς ὑπὸ ἀνθρώπινης ἡμέρας ἀλλ' ὅδε ἐμαυτοῦ ἀνακρίνω - "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 ἐμοὶ in the text above and John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, S 285(1), says ἐμοὶ is used as a reflexive for ἐμαυτοῦ - emautō. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμοὶ 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..."

44 435a 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. 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.

44 435b txt ἔτει Ψ 98 Ν Α Β Χ Κ Μ Ν Υ Ω UPGR Γ Δ Θ Λ Ψ 803 f1 2 33 124 157 565 799 700 1071 1424 syrt*L,p,h,pal cop*as,b,arm Origen* TR HF RP NA27 { ὃ / omit Ψ 97 D (K* to Instead) L S P Ω 047 086 f13 28 118 1241 1844* it4 syrt* Origen* Λ lac 66 F P X 346.

44 435c The word ἡδί at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. 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,..."

44 436 txt omit Ψ 96 Ψ 97 B C L N U W 803 f1 33 565 579 892 1071 1241 1844 12211 it4* SBL NA28 { ὃ / κατ Π Α Δ Γ Κ Μ Σ Γ Δ Θ Λ Ω 047 0211 f13 2 28 157 579 700 1424 Μ lat syrr* h Ir-lat TR RP lac Ψ 66 F P T 346
The Woman’s Talk Bears Fruit

John 4:49  ἔκ δὲ τῆς πόλεως ἔκεινης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναίκος μαρτυρούσης ὧν ἠπέν ἐμοί πάντα δόσα ἐποίησα.

39 And many of the Samaritans from that town had believed in him because of the woman’s word testifying, “He told me everything I ever did.”

John 4:50  ὡς σὺν ἠλθόν πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μείναι παρ’ αὐτοῖς καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.

40 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,

41 And, because of his word, many more believed.

The Official’s Son Stays Alive

John 4:43  Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

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

John 4:44  αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν ἐν τῇ ἁγίᾳ πατρίδι τιμήν οὐκ ἔχει.

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

John 4:45  ὥστε οὖν ἠλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες δόσα ἐποίησαν ἐν ἑορτολογίῳ εἰς τὴν ἐορτήν, καὶ αὐτοὶ γὰρ ἠλθον εἰς τὴν ἐορτὴν.

44 When then he arrived in Galilee, the Galileans welcomed him— having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival.

John 4:46  ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὡς καὶ σηκὼν τὸ ὅδωρ σῶν. ἔλεγεν δὲ εἰς τὸν πατέρα τοῦ οὗ οὗς ἡθένει ἐν Καφαρναοῦμι·

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

John 4:47  οὗτος ἀκούσας ὥστε Ἰησοῦς ἤκη ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα Ἰησοῦς ἐκαθημένης καὶ ἱσάσθη αὐτοῦ τὸν οἶκον, ἠμέλλεν γὰρ ἀποθηκεύεσθαι.

46 When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked that he would come and heal his son, for he was about to die.

John 4:48  ἐπένευν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἤσθη, οὐ μὴ πιστεύῃτε.

47 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 ἀποθανεῖ τὸ παιδίόν μου.

48 The royal official says to him, "Sir, come down before my child dies."

John 4:50  λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύον τῷ υἱῷ σου ἐμαρτυρεῖν. ἐπίστευσαν αὐτῷ ἐν τῷ λόγῳ τοῦ ἄνθρωπος τοῦ υἱοῦ σου ἠπέστηκεν.

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

John 4:51  ἦδη δὲ αὐτοῦ καταβάινοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζήτει.

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

49 4:47 txt omit Ψ6 Ψ75 K B C D L Tüm 083 086 33 69 892 1071 1241 it NA28 {l} || αὐτὸν Α Κ Μ Ν U Y Γ Δ Θ Ψ Ω 0211 13.1 2 28 157 565 579 700 1424 It lat TR RP {l} mit καὶ ηπάτω αὐτῶν G 047 (h.t.) || lac Ψ65 P. Note that Ψ75 omits πρὸς αὐτὸν, another case of h.t. from αὐτῶν to αὐτὼν.
Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1  Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰεροσόλυμα.

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

John 5:2  ἐστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγμένη ἑβραϊστὶ Βηθζαθά, πέντε στοιχεῖα ἑξούσια.

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

52:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

52:2b 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 recognizable 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 who may 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 εν ταυταις κατεκειμεν πληθος των ασθενουτων, τυφλων, χωλων, ξηρων.
[[ἐκδημουμένων την τοῦ ὅδατος κίνησιν.]]

3 In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. [[waiting for the movement of the water.]]

[[John 5:4 ἀγγελος γὰρ κυριου κατὰ καιρον ἐλουετο ἐν τῇ κολυμβῆσα καὶ ἐτάρασε τὸ ὅδωρ, ὥν πρῶτος ἐμβὰ μετὰ τὴν ταραχὴν τοῦ ὅδατος υγίης ἐγίνετο ὀiw βήστοι κατείχετο νοσηματί ||
[[4 For an angel of the Lord to 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.]]

"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, נְעֵיָּן גָּאַש - "Beyt Eysyada," 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 3 de Qumrân (3Q15). Expertise - Restauration - Epigraphie I, par D. Brizeumeure 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 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 between 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 cisterns" at Bethziath. Bethsaida is suspect as an assimilation of the name of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

**5:3** txt [A] omit v. 3b ὢν 56 ὢν Ν A* B C* L T 0141 151 821 it² syr° corp,philo,p,ach² arm geo Amphiloichius NA27 {A} || add v. 3b A* C* E F G K L M U V (Wsupp) x-comm Γ Δ Θ Ψ 063 078 0233 f² 131 2 28 (33 -κινων) (180 ἀπεκδημούμενων) 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2907 Byz Lect it²,cf² vg, syr,philo,p,corpop² arm ethpp geo slav Chrysostom Cyril*[em] TR HF RP || parallelitikai ἐκδημομένων τῆν τοῦ ὅδατος κίνησιν D μα.aur,δ,δ,δ,δ,δ vgsms (ethθι) || add ἐκδημομένων τῆν τοῦ ὅδατος 33 || add v. 3b w/asterisk S Δ Ω 047 65 || lacuna ὢν 56 P 346 788 syr°. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδήμευσαι and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this [link](#), and choose “save as.”

**5:4a** txt κυψίου A K L Y Δ Π f¹ (1214) it vg* TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

**5:4b** txt ἐλευθερωτὰ A (K) Π 0211 (579) 1241 it¹ vgsms

**5:4c** txt [A] omit v. 4 ὢν 56 ὢν Ν B C* D T W suppr 0141 33 151 821 2718 it² 1311 1311 1311 vg* corp,philo,p,ach² arm geo Amphiloichius NA27 {A} || add v. 4 with major variations A* C* E F G H K L M U V x-comm Γ Φ Ψ 063 078 0211 0233 f² 131 2 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2907 it²,cf² vg, syr,philo,p,corpop² eth slav Didymus,ch Chrysostom Cyril*[em], Tertullian Hilary Ambrose TR HF RP || add v. 4 w/asterisks or obelis S Δ Ω 047 65 461 1079 2174 syr°. Some manuscripts replaced the clearly absurd "bathing" (A K Π 0211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατα καιρον, ἐμβαίνω, ἐκδήμευσαι, ἐκδήμησαι, κατέχομαι, κίνησις.
And one man was there who had had a disability thirty-eight years.

John 5:6: τοῦτον ἰδὼν ὁ Ἰησοῦς κατακαίμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις υγίης γενέσθαι?

When 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, "Κύριε," ἀνθρώπων οὐκ ἔχω ἤνα ὅταν ταραχθῇ τὸ ὄνεον ἐκεῖνον με εἰς τὴν κολυμβήθηραν ἐν ὦ δὲ ἐρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

The 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, Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:9: καὶ εὐθείας ἐγένετο υγίης ὁ ἄνθρωπος, καὶ ήρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει. Ἕν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

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

John 5:10: ἔλεγον οὖν οἱ ὀικοδόται τῷ τεθεραπευμένῳ, Ἀββατόν ἔστιν, καὶ οὐκ ἔξεστιν σοι ἄραι τὸν κράβαττόν σου.

The 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 υγίη ἐκείνος μοι εἶπεν, Ἀρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12: ἠρώτησαν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἰσόριν σοι Ἀρον καὶ περιπάτει;

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

John 5:13: ὁ δὲ ἰαθεὶς οὐκ ἤδη τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξέσευσεν ὁ διὸς ὄντος ἐν τῷ τόπῳ.

But the man who was healed was not known who it was, for Jesus had already slipped away, a crowd being in the place.

John 5:14: μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἵππῳ καὶ εἴπεν αὐτῷ, ἢδη υγίης γέγονας μηκέτι ἀμαρτάνει, ἴνα μή χείρον σοι τί γένηται.

After these things Jesus finds him at the temple and said to him, "Behold, you are well. Do not sin any longer, or something worse might happen to you."
John 5:15 ἀπήλθεν ὁ ἀνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποίησας αὐτὸν ὑγίη.

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

John 5:16 καὶ διὰ τοῦτο έδίωκον οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ έξήτου ἀυτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίηει ἐν σαββάτῳ.

16And 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 ἐως ἁρτί ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 ὅταν τοῦτο ὦν μᾶλλον έξήτου ἀυτὸν οἱ Ἰουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἐλευθέρων τῷ σαββάτῳ ἀλλὰ καὶ πατέρα ἤδην ἔλεγεν τὸν θεόν, ἵσον αὐτοῦν ποιῶν τῷ θεῷ.

18For 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 ἔλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀρ’ ἐαυτοῦ οὐδέν ἕκαστο καὶ τὰ τούτων δείξει ἑαυτῷ ἕργα, ἵνα ὑμεῖς θαυμάζητε.

19Therefore 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 that One does, these things also the Son does likewise.

John 5:20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείχνουσιν αὐτῷ ἡ αὐτοῦ ποιεῖ, καὶ μείζονα τούτων δεῖξει αὐτῷ ἕργα, ἵνα ὑμεῖς θαυμάζητε.

20For 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 οὕσερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ἐζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὐς θέλει ἐζωοποιεῖ.

21For 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 οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δέδωκεν τῷ υἱῷ.

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

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

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

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

Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice, and to him also partook of the same, that through death he might render powerless him who had the power of death, even death of the soul.

If I testify about myself, my testimony is not valid.
John 5:32 άλλος έστιν ο μαρτυρών περί έμου, καί οίδα άτι άληθής έστιν ή μαρτυρία ήν μαρτυρεί περί έμου.

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

John 5:33 ύμεις ἀπεστάλκατε πρὸς Ἰωάννην, καί μεμαρτύρηκεν τῇ άληθείᾳ:

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

John 5:34 ἐγὼ δὲ οὐ παρά άνθρωπον τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ύμεις σωθήτε.

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 ήν ο λύχνος ο καίσαμεν καί φαίνων, ύμεις δὲ ήθελήσατε ἀγαλλιάθηναι πρὸς ώραν ἐν τῷ φωτί 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 ἔγραψα τὴν μαρτυρίαν μείζω τοῦ Ἰωάννην· τὰ γὰρ ἔργα τοῦ πατήρ ένα τελειώσονται, αὕτα τὰ ἔργα τοῦ ποιῶν, μαρτυρεῖν περί ἐμοῦ ὅτι ο πατήρ με ἀπεστάλκεθαν·

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 ο πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περί ἐμοῦ. οὑτε φωνὴν αὐτοῦ πώποτε ἀκροάσατε οὑτε εἶδος αὐτοῦ ἑωράκατε,

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 ύμιν μένοντα, ὅτι οὐ ἀπέστειλεν ἐκεῖνος τοῦτο 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 γραφὰς, ὅτι ύμεις δοκεῖτε ἐν αὐταῖς ζωήν αἰώνιον ἔχειν καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περί 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 με ἵνα ζωὴν ἔχητε.

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

John 5:41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

41“I do not accept praise from human beings;

John 5:42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

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

John 5:43 ἐγὼ ἔλημιθα ἐν τῷ ὄνοματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετέ με· εάν ἀλλὸς ἔλθῃ ἐν τῷ ὄνοματι τῷ ίδιῳ, ἐκεῖνον λήψεσθε.

43I 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 5:44 πῶς δύνασθε ύμεῖς πιστεύειν, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητείτε;

44How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ύμῶν πρὸς τὸν πατέρα· ἐστίν ο κατηγορῶν ύμῶν Μωϋσῆς, εἰς ὃν ύμεῖς ἠλπίκατε.

45“But 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 Μωϋσῆς, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

46For if you were believing Moses, you would be believing me, for he wrote about me.
Chapter 6
Jesus Feeds the Five Thousand

John 6:1  Ἐπεξερχόμενος δὲ ὁ Ἰησοῦς πέραν τῆς βαλανίας τῆς Γαλιλαίας τῆς Τιβεριαδός.

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

John 6:2  Ἡ χακάτα τοῦ ἀνθρώπου, ὡς καὶ ἐκεί ἐκάθεν ἐν ἑαυτῷ τῶν ἀνθρώπων.

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

John 6:3  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

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

John 6:4  καὶ ὁ Ἰησοῦς ἐδιδότων τοὺς ἰδιακοσίων δηναρίων ἄρτοις οὐκ ἂν ἄρκεσαν αὐτοῖς ἡ ἐκάθεν ἀνθρώπων.

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

John 6:6  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

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 6:7  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

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

John 6:8  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

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

John 6:9  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

8One of his disciples, Andrew, the brother of Simon Peter, said to him, "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  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

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 6:11  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

10Jesus said, "Get the people to recline." Now there was plenty of green grass in the place.

John 6:12  ἦν δὲ ἐγγύς τοῦ πάγου, ἡ ἁπάντη τῶν ἱερατῶν.

11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining.

"But since you are not believing his writings, how will you believe my statements?"
and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ τί απόληται.

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 ἑκάτερων τῶν πεντέκοπτῶν τῶν κριθῶν ἀπὸ ἐπερίσσευσαν τοῖς βεβρωκόσισι.

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 ἰδόντες ὅ ἐποίησαν σημεῖαν ἠλέγον ὅτι Οὗτος ἐστίν ἄλλης ὃς 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."74

John 6:15 Ἡσυχικὸς οὖν γνώς ὅτι ἠμελλόθην ἐρχεσθαι καὶ ἠρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχόρησαν πάλιν εἰς τὸ ὅρος αὐτῶν 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 Ὅς δὲ ὄψιν ἔγενετο 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 ἤργον πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκότια ἢ ἄγεγόνει καὶ ὠπώ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

17and got 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 τῇ θάλασσα ἀνέμου μεγάλου πνέουσιν διεγέρθη.

18and as a great wind was blowing, the lake was becoming very rough. John 6:19 ἐληλάκτεσιν οὖν ὡς σταῖδος εἰκοσιπέντε ἢ τριάκοντα θεώρον τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγώς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, after having rowed 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 ὅ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μὴ φοβέσθε.

20But he says to them, "It is I. Don't be afraid."

John 6:21 θελόν πον ἄριβην αὐτῶν εἰς τὸ πλοῖον, καὶ εὐθέως ἔγενετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἤν ὑπήγον.

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

73 6:13 κόφινος - κόφινος, 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 σπύρος - spurs. A κόφινος was used for many things, including carrying manure, while a spur was a smaller basket used for carrying edibles.

74 6:14 Deuteronomy 18:14-20

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76 6:16 Deuteronomy 18:14-20

77 6:19 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
"I Am the Bread Come Down out of Heaven"

John 6:22 Then the crowd 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 Other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.

John 6:24 Because you were looking for me, not for food that perishes, but for food that abides, resulting in eternal life.

John 6:25 When 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 6:26 They therefore said to him, "What should we do in order to be working the works of God?"

John 6:29 Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'"
John 6:32 Εἴπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατὴρ μου δίδασκιν 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 ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδοι τῷ κόσμῳ.

3For the bread of God, is the one coming down out of heaven and giving life to the world."

John 6:34 Εἶπον οὖν πρὸς αὐτούς, Κύριε, πάντοτε δὸς ἢμῖν τὸν ἄρτον τούτον.

34They said therefore to him, "Sir, give us that bread evermore."

John 6:35 Εἴπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς; ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πόστε.

35Jesus 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’ ἐπίων ὑμῖν ὅτι καὶ ἐσφάγκατε με καὶ οὐ πιστεύετε.

36But as I told you, you have seen me and still you are not believing.

John 6:37 Πάν ὁ δίδασκιν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἑξώ,

37All 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 καταβήκατα ἀπὸ τοῦ οὐρανοῦ οὐχ Ἰνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ περιψαντός 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 περιψαντός με, ἵνα πάν ὁ δεδωκέν μοι μὴ ἀπολέοσ ἐξ αὐτοῦ ἀλλὰ ἀναστήσοι 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 πᾶς ὁ θεωρῶν τὸν οἶχον καὶ πιστεύων εἰς αὐτόν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

John 6:41 For 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-το-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 6:45 Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:46 "And they were saying, 'Isn't this the Jesus son of Joseph whose father and mother we know? How can this man give us his flesh to eat?' And so did the early translations, Latin, Syriac, Coptic, translations based on here. The text without the possessive pronoun αὐτοῦ is almost certainly original. Note that every and all given in verse 29.

45It is written in the Prophets: 'And they shall all be taught by God.' Everyone who has heard and learned from the Father, comes to me. John 6:46 σας παρὰ πατρός καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

46Not that anyone has seen or known the Father except the one who is from God; he has seen the Father.

No one can come to me unless the Father sent me. I would raise him up at the last day.

John 6:45 ἡ ἐν πνεύματι "εἰρενέων τοὺς προφήτας, Καὶ ἔστων πάντες διδακτοὶ θεοῦ· πάσας ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

46Truly, truly I say to you, the person who does believe in me has eternal life. John 6:48 ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

47I am the bread of life.

Your forfathers ate the manna in the desert, and they died.

48But this is bread coming down out of heaven that one may eat of it and would not die.

John 6:61 ἐγὼ εἰμί ὁ ἄρτος ἐν τοῖς ὑπάρχουσιν ἐν καταβαίστη ἡμᾶς καὶ ἄποθανον·

51Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"

45 Isaiah 54:13

46 John 6:18 Jesus is referring back to verse 29, where he says "This is the work of God, that you believe in that one whom he has sent." There is a Greek textual difference here, in that later manuscripts added the words "in me" to verse 47. That is understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

46 John 6:62 The text without the possessive pronoun αὐτοῦ is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit αὐτοῦ, still render this in English "his flesh." “How can this man give us his flesh to eat?” And so did the early translations, Latin, Syriac, Coptic,
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε 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 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ ἄ λίμα ἔχει ἑωθῆν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ τῆς ἐσχάτης 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 ἅληθες ἐστιν ἔρως, καὶ τὸ αἷμα μου ἅληθες ἐστιν πόσις.

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

John 6:56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ ἄ λίμα ἐν ἑμοὶ μένει κἀγὼ ἐν αὐτῷ.

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

John 6:57 καθὼς ἀπέστειλαν με ὁ ζῶν πατήρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζητεῖ 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 οὕτως ἐστὶν ὁ ἁρτὸς ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τούτοις τὸν ἁρτὸν 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 Τοῦτα εἶπεν ἐν συναγωγῇ διδάσκοντες ἐν Καφαρναούμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς ἐστιν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν;

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

John 6:61 εἰ δέ οὕτως ἐστιν ἐν ἑαυτῷ ὃ τι γογγύζουσιν περί τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδάλιζε;

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

John 6:62 εάν οὖν θεωρήσετε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἴν τὸ πρότερον;

62Then what if you were seeing the Son of Man ascend to where he was before?89

Armenian, Georgian, render the definite article as a possessive. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

89 John 6:55α: He is the real or true bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)

88 John 6:55β: txt aληθῆς...αληθῆς Ψ66 Ψ70 Ψ71 Ψ72 B C K L T W P Ψ 0211 Ψ 157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1456 1474 1488 i 1492 a 1513 cop arm geo Cl Or SBL NA 28 /|| αληθῆς...αληθῆς Ψ66 E G H M S U V Y Δ Α Λ Ω 047 0520 2 28 700 1216 1242 1464 1464 1488 ita,aub,b,c,d,e,f,e',r v TR RP || αληθῆς...αληθῆς Ψ72 f3 || omit...αληθῆς Ψ* || αληθῆς...omit καὶ τὸ ἀ σμα μου αληθῆς ἐστίν ποιος D || omit all text between αληθῆς in v. 54 up to & including the αληθῆς in v. 56 ms 33 (h.L.) || lac Α Φ Ν Ρ Χ 063 070 0233 346

86 John 6:62: According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompletion. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh? Or would they be less shocked watching him ascend to his former state of convincing majesty.
John 6:63  τὸ πνεῦμα ἐστὶν τὸ ζωοποιοῦν, ἕτερα ῥητα ὁ ψυχεῖν οὐδὲν· τὰ ρήματα αὰ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἐστίν καὶ ζωὴ ἐστιν.

64 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 ἀλλ’ εἶδον ἐὰς ὡμών τινες οἱ οὗ πιστεύοντες. ήδει γὰρ ἐὰς ἀρχὴς ὁ Ἰησοῦς τίνες εἶδον οἱ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδόσων αὐτὸν.

65 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 ἐρήμω ὡμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰς μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

66 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 ἔκ τοῦτο παλλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὅπισώ καὶ οὐκέτι μετ’ αὐτοῦ περιετάτων.

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

John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ οὓς θέλετε ὑπάγειν;

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

John 6:68 ἀπεκρίθη αὐτῷ Ζήρων Πέτρος, Κύριε, πρὸς τίνα ἀπελευθερώθη; ρήματα ζωῆς αἰώνιον ἔχεις.

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

John 6:69 καὶ ἡμείς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἁγιος τοῦ θεοῦ.

70 And we have believed and have come to know that you are the Holy One of God." 65 John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Ὑμῖν ἐγὼ ὡμᾶς τοὺς δώδεκα ἐξελεξέμεθα, καὶ εἰς ὡμῶν εἰς διάβολος ἐστίν;

71 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 Ἰουδαν Ζήμωνος Ἰσαρίστου· οὗτος γὰρ ἐμῆλεν παραδίδοναι αὐτὸν, εἰς ἐκ τῶν δώδεκα.

72 He was speaking of Judas, son of Simon of Kiriath; for he, one of the Twelve, was going to betray him.
Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιπάτησε ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὥστε εξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναν.

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  ἤν δὲ ἔγγος ἡ ἐορτή τῶν Ἰουδαίων ἢ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3  ἐπί τοῖς Οὐ ρὸς αὐτὸν οἱ ἄδελφοι αὐτοῦ, Μετάβησαν ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ ὁ μαθητὴς σου θεωρήσουσιν τὰ ἔργα αὐτῶν·

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  οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτός ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον 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  οὐδεὶς γὰρ οἱ ἄδελφοι αὐτοῦ ἐπίστευεν εἰς αὐτὸν.

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καιρὸς ὁ ἐμὸς οὐπό πάρεστι, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.

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 δόναται ὁ κόσμος μισεῖν ὑμᾶς, ἡμεῖς δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ ποιήσατο ἐστίν.

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

John 7:8  ὑμεῖς ἄναβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὕτως πεπλήρωται.

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 7:28 txt (B) οὖκ (not) Ν K K Π 1071 1079 1241 1242 1456 1672 1673 813 850 1223 ita.aur.h.c.e.f.vg syr-c arm eth geo slav diatessaron porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 [C] οὐχω (not) (n-tot) 2 B E F G H L N S T U V W X Γ Α Θ Ψ Ω 047 070 0105 0141 0211 0250 0254 2 28 69 124 157 180 205 597 788 892 1006 1010 1195 1216 1230 1243 1252 1342 1344 1365 1424 1450 1646 2148 Ῥ Lect ita vgmss syr-h.gr pal copis syr-pale.ach Ψ vatican TR δ Χ FR KP omit 33 565 579 (homoioteleuton τὴν ἐορτήν...τὴν ἐορτὴν) lac p2 p5 p9 p22 p23 p36 p39 p43 p46 p48 p52 p55 p59 p60 p63 p76 p80 p90 p93 p95 p106 p107 p108 p109 p119 p120 p121 p122 A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the tradition of the text (7:8, 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 οὐχω 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 created it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
John 7:9  ταῦτα δὲ εἶπὼν, αὐτῶς ἤμεινεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 ὡς δὲ ἀνέβησαν οἱ ἄδελφοι αὐτοῦ εἰς τὴν ἑορτήν, 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. 96

John 7:11 οἱ οὖν Ἰουδαῖοι ἔξητον αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἔστιν ἐκεῖνος;

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

John 7:12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τῷ ὁχλῳ· οἱ μὲν ἔλεγον ὅτι ἀγαθός ἔστιν, ἄλλοι ἔλεγον, ὦ, ἄλλα πλανά τὸν ὁχλόν.

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 μέντοι παρρησίᾳ ἔλαλε 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 ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.

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

John 7:15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράφματα οἴδεν μὴ μεμαθηκὼς;

15The Jews then were marveling, saying, "How does this man know letters, not having received instruction?" 96

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἄλλα τοῦ πέμψαντος με.

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

John 7:17 ἐὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγώ ἀπ' ἐμαυτοῦ 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 ἀψτὸ ζητῶν τῆς δόξης τῆς ἀνθρώπου οὐκ ἔστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

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.

96 7:10 txt ἐν κρυπτῷ Ν Δ 205 1424 ἰταβ.δ.ε.σ' syr-c copsa pboach2,mf geo Aug2/7 ὡς ἐν κρυπτῷ Ψ 96 π 37 B E F G H K L M N S T U W Y Γ Δ Θ (Λ τω κρυπτω) Π Ω 047 070 0105 0141 0211 0250 f 273 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 mi itaur,c,ff,f,la vg syr,b,pal copb arm Basil Chrys Cyril Gaud jer Aug5/7 TR RP SBL [NA28] [C] / lac A C P V 063 0233 346. It seems probable to me that ὡς was added for the same reason οὕτω was, to soften the appearance that Jesus was 'deceiving' people.

96 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."
John 7:19 "οὐ Μωϋσῆς δέδωκεν ὕμνι τὸν νόμον; καὶ οὐδεὶς εξ ύμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;"

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

John 7:20 ἀπεκρίθη ὁ ὄχλος, δαιμόνιον ἔχεις; τίς σε ζητεῖ ἀποκτεῖναι;  

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

John 7:21 ἀπεκρίθη Ἦσούς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργῳ ἐποίησα καὶ πάντες θαυμάζετε.  

21 Jesus answered and said to them, "One work I did, 99 and you are all appalled.

John 7:22 διὰ τούτῳ Μωϋσῆς δέδωκεν ὕμνι τὴν περιτομήν - ὅχι ὅτι ἐκ τοῦ Μωϋσεῖου ἐστίν ἄλλο ἐκ τῶν πατέρων - καὶ ἐν σαββάτω περιτέμενε ἀνθρώπων.  

22 Why is it 99 Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?  

John 7:23 εἴ περιτομήν λαμβάνει ἀνθρώπως ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσεῖως, ἔμοι χολάτε ὅτι ὅλον ἀνθρώπων ὑπὲ ἐποίησα ἐν σαββάτῳ;  

23 If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath? 100 

John 7:24 μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.  

24 Judge not by appearances, but judge the righteous judgment." 101

Is Jesus the Anointed One?  

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμίτων, ὅχι οὐτός ἐστιν ὃν ἐζητοῦσιν ἀποκτεῖναι;  

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

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97 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.  
98 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.  
99 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 ἀνθρώπος - ἀνθρώπος 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 ἀνθρώπος 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 gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἀνθρώπος 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 on the Sabbath." For a male baby is still a "man" in broad terms.  
100 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, so how can you be upset with me if I made the whole man whole on the Sabbath?"  
101 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 κρίνοις...κρίσεως δικαίων - κρίνοις...κρίσεως...dikaiain, "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 κρίται καὶ γραμματοσασαγωγίς - κρίται καὶ γραμματοσασαγωγίς, "judges and clerks."
John 7:26 καὶ ἵδε παρθηκὼς λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἄλλης ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτος ἐστιν ὁ Χριστὸς;

26And 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 οίδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἐρχηται οὐδείς γινώσκει πόθεν ἐστίν.

27Except this man, we know where he is from, but when he comes, no one will know where he is from."

John 7:28 ἐκραζέων οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καὶ οὐδάτε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστίν ἀληθινός ὁ πέμψας με, ὅν οἴμεις οὐκ οἴδατε.’

28Then 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 εἰμὶ κἀκεῖνὸς με ἀπέστειλεν.

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

John 7:30 Ἐξήτουσαν οὖν αὐτὸν πᾶσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χείρα, ὅτι οὐπώ ἐληλύθει ἢ ὄρα αὐτοῦ.

30Then 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 οὗλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν, καὶ ἐλεγον, ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλέονα σημεία ποιήσει ὅν οὗτος ἐποίησεν;

31But 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 οὗλου γογγὺς οὗτος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχοντες καὶ οἱ Φαρισαῖοι ὑπὲρ ταῦτα εἰς πάσων αὐτόν.

32The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers102 to arrest him.

John 7:33 ἐβέβαιαν οὖν ὁ Ἰησοῦς, Ἐτὶ χρόνον μικρὸν μεθ’ ὑμῶν εἰμὶ καὶ ὑπάγω πρὸ τὸν πέμψαντά με.

33Jesus 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 ζητήσετε με καὶ οὐκ εὑρήσετε, καὶ ὅποιν εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 7:35 ἐβέβαιαν οὖν οἱ Ἰουδαῖοι πρὸς ἐαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ήμεῖς οὐκ εὑρήσομεν αὐτόν; μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;  

35The 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 ἐστιν ὁ λόγος οὗτος ὅν εἶπεν, ζητήσετε με καὶ οὐκ εὑρήσετε, καὶ ὅποιν εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

36What 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 ἐσχατῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἔρημης εἰσῆκε ο Ἰησοῦς καὶ ἐκραζέων λέγων, Ἐάν τις διψᾷ ἐρχόσω ἑαυτῷ καὶ πινέτω.

37And 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 7:37 ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἢ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ἐρύσουσιν ὕδατος ζωντος.

38the one who believes on me. As the scripture has said, streams of living water will

102 Ἐπιστάται ήσσον οὗτος ὁ Ἰησοῦς, Ἐστὶν οὖν ἔμμε οὗτος ὁ ποτάμιος πνεύματος γενόμενος καὶ ποτάμιος ζωντος.
flow from His belly."  

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 ‘Εκ τοῦ ὀχλοῦ σὺν ἄκουσαντες τῶν λόγων τούτων ἔλεγον, Οὕτως ἔστιν ἄληθῶς ὁ προφήτης’.  

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

John 7:41 ἄλλοι ἔλεγον, Οὕτως ἔστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μή γὰρ ἕκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;  

41 Others were saying, "This man is the Christ." The former were then saying, "What?"
The Christ comes from Galilee?
John 7:42 ὅτι ἐπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστός ἔρχεται;

"Didn’t the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"
John 7:43 σχίμα οὖν ἑγένετο ἐν τῷ ὄχλῳ δι’ αὐτῶν.

A split therefore occurred in the crowd because of him.
John 7:44 τινὲς δὲ ἤθελον εξ αὐτῶν πιάσαι αὐτὸν, ἀλλ’ οὔδεις ἐπέβαλεν ἐπ’ αὐτὸν τὰς χεῖρας.

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 ἐκείνοι, Διὰ τί οὐκ ἤγαγετε αὐτὸν;

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, Οὐδέποτε οὕτως ἔλαλησιν ἀνθρωπος, ὡς οὗτος λάλει ὁ ἄνθρωπος.

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

The Pharisees therefore answered them, "Have you also been deceived?"
John 7:48 μὴ τις ἐκ τῶν ἀρχιερέων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 ἀλλ’ ὁ ὄχλος αὐτοῦ ὁ μὴ γινώσκον τὸν νόμον ἐπάρατοι εἰσίν.

As for this crowd, cursed are they, not knowing the law.
John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ο ἐλθὼν πρὸς αὐτὸν τὸ πρότερον, εἶς ὃν ἐξ αὐτῶν,

Nicodemus, the one who had come to him previously, who was one of them, says to them,
John 7:51 Μή ὁ νόμος ἠμῶν κρίνει τὸν ἀνθρώπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῷ τί ποιεῖ.

"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 ὁρας, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἔραυνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται.

"They answered and said to him, "You aren’t from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee.""108

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107 752a Ikt εἶπον ἘΓΗΛΜΣUXYGΔΛΠΨΟ0470211f131012892535682124315052323
TR RP / εἶπαν Ψ65Ψ75ΒCDKNTWΘ332561NA27lac.ΑCFPQV063070078233346. This is a difference of dialect, εἶπαν being epic Ionic 3rd pl aor ind act, and εἶπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of Ψ65. Or, perhaps Ψ65 "normalized" the word to the Attic.

108 752b Ikt reading first:
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρεται (pres pass) ΤΨ TregNA27SBL
ἐκ τῆς Γαλαλαίας ὁ προφήτης οὐκ εἰρηνεῖται Ψ65
ἐκ τῆς Γαλαλαίας ________φ., οὐκ ἐγέρεται Ψ75
ἐκ τῆς Γαλαλαίας προφήτης οὐκ εἰρηνεῖται Ν
ἐκ τῆς Γαλαλαίας προφήτης οὐκ ἐγέρεται B
ἐκ τῆς Γαλαλαίας προφήτης οὐκ εἰρηνεῖται 1424
ἐκ τῆς Γαλαλαίας προφήτης οὐκ εἰρηνεῖται LX
ἐκ τῆς Γαλαλαίας προφήτης οὖν ἐρχεται 2561
προφήτης ἐκ τῆς Γαλαλαίας οὐκ ἐγέρεται ΝDKWYGΔΘ25331181582
The Woman Caught in Adultery

John 7:53 Καὶ ἐπορεύθησαν ἐκαστὸς εἰς τὸν οἶκον αὐτοῦ.
53 And each went to his home. 109

Chapter 8
John 8:1 Ἡσιοῦ δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν ᾿Ελαίων.
1 But Jesus went to the Mount of Olives.
John 8:2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.
2 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 ἀγος ἐν τὴν γραμματεῖα καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατείλημεν, καὶ στῆναντες αὐτήν ἐν μέσῳ.
3 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, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφόρῳ μοιχευμένη.
4 they say to him, "Teacher, this woman was caught in the very act of adultery.
John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετείλατο τὰς τοις ἐπιθύμησιν ὃν ἰδέα κατέγραψεν σὺ ὁ θεός τῆς λέγεις.
5 And in the Law, Moses charged us to stone such women. What then do you say?"
John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἡσιοῦ κάτω κύπας τὸ δάκτυλῳ κατέγραψεν εἰς τὴν γῆν [μὴ προσποιοῦμενος]. 110
6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent and was writing on the ground with his finger, [taking

lacuna A C F P Q V

The reading of Ψ and the Sahidic Coptic, and possibly also Ψ, is, "the Prophet does not arise out of Galilee." Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, "the." And the Majority Text says, no prophet "has arisen." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

109 753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (Ψ), especially Ψ. Ψ, however, is more reliable. Still, the text in Luke 21:38 is found in some manuscripts, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 82-11) M S A L P Ω 18 35 1424 m 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. For more details, see the endnote at the end of this document, and also download this file from the website of the Bible Society.
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 ἂν αὐτόν ἔδειξαν δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, ἠγέρθη, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;

11And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"

John 8:11 ἢ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνων παρεύου, καὶ μηκέτι ἀμάρτανε.

12And 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 ἔλαλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτείᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.

13Jesus 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 εἶπον οὖν αὐτῷ οἱ Φαρισαίοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστιν ἀληθῆς.

14The Pharisees therefore said to him, "You are testifying about yourself. Your testimony is not valid."

John 8:14 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἕμαυτοῦ, ἀληθῆς ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· υμεῖς δὲ οὐκ οἶδατε πόθεν ἐρχομαι καὶ ποῦ ὑπάγω.

15Jesus 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 οἳ εἰ μετά τὴν σάρκα κρίνετε, ἐγώ οὖν κρίνων οὐδένα.

16You judge by the flesh; I judge no one.

John 8:16 καὶ εάν κρίνω δὲ ἐγώ, ἢ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

17But even if I judge, my judgment is valid, because I am not alone: I am the one and the other who sent me.

John 8:17 καὶ εὰν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὃτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν.

18Now even in your law it is written, that the testimony of two persons is valid.111

John 8:18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἑμοῦ ὁ πέμψας με πατήρ.

19I am one testifying about myself, and the one who sent me is testifying about me, the Father."

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, Οὐτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου εἰ ἐμὲ οἴδατε, καὶ τὸν πατέρα μου ἄν ὑδείτε.

20Then 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."

111 8:17 Deuteronomy 19:15
John 8:20  Then said Jesus, "I am with you always, even unto the end of the world." Amen.

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  Eπεν οὖν πάλιν αὐτοῖς, Ἐγώ ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποδανείθη ὅπου ἔγω ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

21Continuing, he said to them, "I am going; and you will seek me, and you will die in your sins. Where I am going, you are not able to come."

John 8:22  Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἡ αὐτῶν, ὅτι λέγει, ὅπου ἔγω ὑπάγω ὑμεῖς 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 ἠλελεγεν αὐτοῖς, Ὡμείς ἐκ τῶν κάτω ἐστέ, ἐγώ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστέ, ἐγώ οὖν εἰμί ἐκ τοῦ κόσμου τούτου.

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  ἔπεισα οὖν ὑμῖν ὅτι ἀποδανείθη ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐάν γὰρ μὴ πιστεύσετε ὅτι ἐγώ εἰμι, ἀποδανείθη ἐν ταῖς ἁμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am, you will die in your sins."

John 8:25  Ἐλεγον οὖν αὐτῷ, Ἔνι πεστὶ εἶπαν αὐτοῖς ὁ Ἰσραήλ, Τὴν ἀρχήν ὅτι 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 περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κάγω ἔκηκοσα παρ' αὐτοῦ ταῦτα λαλῶν 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 ἐγνώσαν ὅτι τὸν πατέρα αὕτος ἠλέλεγεν.

27They did not understand that he was speaking to them of the Father.

John 8:28  εἶπεν οὖν ὁ Ἰσραήλ, ὅταν ψωφίζητε τὸν ἴδιον τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί, καὶ ἀπ᾿ ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξαν με ὅ πατὴρ ταῦτα λαλῶ.

28Then Jesus said, "When you lift up the Son of Man, then you will find out that I am

112 άθι εἰμί - hoti egl 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..."

113 8:25 The BAGD lexicon says, "τὴν αρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-δὲς at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12 [31]; 5, 133; Lucian, Eunuch. 6 al.; Ps-Lucian, Salt. 3; Pox7 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the Τὴν ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words τοί 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 ἀρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχήν means "to begin with." The Greek textual ambiguity in οτί discussed in a note at the end of this document.

114 8:26 τῆς ἄργυρος της σιδερούς 27 % X W U Y Θ 0121 33 69 118 1071 1424 SBL NA28 {/} ἂνε waiter E F G H M S Y Γ Λ Ω 047 2 28 579 TR RP lac. A C P V P 070 0233
he,\textsuperscript{115} and of myself\textsuperscript{116} I do nothing, but rather exactly as the Father has taught me, those things I speak.

John 8:29  καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστὶν ὦκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρέστα αὐτῶ ποιῶ πάντοτε.

\textsuperscript{29}And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him.”

John 8:30  Τάτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευον εἰς αὐτόν.

\textsuperscript{30}As he was speaking these things, many believed in him.

The Children of Abraham

John 8:31  ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, ἐὰν υμείς μείνητε ὑπὸ τῆς ἐλευθερίας.

\textsuperscript{31}Jesus 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 ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

\textsuperscript{32}and you will know the truth, and the truth will make you free.”

John 8:33  Ἀπεκρίθησαν πρὸς αὐτὸν, Ἐπέμεινα ἀβραάμ ἐσμέν, καὶ οὐδεὶς δεδουλεύκαμεν πώποτε:

\textsuperscript{33}They 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 δούλος ἐστιν τῆς ἀμαρτίας.

\textsuperscript{34}Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.

John 8:35  ὃ δὲ δούλος οὐ μένει ἐν τῇ ὁμοιᾷ εἰς τὸν αἰῶνα, ὁ οὐδεὶς μένει εἰς τὸν αἰῶνα.

\textsuperscript{35}And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36  ἐὰν οὖν ὁ ισός οὐκ ἐλευθερώθη, ὡς ἔλευθεροι ἔσονται.

\textsuperscript{36}If therefore the Son should make you free, you will be free indeed.

John 8:37  Ὡδὴ ὃτι ἐπέμεινα ἀβραάμ ἐστε: ἀλλὰ ἤζητείτε με ἀποκτείνα, ὅτι ὁ λόγος ὁ ἐμὸς ὁ χωρεῖ ἐν ὑμῖν.

\textsuperscript{37}I 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  ὃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ υμεῖς οὖν ἄ ἥκουσατε παρὰ τοῦ πατρὸς ὑμῶν, ποιεῖτε.

\textsuperscript{38}The things that I have seen with the Father, I speak, and you then the things you have heard from your father,\textsuperscript{117} you are doing.”

John 8:39  Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, ὁ πατὴρ ἡμῶν ἀβραάμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ ἀβραάμ ἢτε, τὰ ἐργα τοῦ ἀβραάμ ἐποιεῖτε.

\textsuperscript{39}They 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.

\begin{footnotes}
\item[\textsuperscript{115}]\textit{828a} ὃτι ἐγὼ εἰμι - 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.
\item[\textsuperscript{116}]\textit{828b} According to Bauer, ἄν ἐµαυροῦ is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action.
\item[\textsuperscript{117}]\textit{838} txt ἤκουσατε παρὰ τοῦ πατρὸς \textit{φα} B L W 597 corbo\textsuperscript{2} arm geo Or Cyr NA28 [B] // ἤκουσατε παρὰ τοῦ πατρὸς υμῶν \textit{κα} C K Y Θ \textit{f} 33 565 892 547 it syr\textsuperscript{1} slgpal corbo\textsuperscript{2} Chrys // ἤκουσατε παρὰ τοῦ πατρὸς \textit{η}μῶν \textit{κα} 346 // ἤκουσατε παρὰ τῷ πατρὶ \textit{υ}μῶν 0141 \textit{f} 548 \textit{ln} 524 // ἤκουσατε παρ’ αὐτοῦ πατρὸς υμῶν \textit{κα} // ἤκουσατε παρὰ τοῦ πατρὶ \textit{υ}μῶν D E F G H M N S U Δ Ψ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1342 1424 1505 Lect \textit{l} a,bur,Τ,ε,ν,λ,η,τ,ε,ρ,η,ν,ρ,υ,σ,τ,ε,π,β,κ,ε,σ,θ,σ,λ,α,ν Aug Spec TR RP // ἤκουσατε παρὰ τοῦ πατρὸς \textit{φα} 070 corba,pbo,ach7 // ἤκουσατε παρὰ τοῦ πατρὸς υμῶν \textit{κα} // lac A R T Π 0233
\end{footnotes}
John 8:40 νῦν δὲ ζητεῖτε με ἀποκτείναι, ἀνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάθηκα ἢν ἢκουσα παρὰ τοῦ θεοῦ τοῦτο ἀβραάμ οὐκ ἐποίησεν.

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 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἴπαν αὐτῷ, Ὑμεῖς ἐκ πορνείας οὐ γεγεννήμεθα: ἕνα πατέρα ἔχουμεν, τὸν θεόν.

41You are doing the works of your father.” They said to him, "We were not conceived in fornication." We have one father: God.”

The Children of the Devil

John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεός πατὴρ ὑμῶν ἦν, ἤκοψε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνος 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 λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate119 my word.

John 8:44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν αὐτῇ ἀρχής, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀληθεία ἐν αὐτῷ. Ὄταν λαλῇ τὸ φεῦδος, 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,120 for he is a liar, and the father of the lie.121

118 8:41 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 Ὑμεῖς ἐκ πορνείας οὐ γεγεννήμεθα οὐκ εἰσέλευσατε 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 מַמְזֵּר - mamzēr, which is also used in Zechariah 9:6 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 "Galilean of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

119 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκοῦω - akoûō, which primarily means "to hear." But here John is using 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.

120 8:44a Is this 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."

121 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autōs, 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 BDF grammar, for John
John 8:45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

45So I, because I am saying the truth, you do not believe me.
John 8:46 τίς ἕμων ἠλέγχει με περὶ ἀμαρτίας; ἐὰν ἀλήθειαν λέγω, διὰ τὸ ὑμεῖς οὐ πιστεύετε μοι;

46Who 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 ὃν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τούτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἔστη.

47The 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 ἱουδαίοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρητής εἶ σὺ καὶ δαιμόνιον ἔχεις;

48The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"
John 8:49 ἀπεκρίθη ἦσούς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

49Jesus 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 μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

50It is not me seeking my glory. There is One seeking, and judging.
John 8:51 ἀλήθειαν λέγω ὑμῖν, ἐὰν τὸν ἔμοι λόγον τηρήσῃ, θάνατον ομὴ χειροτονήσῃ εἰς τὸν αἰῶνα.

51Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time."
John 8:52 εἶπον αὕτω οἱ ἱουδαίοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφήται, καὶ οὐ λέγεις. Ἐὰν τὶς τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃθα θανάτου εἰς τὸν αἰῶνα.

52The 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 μὴ οὐ μεῖζων εἰς τὸν πατρὸς ἡμῶν Ἀβραὰμ, δοτις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σαυτοῦ ποιεῖς;

53Are 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 ἦσούς, Ἐάν ἐγὼ δοξάσω ἐμαυτόν, ἢ δόξα μου οὐδέν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν·

54Jesus 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 ἐγνώκαστε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν, καὶ οὐκ εἶπον ὅτι οὐκ οἶδα αὐτὸν, ἐσομαι ὡς οἶος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

55And 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 πατήρ ὑμῶν ἠγαλλίασατο ἣν ἡδή τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἔχαρη.

56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
John 8:57 εἶπον οὖν οἱ ἱεροσόλυμα ἀπὸ τοῦ Ἱεροσόλυμα ἐξεῖ καὶ ἀβραὰμ ἐώρακας;

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

John 8:58 εἶπεν αὐτοῖς Ἰησούς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ είμι.

58 Jesus said to them, "Truly, truly I say to you, before Abraham was, I am."

John 8:59 ἦραν οὖν λίθους Ἰησοῦς ἐδίψωσαν ἐπὶ αὐτόν Ἰησοῦς δὲ ἐκρύβη καὶ ἐξήλθεν ἐκ τοῦ ἱεροῦ.

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

Chapter 9

Jesus Heals a Man Born Blind

John 9:1 Καὶ παραγόντων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετής.

1 And as he was going along, he saw a man blind from birth.

John 9:2 καὶ ἐρώτησαν αὐτὸν οἱ ἱερεῖς αὐτοῦ λέγοντες, ὦ Ῥαββί, τίς ἦμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἦμαρτεν οὗτε οἱ γονεῖς αὐτοῦ, ἀλλά ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

122 8:57 Several early witnesses say Ἀβραὰμ ἐωρακέν σε – 'Abraām heōrakēn se, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐώρακας – 'Abraām heōrakas, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do Aknow that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

123 8:58a γενέσθαι - genēsthai, punctiliar infinitive of γίνομαι - gīnomai. This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be." The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham. But rather than birth, the emphasis is on existence, and this includes pre-eminence.

124 8:58b ἐγώ εἰμι - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus 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. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying that he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

125 8:59 ἦραν οὖν λίθους Ἰησοῦς ἐδίψωσαν ἐπὶ αὐτόν Ἰησοῦς δὲ ἐκρύβη καὶ ἐξήλθεν ἐκ τοῦ ἱεροῦ. The Pharisees taught that an unborn child could sin.
John 9:4 ἦμας δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐς ἡμέρα ἐστίν· ἔρχεται νῦν ὃτε οὔδεὶς δύναται ἐργάζεσθαι.

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 ὃ, φῶς εἰμὶ τοῦ κόσμου.

5As long as I am in the world, I am the light of the world.”

John 9:6 ταύτα εἴπων ἐπέτυγχαν χαμαῖ καὶ ἐποίησεν πηλόν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλόν ἐπὶ τοὺς ὀφθαλμοὺς.

6When 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.

John 9:7 καὶ εἶπεν αὐτῷ, ὃπαγε νῦν εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὃ ἐρμηνεύεται ἀπεσταλμένος, ἀπήλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.

7And 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.

John 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρῶτον ὅτι προσαίτης ἤν ἔλεγον, οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαίτων;

8His neighbors therefore, and those who had previously observed him being a beggar, were saying, "Isn’t this the man usually sitting and begging?"

John 9:9 ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν ἄλλοι ἔλεγον, οὐχὶ, ἄλλα δύοις αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

9Some were saying, “This is the same man.” Others were saying, "No; he only looks like him.” He himself kept saying, "I am the one.”

John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἤνεψην σὺν οἱ ὀφθαλμοῖ;

10They were saying therefore to him, "How were your eyes opened?"

John 9:11 ἀπεκρίθη ἐκεῖνος, ὁ ἀνθρώπος ὁ λεγόμενος Ἰησοῦς πηλόν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι ὅτι Ὅπως εἰς τὸν Σιλωάμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

11He 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.”

John 9:12 καὶ εἶπαν αὐτῷ, Ποῦ ἐστίν ἐκείνος; λέγει, Οὐκ οἶδα.

12And they said to him, "Where is that man? He says, "I don't know.”

The Authorities Investigate the Healing

John 9:13 Ἀγοοῦν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλὸν.

13And they take him to the Pharisees, the man who had once been blind.

John 9:14 ἴνα δὲ σάββατον ἐν ἡ ἡμέρα τὸν πηλόν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψατο αὐτοῦ τοὺς ὀφθαλμούς.

14And the day on which Jesus had made mud and opened his eyes had been a Sabbath.\footnote{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.}
John 9:15  πάλιν οὖν ἤρωτον αὐτὸν καὶ οἱ Φαρισαίοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπεθήκεν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐνηφάνη καὶ βλέπω.

15So 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."

John 9:16  Ἐλέγον οὖν ἕκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὥστε τὸ σάββατον οὐ τηρεῖ. Ἀλλοί δὲ ἔλεγον, Πῶς δύοναιται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ οἰχομα ἴν ἐν αὐτοῖς.

16Some of the Pharisees therefore were saying, "This man is not from God, because he does not keep the Sabbath."

John 9:17  λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σο λέγεις περὶ αὐτοῦ, ὅτι ἴνεωξέν σου τοὺς ὀφθαλμοὺς; ὁ δὲ εἶπεν ὅτι προφήτης ἦστιν.

17Then 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  Ὁ δὲ ποτέ οὐκ ἔπιστεύον οἱ Ιουδαῖοι περὶ αὐτοῦ ὅτι ἴν τυφλός καὶ ἀνέβλεψεν, ἐως ὅτου ἔφωνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβάλλαντος.

18The 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 ὁ Ἰουδαῖος ἔστιν ὁ οὐς ὑμῶν, ὅτι ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;  Ἡμᾶς ἄρτι ἀνθρώπων ἔργα ἔδωκεν.

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, ὃθεν εἶπαν ὅτι ἴντι ὁ οὐς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.

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 οὖν οἰδαμέν, ἡ τις ἴνα ἐπιτιθήσαται, ἡλικιών ἔχει, αὐτὸς ἀρπαγμός λαλήσει.

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

John 9:22  τάστα ἔστις λοις γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ὥσπερ ἱπτάσειτο οἱ Ἰουδαίοι ἣν τις ταύτα ἀρμοδιότητας ἔχει, ἀποστάζοντος ἄρτι ἦστιν.

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 τοῦτο οἱ γονεῖς αὐτοῦ ἔστις ἤλικιών ἔχει, αὐτὸν ἔπρωκεν.

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

John 9:24  ἔφωνησαν οὖν τὸν ἄνθρωπον ἐκ δυνάμεως τοῦ ἴν τυφλός καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ ἣμείς οἴδαμεν αὐτὸς ὁ ἄνθρωπος ἀμαρτωλός ἦστιν.

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 διὸν ἐκείνος, Ἐλ ἀμαρτωλός ἦστιν οὐκ οἶδα ἃ ἐν οἴδα, ὅτι τυφλός ὡς ἔμεθεν βλέπω.

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  εἶπον οὖν αὐτῷ, Τί ἐπιστήσατο σοι; πῶς ἴνα ἔρωσεν 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, Ἐπον υἱὸν ἡδη καὶ οὐκ ἡκούσατε· τί πάλιν θέλετε ἀκούειν; μή καὶ ὑμεῖς 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 ἐλοιδόρησαν αὐτὸν καὶ ἔπον, ἴνα μαθητής εἶ ἐκείνου, ὑμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί

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

John 9:29 ὑμεῖς οἴδαμεν ὅτι Μωσῆς λελάθηκεν ὁ θεός, τούτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

29We know for sure that God has spoken to Moses; but this fellow, we don’t know where he comes from.”

John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ ἐπεζευγός, Ἐν τούτω γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμοὺς.

30The 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.

John 9:31 οἴδαμεν ὅτι ἁμαρτωλὸν ὁ θεός οὐκ ἀκούει, ἀλλ’ ἐάν τις τῆς θεοσεβής ἦ καὶ τὸ θέλημα αὐτοῦ ποίη τοῦτον ἀκούει.

31We know that God does not hear the sinful. But if someone is God-fearing, and practicing his will, this kind he hears.

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνεφξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου

32Since time began, reports have not been heard that someone opened the eyes of one born blind.

John 9:33 εἰ μὴ ἢν οὖτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

33If this man were not from God, he would not have been able to do anything.”

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος καὶ σὺ διάδοσεις ἡμᾶς καὶ εξεβάλον αὐτὸν ἐξω.

34They answered and said to him, "You were born totally in sin, and you are teaching us?” Then they threw him out.

Spiritual Blindness

John 9:35 Ἡκουσεν ᾿Ησοῦς ὅτι ἐξεβάλον αὐτὸν ἐξω, καὶ εὑρών αὐτὸν ἔπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;\(^{129}\)

35Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?”

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\(^{129}\text{9:35} \text{txt τινως τοῦ ἀνθρώπου} \text{P\^{66}, P\^{75}} \text{R} \text{K} \text{B D W 397} \text{pc itd syr\^{5} cop\^{sa},ach\^{3},mf eth Origen NA27 \{A\} // τινως τοῦ θεου Α Ε Γ Κ Λ Μ Π Σ Τ Υ Γ Δ Θ Ψ Ω 047 070 0141 0211 0233 0250 0306 \text{f P\^{3} 2 28 33 157 180 205 565 579}}
700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1450 1546
1646 2148 2174 \text{lat syr\^{h},cop\^{bo} TR RP // lac. P\^{65} C H N P Q T V 𝔓 gate}.
John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τῖς ἐστίν, κύριε. ³¹ο ἵνα πιστεύσω εἰς αὐτόν;

³¹ο That one answered and said, "And who is he, sir, so that I may believe in him."

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἔδρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἐστιν.

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

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Ἐις κρίμα τουτοῦ ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

John 9:40 Ἦκουσαν ἐκ τῶν Φαρίσαων ταῦτα ὁ μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἔσεμεν;

John 9:41 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐάν δὲ εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἀμαρτία ἑμῶν μένει.

John 9:42 Ἰησοῦς 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, ὅ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν θύραν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής.

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 δὲ εἰσερχόμενον διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

But the one entering through the door, is the shepherd of the sheep.
John 10:3  τούτῳ ὁ θυρωρός ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά.

3 The 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 ἱδα πάντα ἐκβάλη, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδαν τὴν φωνὴν αὐτοῦ

4 When 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 ἄλλοτριος δὲ οὐ μὴ ἀκολουθήσουσιν αὐτὰς φεύγοντα ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἄλλοτριῶν τὴν φωνήν.

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

John 10:6 ταύτην τὴν παροιμίαν ἐπίνειν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν αἱ ἑλάλει αὐτοῖς.

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

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

7 Again therefore Jesus said to them, “Truly, truly I say to you, I am the door of the sheep.

John 10:8 πάντες δὲ θὰ ήλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λῃσταί· ἀλλ’ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

8 All who came before me are thieves and bandits; but the sheep did not hear them.

John 10:9 ἐγὼ εἰμί ἡ θύρα· δεῖ ἐμοῦ ἔδω τις εἰσέλθῃ καὶ εἰσελθεῖσαι καὶ ἐξελθεῖσαι καὶ νομὴν εὑρήσει

9 I 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 ἤνα κλέψῃ καὶ ἴθησθαι· ἐγὼ ἠλθὼν ἵνα ζωήν ἔχωσιν καὶ περισσοῦ ἔχωσιν.

10 The 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 Ἐγώ εἰμι ὁ ποιμὴν· ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

11 “I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12 ὁ μισθωτός καὶ οὐκ ἰδὼν ποιμήν, ὦ οὐκ ἤστιν τὰ πρόβατα ἰδιαί, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει·

12 The 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 μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ πρέπει τῶν προβάτων.

13 For he is a wage earner, and it matters not to him about the sheep.
John 10:14  "I am the good shepherd, and I know mine, and mine know me.

John 10:15  just as the Father knows me, and I know the Father. And I lay down my life for the sheep.

John 10:16  Other 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  For this my Father loves me, that I lay down my life, such that I will take it up again.

John 10:18  No 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."

The Authorities Attempt Stoning for Claim of Equality With God

John 10:20  Many of them were saying, "He has a demon, and he's crazy. Why are you listening to him?"

John 10:21  Others were saying, "These are not the expressions of someone demonized. Can a demon open the eyes of the blind?"

The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.

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.
Jesus 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.

Yet, you are not believing, because you are not of my sheep.

The works that I am doing in the name of my Father, these testify for me.

Jesus 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.

Yet, you are not believing, because you are not of my sheep.

My sheep hear my voice, and I know them, and they follow me.


My Father, the one who gave them to me, he is greater than all, and no one is able to snatch them out of the Father's hand.

And 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.

Jesus 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.

Yet, you are not believing, because you are not of my sheep.

John 10:28: καὶ διδώμι αὐτοῖς ἥμισυ αἰώνιον, καὶ οὐ μὴ ἀπόλλονται εἰς τὸ τέλος τῆς χρόνου τοῦ πατρός.

My Father, the one who gave them to me, he is greater than all, and no one is able to snatch them out of the Father's hand.

Jesus 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.

Yet, you are not believing, because you are not of my sheep.

And 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.

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Jesus 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.

Yet, you are not believing, because you are not of my sheep.
John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι, Περὶ καλοῦ ἐργου οὐ λιθαζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι οὐ ἀνθρώπος ὃν ποιεῖς σεαυτόν θεόν.

33 The Jews answered him, 140 "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 141

John 10:34 ἀπεκρίθη ἀυτοῖς ὁ Ἰησοῦς, Οὐκ ἐστιν γεγραμμένον ἐν τῷ νόμῳ ὡμον ὅτι Ἐγώ εἰπα, Θεοὶ ἔστε;

34 Jesus answered them, "Is it not written in your law, 'I have said, 'You are gods'"? 142

John 10:35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὗ ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφή.

35 Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided,

John 10:36 ὅτι οἱ πατρὶς ἠγιάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὡμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον, Ὡς τοῦ θεοῦ εἶμι;

36 do you say to one the Father has consecrated and sent into the world, 'You are blaspheming,' because he said, 'I am the Son of God'?

John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι.

37 If I am not doing the works of my Father, do not believe me.

John 10:38 εἰ δὲ ποιῶ, κἂν ἦμοι μὴ πιστεύτητε, τοῖς ἔργοις πιστεύτετε, ήν γνώτε καὶ γινώσκητε ὅτι ἐν ἔμοι ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

38 And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know 143 that the Father is in me, and I in the Father."

John 10:39 ἔξητον πάλιν αὐτὸν πιάσαι καὶ ἔξηλθεν ἐκ τῆς χειρὸς αὐτῶν.

39 And again they were trying to arrest him. And he got out of their grasp.

John 10:40 Kαὶ ἀπήλθαν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον ἔβαπτον, καὶ ἔμεινεν ἐκεί.

40 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.

140 10:33a txt omit ψ6 Π368 Ν氨酸 Β Λ Μ Η Ω Θ Π Ψ 0211 f1 f3 33 157 565 579 1071 latt syl cor copsa,bo,mss SBL NA28 ∥ λεγοντες D E G H S U Y Γ Δ Λ Ω 047 2 28 124 700 892 v 1424 μ ite vgms copbo,mss TR RP i lac ψ73 C F N P Q T V Ψ 070 0233

141 10:33b ποιεῖς σεαυτόν θεόν – ποιεῖς σεαυτὸν θεόν. This could also be translated, "you are reckoning yourself to be God." For the verb ποιεί, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes; "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."

142 10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 8:1 (8:1 in English) in the Septuagint: 'Ὁ θεὸς ἐστιν ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεῶν διακρινέται - "God stands in the assembly of them, and in their midst, he judges gods." 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.

143 10:38a txt καὶ γινώσκητε ἡς 146 Π368 Χ 36 Θ 33 205 213 397 565 597 799 865 884 ittqvid cor copsa,bo,ach2 arm eth geo Athanasius Theodoret 23 Hilary NA27 kαι γινώσκητε B kai γινώσκητε L kai γινώσκηται W kai γινώσκετε X 253 kai πιστεύετε B Γ Ε Η Κ Μ Υ Υ Π Ψ 0141 f1 f3 2 28 180 205 700 892 supers 1006 1071 1243 1292 1505 1582 μ Lect itaurf vg syr h slav basil Cyril illum John-Damascus Augustine TR HF RP kai πιστεύετε Ψ 0211 1010 1293 (1221) pc8 kai πιστεύετε Ψ 579 1241 pc3 omit D E (homoioleuton) 157 1424 ita b c d e f g h syr Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Variamadum lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginôsko, the first, γινώσκετε - ginôskete, being punctiliar in aspect, and the second, γινώσκητε - ginôskete, being linear or continuous in aspect. Later copyists appear to have considered the second ginôsko 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.
41 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 ἠλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν, πάντα δὲ ὅσα ἐπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

42 And many there believed in him.

Chapter 11

The Death of Lazarus

John 11:1 | Ἡν δὲ τις ἁσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς ἁδελφῆς αὐτῆς.

1 Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.

John 11:2 | Ἡν δὲ Μαρία ἡ ἁλείψασα τὸν κύριον μῦρῳ καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς βριζέν αὐτῆς, ἵς ὁ ἁδελφός Λάζαρος ἠθένει.

2 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.

John 11:3 | ἀπέστειλαν οὖν αὐτὸν ἀπὸ αὐτοῦ λέγουσα, Κύριε, ἵδο γὰρ φιλείς ἁσθενεῖς.

3 The sisters therefore sent to him, saying, “Lord, behold, the one you love is ailing.”

John 11:4 | ἀκούσας δὲ ὁ Ἰησοῦς ἐπεν, Ἀδελφῆ ἡ ἁσθενεῖας σὺ ἔστιν πρὸς τὸν θάνατον ἄλλο υπὲρ τῆς δόξης τοῦ θεοῦ ἢ ἡ δοξασθῇ ὁ θεὸς τοῦ θεοῦ δι᾽ αὐτῆς.

4 And when he heard, Jesus said, “This sickness is not to death, but rather for the glory of God, in order that the Son of God be glorified through it.”

John 11:5 | ἡγάπα δὲ ὁ Ιησοῦς τὴν Μάρθαν καὶ τὴν ἁδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

5 (But Jesus loved Martha, and her sister, and Lazarus.)

John 11:6 | ὡς οὖν ἠκούσεν ὅτι ἁσθενεῖν, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας;

6 When then he heard, he was ailing, at that time he actually remained in the place in which he was, for two days.

John 11:7 | ἔπειτα μετὰ τούτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ἑυδαιαν πάλιν.

7 Only then, after this, he says to the disciples, "Let us go back to Judea." John 11:8 | λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτωσαν σε λιθάσαι οἱ ἑυδαιοί, καὶ πάλιν ὑπάγεις εκεῖ;

8 The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"

John 11:9 | ἀπεκρίθη Ἰησοῦς, Οὐχὶ δῶδεκα ώρα εἶσιν τῆς ἡμέρας; ἐὰν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;

9 Jesus 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.

John 11:10 | ἐὰν δὲ τις περιπατήσῃ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

10 But if someone walks around in the night, he stumbles, because the light is not with him." John 11:11 | ταῦτα ἐπειπέρα, καὶ μετὰ τούτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνήσω αὐτόν.

11 He 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."

11:6 Here is the particle μὲν - μὲν, 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 τοῦτο, "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.
John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῶ, Κύριε, εἰ κεκοίμηται σωθήσεται.

12The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."

John 11:13 εἶρηκε δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κομίσεως τοῦ ὑπνοῦ λέγει.

13But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.

John 11:14 τότε οὖν ἔπεν αὐτοῖς ὁ Ἰησοῦς παρρησιά, Λάζαρος ἀπέθανεν.

14So then, Jesus said to them plainly, "Lazarus died.

John 11:15 καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ ἄλλα ἁγιών πρὸς αὐτόν.

15And for your sakes I am glad I was not there, so that you may believe. But let us go to him."

John 11:16 εἶπεν οὖν θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἐγινεν καὶ ἤμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

16Then 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"

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ νυκτιῶ.

17Arriving therefore, Jesus found him already in the tomb four days since.

John 11:18 ἤδη δὲ ἡ Βηθανία ἔγγος τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

18Now Bethany was close to Jerusalem, about fifteen stadia apart.145

John 11:19 πολλοὶ δὲ ἐκ τῶν ἱουδαίων ἐληλύθεσαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθήσωσιν αὐτὰς περὶ τοῦ ἀδελφοῦ.

19and many of the Jews had come to Martha and Mary, to console them regarding their brother.

John 11:20 ἡ Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ ὁίκῳ ἔκαθέζετο.

20When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.146

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὡδε οὐκ ἐν ἀπέθανεν ὁ ἀδελφός μου.

21Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.

John 11:22 καὶ νῦν οἶδα ὅτι ὅσα ἐν αἰτήσῃ τὸν θεόν δώσει σοι ὁ θεός.

22Even now, I know that whatever things you ask God for, God will grant you."

John 11:23 λέγει αὐτῷ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

23Jesus says to her, "Your brother will rise again."

John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ άναστασίᾳ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

24Martha says to him, "I know that he will rise again in the resurrection at the last day."

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμί ἡ άναστασίας καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται,

25Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;

John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ ὑποθάνησε εἰς τὸν αἰώνα· πιστεύεις τούτο;

26and everyone who is living, and believes in me, will never die. Do you believe this?"

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145 11:18 About 3 kilometers, less than 2 miles.
146 11:20 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."
27She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

28And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

29That one then, when she heard, quickly got up and was coming toward him.

30οὖν δὲ ἠλπίζει ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ’ ἦν ἐτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

31(Jesus had not yet come into the village, but was still at the place where Martha had met him.)

32οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὡς ταχέως ἀνέστη καὶ ἔξηλθαν, ἦκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύῃ ἑκεί.

33The Jews therefore who were 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."

34Mary 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."

35Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself.

36And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."

37Jesus showed tears.

38The Jews therefore were saying, "See how he loved him."

11:33 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embriamomai, 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 - dakryo, 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 11:37  τινὲς δὲ ἐξ αὐτῶν ἔπαν, ὡς ἐδύνατο ὁ ἄνοιξας τῶν ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἵνα καὶ ὁ ὁ τοῦ μὴ ἀποθάνῃ;  
38But 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 ἐμβριώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.  
39Then Jesus, again heaving inside himself, arrives at the tomb. And a cave was there, covering over it.
John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἁδερφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἦδη ἀνείπε, τετάρτας γὰρ ἐστιν.  
40Jesus 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 ὁ Ἰησοῦς, Ὑμεῖς εἶπον οτι ἐὰν πιστεύσης ὅψη τὴν δόξαν τοῦ θεοῦ;  
41Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"
John 11:41 ἤραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤραν τοὺς ὀφθαλμοὺς ἀνώ καὶ εἶπεν, Πάτερ, εὐχαριστῶ ὅτι ἦκεν ὁ Ἰησοῦς.
42They therefore took away the stone. And Jesus lifted his eyes above and said, "Father, I thank you, that you have heard me.
John 11:42 ἔγω δὲ ἤδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.  
43But 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 ἐκέραυνα πᾶν ὅτι συνεφόβοι μου.
44And having said these things, he shouted out with a loud voice, "Lazarus, come out!”
John 11:44 ἐξήλθεν ὁ τεθνηκὸς δεδεμένος τοῦ πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἡ ὄψις αὐτοῦ σωρεῖτο περιεδέατο. λέγει αὐτῷ ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγειν.  
45The 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 Μαρίαν καὶ θεασάμενοι αὐτόν ἐπίστευσαν εἰς αὐτὸν.  
46Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him.  
John 11:46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἔποιησαν Ἰησοῦς.  
47But some of them went to the Pharisees, and told them what things Jesus had done.
John 11:47 -svgnfhagov ouv iai arxiereis kai iai Pharisaioi suvndriov, kai exegon, Ti poiouvmen, ou ti ouvouvs ou antrropov pola poiui svmeia;

47So 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  evn afoumev auvtov ouvtovs, pantes pioctousovn eis auvtov, kai eleudounai oi Rhmaioi kai arouson hymws kai ton topos kai to evnou.

48If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place151 and our nation."

John 11:49 eis de tiei exi autovn kaiaphas, arxiereis evn ton einavtoo ekiven, eipen autovs, 'Ymeis ouk oixate ouvede,

49But one of them, Caiaphas, who was high priest that year, said to them, "You people know nothing.

John 11:50 oude loyziasethe iti svmpferi umin ina eis anthropou apobhny uper tou los kai mh olon to evnous apolhita.

50Neither are you considering how it is expedient for you152 that one man153 die for the people, and not the whole nation perish."

John 11:51 touto de ar espoptov ouk eipen, allla arxiereis evn ton einavtoo ekiven epourfiteoun eit emellein Isous apobhakevin uper ton evhous,

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 kai oux uper ton evhous monon alla ina kai ta tekna ton theou ta diekokpismena sunaganin eis ev.

52And not for the nation only, but such that the children of God scattered about, he would gather also, into one people.154

John 11:53 apt exekinw ouv tis hemeras eboulousanto ina apokteinsin autovn.

53Thus from that time on they were resolved that they would kill him.

John 11:54 O ouv Isous ouketo parrhasia peripatei en tois Ioudaiois, allla ap elhen ekiven eis tin choran evgy tos erhymou, eis Erfaii legeomhni polin, kakei dieptivev meta twn mahtenw.

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

151 11:48 Perhaps, "our place of worship," or temple.

152 11:50a txt uvm Ρ⁴⁵ Ῥ Ρ Β Δ Μ Χ Γ Η Κ ΚΙ Λ Μ Ν Π Ρ Σ Υ Ψ Ω 047 065 0141 0250 f f² 2 28 33 157 180 205 461 565 579 597 700 892 1006 1009 1071 1079 1195 1216 1230 1243 1292 1342 1344 1365 1505 1546 1646 2148 2174 itc 33 vgstr ws syrsm,p,h,pal copaxms,pbo slav Orlat Josiphus Chrysler SBL NA28 (B) A E G H K S U W Y Δ Θ Λ Π Ψ Ω 047 065 0141 0250 f f² 2 28 33 157 180 205 461 565 579 597 700 892 1006 1009 1071 1079 1195 1216 1230 1243 1292 1342 1344 1365 1505 1546 1646 2148 2174 itc 33 vgstr ws syrsm,p,h,pal copaxms,pbo slav Or Eustath Cyr ² Hilary Aug ³ TR RP omit K c950 copaxms,pbo Chryscomm Cyr ² Theodoret Ambrose Aug ⁸ Jerome Photius ℓεψ ψ ² ⁹ ⁸ C F N 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!"

153 11:50b Greek άνθρωπος - anthropos, 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.

154 11:52 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
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."

156 12:1a ext omittit B L W Χ 2018 ita laur.e.o.s. syr-pal copaṣebp eth Orлат Amph Chrys Chrom vid SBL NA28 {A} // o tevethnikos Ξμ H K Μ Σ U Y Γ Δ Δ Θ Ω Π Q Ψ Θ Q 065 047 0141 0211 0217vid 0233 0250 f 2 3 218 33 157 180 205 461 556 579 597 700 788 892 1006 1009 1010 1071 1079 1195 1216 1220 1241 1242 1243 1292 1344 1365 1424 1505 1546 1646 (2148) 2174 M Lect int ddfmrP vg syrCh copbacachch arm geo slav goth Ps-Eustathius Cyril Aug TR RP // lac f 535 C F N P 070 69

157 12:1b ext ek nekrovn ἰησοῦ B X SBL NA28 {V} // ek nekrovn o ἵησος A D E G L W Δ Λ Θ Ω Π Q 047 065 0211 0217vid 0233 f 2 3 3 // d 075 Ι ἵησου ek nekrovn N // o ἵησου ek nekrovn 579 // ek nekrovn Η K M S U Y Γ Θ Λ Ω Ψ Ω f 28 157 461 556 700 788 892 1071 1241 1424 // it copaṭom TR RP // lac f 535 C F N P 070 69

158 12:3 In modern litres, about one half litre, or about a pint. The litra was a loanword from the Latin libra, for "pound," a 12-ounce pound.

159 12:5 About a year's wages.
John 12:7 ἐπεν οὖν ὡς ἡ Ἰησοῦς, ἅρες αὕτην, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὕτην.

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial."

John 12:8 τούς παντοὺς γὰρ πάντοτε ἔχετε μεθ᾽ αὐτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8The poor you always have with you, but me, you do not always have."

John 12:9 ἔγνω οὖν ὁ δήλος πολὺς ἐκ τῶν ἱουδαίων ὅτι ἐκεί ἐστὶν, καὶ ἤλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ᾿ ἵνα καὶ τὸν Λάζαρον ἰδώσων ὥσπερ ἡ ἠγέρην ἐκ νεκρῶν.

9Then 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 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

10So the chief priests resolved that they would kill Lazarus also.

John 12:12 ὅτι πολλοί διὰ αὕτου ὑπήγαγον τῶν ἱουδαίων καὶ εἰπότευσαν εἰς τὸν Ἰησοῦν.

11for many of the Jews were going out because of him, and then believing in Jesus.

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160 12:7 txt τια...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" συν B D E K L Q W X ὦ ὑ 0211 f 0217 vid 33 579 1241 (2211 lat syr HG) cop arm SBL NA28 {E} ὥσπερ...τηρηκεν "because she has kept it for the day of my burial" f2 ὥσπερ...τηρηκεν "she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 ὥσπερ...τηρηκεν "had she kept it for the day of my burial" ὥσπερ...τηρηκεν "she has kept it for the day of my burial" 2 28 565 700 788 1071 1424 400 424 39 42 goth TR RP ὥσπερ...τηρηκεν "her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women...among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἵνα...τηρηση, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα τι...τηρηση, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult. The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὥσπερ instead of ἵνα is a clue as well.

161 12:9 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
The Triumphal Entry

John 12:12  The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,

13 The 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.

14 And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:12  And among those going up to worship at the festival, were some Greeks.

Then the Pharisees said to each other, "Observe, that you are not prevailing at all.

15 These 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 12:13  For they understood him to understand them, because of this he had glorified himself to them.

16 Then the Pharisees said to each other, "Observe, that you are not prevailing at all.

Jesus Ponders Crucifixion

John 12:20  "Now do you see the things that I have told you. If you had known them, you would have shown more reverence for me. But now, you do not believe because you do not have reverence for me.

21 And among those going up to worship at the festival, were some Greeks.

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21 And among those going up to worship at the festival, were some Greeks.
John 12:21 οὕτως οὖν προσήλθον Φίλιππω τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἥρωτων αὐτὸν λέγοντες, Κύριε, θέλων τὸν Ἰησοῦν ἰδεῖν.

22These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus." John 12:22 ἔρχεται οἱ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦν.

Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. John 12:23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ 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, ἕαν μὴ ὁ κόκκος τοῦ στούν πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτοῦς μόνος μένει· ἕαν δὲ ἀποθάνῃ, 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. John 12:25 ὁ φυλόν τὴν ψυχήν αὐτοῦ ἀπολλέει αὐτῆς, καὶ ὁ μισών τὴν ψυχήν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰωνίων φυλάξει αὐτήν.

John 12:27 Νῦν ἡ ψυχὴ μου τεταράκτηκαι. καὶ τί εἶπω; Πάτερ, σώσόν με ἐκ τῆς ὀρας ταύτης; ἄλλα δαί τοῦ ἠλθόν εἰς τὴν ὥραν ταύτην.

28"Now, my soul has become troubled. And what shall I say—'Father, save me from this hour'? No, for this very thing I have arrived to this hour.” John 12:28 πάτερ, διόρισον σοι τὸ ὄνομα. ἠλθένσιν ὁν φωνὴ ἐκ τοῦ ὀρανοῦ. Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

29"Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again." John 12:29 ὁ σὺν δύσιος ὁ ἐστὶ καὶ ἀκούσας ἠλεγεν βροντήν γεγονέναι· ἄλλοι ἠλεγον, Ἀγγελος αὐτω λελάληκεν.

30The crowd therefore standing and hearing was maintaining thunders to have happened. Others were saying, "An angel spoke to him.” John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Ὁ δὲ ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἄλλα δε ὑμᾶς.

Jesus answered and said, "Not for my sake has this voice happened, but for you. John 12:31 νῦν κρίσις ἔστιν τοῦ κόσμου τοῦτοῦ, νῦν ὁ ἀρχῶν τοῦ κόσμου τοῦτοῦ ἐκβληθήσεται ἐξ' αὐτοῦ.

32Now comes judgment of this world. Now the rueler of this world will be thrown out. John 12:32 καγώ ἐὰν ψυχῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑαυτοῦ.

33And I, if I be lifted up from the earth, will attract all mankind to me.” John 12:33 τοῦτο δὲ ἠλεγένα τοῦ ἐρανοῦ ποὺς ἀποθάνειν ἔμελλεν ἀποθάνειν.

34Now this he was saying signaling what manner of death he was about to die. John 12:34 ἀπεκρίθη οὖν αὐτῷ ὁ δύσιος. Ἰκεῖς ἰκώσασεμέν ἐκ τοῦ νόμου ὃτι ὁ χριστός μένει εἰς τὸν αἰώνα, καὶ πῶς σού λέγεις ὃτι δεῖ ψυχῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τὶς ἐστίν ὁδὸς ὁ υἱὸς τοῦ ἀνθρώπου.

35The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is 166 12:34 Ext λεγεις συ στι Β Λ W Χ Π 070 ιδ 0141 579f SBL NA28 2 2011 33 69 157 565 1071 TR συ λεγεις συ Φ 35 Ν Α Δ K M U Θ Χ Ψ 011 3 072 30 76 28 700 1424 RP lac Φ 10 C N P Q T V 047 0233
this Son of Man?"


35 Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.

John 12:36 ὡς τὸ φῶς ἔχετε, πεπείθετε εἰς τὸ φῶς, ἵνα νοεί ωφωτός γένηθη. Τά ταῦτα ἔλαλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

36 While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐξαρέσθην αὐτῶν οὐκ ἐπίστευεν εἰς αὐτόν,

But, though having done so many signs right in front of them, they were not believing in him,

John 12:38 ἵνα ὁ λόγος Ὁσαίου τοῦ προφήτη του πληρωθῇ δν εἶπεν, Κύριε, τις ἐπίστευσεν τῇ ἄκοῃ ἡμῶν; καὶ ὁ βραχών κυρίου τόν ἐπέκαλύφθη;

38 So 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 τούτο ὁ κύριος τοῦ πιστεύειν, ὅτι Πάλιν εἶπεν Ἡσαίας,

39 Because of this they were not able to believe: that again, Isaiah said,

John 12:40 Ὑπερώρωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπύρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδον τοὺς ὀφθαλμοὺς καὶ νοήσωσι τῇ καρδίᾳ καὶ σφαγοίς καὶ ιάσομαι αὐτοῖς.  Ἡ σήμερος ὁ θεός καὶ μέλλων ἔσται ὁ πρόπος αὐτῶν.

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 hearts, nor look back around, such that I would heal them."

John 12:41 τά ταῦτα εἶπεν Ἡσαίας, ὧτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἔλαλησεν περὶ αὐτοῦ.

41 (Isaiah said these things, because he saw Jesus’ glory, so he spoke about him.)

John 12:42 ὃς μέντοι καὶ ὡς τῶν ἀρχώντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τούς Φαρισαίους ὡς ὀμολογοῦν ἵνα μὴ ἀποσυνάγωγοι γένωνται:

42 Even 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 ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἧπερ τὴν δόξαν τοῦ θεοῦ.  Ἡ σήμερος ὁ θεός καὶ μέλλων ἔσται ὁ πρόπος αὐτῶν.

43 For: They loved the approval of human beings over and above the approval of God.  Ἡ σήμερος ὁ θεός καὶ μέλλων ἔσται ὁ πρόπος αὐτῶν.

44 But Jesus cried out, and said, "The person believing in me, is not believing in me but in the one who sent me,

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172 12:43 The words are in the character of a solemn pronouncement or verdict.
John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τόν πέμψαντά με.

46 and the one looking upon me, is looking upon the one who sent me.

John 12:46 ἐγώ γὰρ εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

47 I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ εἶν τις μου ἀκούση τῶν ῥήματων καὶ μὴ φιλαξῆ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ’ ἵνα σῶσο τὸν κόσμον.

47" And if someone hears my words 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.

John 12:48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥημάτα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν ἐλάλησα ἐκεῖνος κρίνει αὐτόν 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 οὐκ ἔγω ξενοματο ὁν ἐλάλησα, ἀλλ’ ἐπέμψα με πατήρ αὐτός μοι ἐντολήν δεδωκεν τί εἶπα καὶ τί ἐλάλησον.

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 οἶδα ὅτι ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ὃ σών ἐγὼ λαλῶ, καθὼς εἰρήκεν μοι ὁ πατήρ, ὄντως 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 ἐσπορῆς τοῦ πάσχα εἶδος ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἢ ὡρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτο πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. 1

1And 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 ἢ δὲ βεβλήκοτος εἰς τὴν καρδίαν ἴνα παραδοθῇ αὐτὸν Ἰούδας Σίμωνος Ἰσαρίωτος,

2And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him,

173 12:47 txt ακούση...καὶ μὴ φιλαξῆ "hears and does not keep" Ψ66ε Ψ75 Κ Β Κ Λ Χ Π Ψ f1 f3 33 157 565 1071 vg σρ copaeh,e,cw,bo arm Diathess Ephrem SBL NA28 / / ακούση...καὶ φιλαξῆ "hears and keeps" Ψ66ε D Θ 070 579 1241 it vg καὶ μὴ πιστευε "hears and does not believe" E F G Η Μ Y Γ Δ Λ Ω 047 0141 0233 0250 2 1244 716 092 1192 1424 (844 εἰς syr3) goth TR RP f ακουει...καὶ μὴ πίστευε "is listening and does not believe" U ὅτι ακούση...καὶ πιστευε "hears and believes" S 0211 1424sw (Swanson) μὴ ακούση...μὴς φιλαξῆ "neither hears nor keeps" W / lac Φ65 C N P Q T 28

174 13:1 txt ἠλθεν Ψ66ε Ψ75 Κ Β Κ Λ Μ Σ Υ Θ Π Ψ f1 f3 33 157 565 579 892 1071 1192 1241 2561 1844 SBL NA28 / / ακούση...καὶ πιστευε "hears and keeps" Ψ66ε D Θ 1244 716 092 1192 1424 (844 εἰς syr3) goth TR RP f ηκεν Ψ66ε / παρήν D / lac Φ65 C N 28

175 13:2 txt γενομένου Ψ66ε Κ2 Α Β Δ Ε Φ Γ Η Κ Μ Σ Υ Θ Π Ψ 047 0141 0233 0250 2 1244 716 092 1192 1424 (844 εἰς syr3) arm eth Or SBL NA28 (B) / / ἱερεύς Ψ75 / lac Φ65 C N P. I have translated the Byz variant as an inclusive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
Jesus said to them, "Do you know what I have done for you? When 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?' You call me 'Teacher' and 'Lord,' and rightly you say so, for I am. If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another. Since these things you are knowing, blessed are you if you do them.

13:3 eἰδὼς ὅτι πάντα ἐδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χειρὰς καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

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,

13:4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησαν τὰ ἴματα, καὶ λαβὼν λέντιον διεξώσεν ἐνυόν.

Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

13:5 ἔτι βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἥραστο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσειν τὸ λευτερὶ τὴν διεξωσμένος.

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.

13:6 ἔρχεται δὲν πρὸς Σίμων Πέτρον. λέγει αὐτῷ, ὁ Ἰησοῦς, σὺ μοι νίπτεις τοὺς πόδας;

Therefore he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

13:7 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, 'Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἢρτι, γνώση δὲ μετὰ ταῦτα.

Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

13:8 λέγει αὐτῷ Πέτρος, ὦ μή νῦφις μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη ὁ Ἰησοῦς αὐτῷ, 'Εὰν μή νύφω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

13:9 λέγει αὐτῷ Σίμων Πέτρος, ὁ Κύριε, μή τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χειρὰς καὶ τὴν κεφαλὴν.

Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λευσμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νιπταρ, ἀλλὰ ἐστιν καθαρὸς δῶς καὶ υμεῖς καθαροί ἐστε, ἀλλ’ οὐχὶ πάντες.

'What I am doing, you do not know yet, but after these things, you will know.'

John 13:3-17

Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself. 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. Therefore he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?" Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know." Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me." Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well." When 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?' You call me 'Teacher' and 'Lord,' and rightly you say so, for I am. If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another. Since these things you are knowing, blessed are you if you do them.
John 13:18 oú peri pántωn υµών λέγω· εγώ οἶδα τίνας ἐξελεξάµην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, ὦ τρόγυλον µου τὸν ἄρτον ἐπήρην 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,'”177 John 13:19 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γενήσῃτο ὅτι εγώ εἰμι.

19“Yes indeed,”178 I am telling you so that when it happens, you may believe who I am.179 John 13:20 ἀµὴν ἀµὴν λέγω ὑµῖν, ὁ λαµβάνων ἀν τίνα πέµψω ἐµὲ λαµβάνει, ὁ δὲ ἐµὲ λαµβάνων λαµβάνει τὸν πέµψαντά µε.

20“Truly, 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 Τοῦτα εἶπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύµατι καὶ ἐµαρτύρησαν καὶ ἐίπεν, ἀµὴν ἀµὴν λέγω ὑµῖν ὅτι εἰς ἐξ ὑµῶν παραδώσει τὸν πέµψαντά µε.

21When 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 ἔβλεπον εἰς ἅλλος οἱ µαθηταὶ ἀποροῦµεν ὑπὲρ τίνος λέγει.

22The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἢν ἀνακείµενος εἰς ἐκ τῶν µαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ἢν ἡγάτα ὁ Ἰησοῦς.

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεῦει οὖν τοῦτο Ζήµων Πέτρος πυθόµασθαι τις ἢν εἶπεν πρὶν οὖ λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.180 John 13:25 ἀναπεσεῖν οὖν ἐκείνου οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?" John 13:26 ἀποκρίνεται ὁ Ἰησοῦς, ἐκεῖνος ἐστίν ὁ ἐγώ βάφω τὸ ψωµίν καὶ δώσω αὐτῷ. βέφας οὖν τὸ ψωµίν λαµβάνει καὶ δίδωσιν Ἰωάννην Ζήµωνος Ἰσκαριώτου.

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...
John 13:27 And after the bread transaction, at that time Satan entered into one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 But none of those reclining knew why he said this to him.

John 13:29 For 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 When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31 'Oste ou'n ezheileven leyei 'Iessois. Noun edoxasethi o uios tov anvrropou, kai o theos edoxasethi en autou:

Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:32 Ei o theos edoxasethi en autou, kai o theos de doxasei auton en autou, kai euthus doxasei auton.

If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33 tekinia, eti mikron meb' umwn eimi' zhtiseete me, kai kathws eipon tois 'Ioudaiosis oti "Opoou ejo upagrio umetis ou douxaste eldeion, kai umyn legeo arti.

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 entolh pnei doidhi umyn, I na agapaste allhlosis kathw hagiasa umas' I na kai umetis agapaste allhlosis.

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 en toutow gnwsonate pantes oti emoi mastes este, ean agaphn echete en allhlosis.

By this will everyone know that you are my disciples: if you have love among one another.'

John 13:36 Legi autov Symon Petrou, Kuriye, poi upageies; apekribi 'Iessois, 'Opoou upagio ou douxase mi vyn akolouthiasai, akolouthieis de eteron.

Simon Peter says to him, "Lord, where are you going?" Jesus replied, 'Where I am going, you are not able to follow, but you will follow later.'

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181 13:26 Text ἵσκαριωτον Κ B C L 068 0233 vs γε(ς,ςω) eth Or SBL NA28 {/} apó Karwetou D ἵσκαριωτης Π 46 A W 047 Μ latt syr cop TR RP lac Φ 75 Ν Ρ Θ Τ. 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."

182 13:32 Text ei o theos edoxasethi en autou kai Κ Α Α Φ Γ Η Κ Μ Σ Υ Υ Γ Δ Θ Λ Ψ Ω 047 0211 0233 Π 3 25 28 33 157 180 205 565 597 700 892 1006 1010 1195 1230 1241 1242 1243 1292 1324 1344 1365 1424 1505 1566 2147 Ie ibrar vg synp cop apha bop arm eth geol 7 slav Origen 8 Hilary Ps-Priscillian Augustine 5 Ps-Vigilius 5 TR [TG] RP [NA27] SBL [C] ι και ρεκ Β C D L W Σ Π Ρ 2 579 1009 1017 1070 1216 1546 176 253 751 866 1074 ισοριαλ ναπυιν cop apha bop act 7mf Cyril Theodoret; Tertullian Ambrose Augustine 5 Ps-Vigilius 5 WH omitt ei o theos edoxasethi en autou, kai o theos de doxasei auton en autou 0141 T lac Ψ 75 Ν Ρ Τ V 068 070. The page for this variant in MS 2561 seems to be missing on the CNTSM site.

183 13:36 Text omitt ρεκ Β A C Λ 0233 ite ibrar, br, ar, synp cop 568 SBL NA28 {/} μοι D E 047 Μ ibd cop 5 tr RP lac Ψ 75 068
John 13:37  λέγει αὐτῷ ὁ Πέτρος, Κύριε, διά τί οὐ δύναμαι σοι ἀκολουθήσαι ἀρτί; τὴν ψυχήν μου ὑπὲρ σοῦ θῆσαι.

38Peter 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 θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἦς οὐ ἀρνήσῃς με ἐμείς.

39Jesus 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  Μή ταρασσεθῶ ὑμῶν ἢ καρδία σα σπαστεῖτε εἰς τὸν θεόν, καὶ εἰς εἰμὲ πιστεύετε.

1Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2  ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν' εἰ δὲ μὴ, εἶπον ἄν ὑμῖν ὅτι πορεύομαι ἐτοιμάσας τόπον ὑμῖν;

2In my Father's house there are many abodes. Otherwise, I would have told you that I am going to prepare a place for you.

John 14:3  καὶ εἰς τὸν πατέρα εἰ μὴ δι᾽ ἐμαυτόν ὑμᾶς ἐμαυτόν ἐγὼ καὶ ἐντὸς ἑμοῦ ὑστερεῖ, ἀρνῶμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἔχετε.

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 εἰμὶ ὑπάγω οἴδατε τὴν ὁδὸν.  And where I am going, you know the way."

Jesus the Way to the Father

John 14:5  λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις; πώς οἴδαμεν τὴν ὁδὸν;

And except through me. John 14:5b  λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οἴδας ἐγώ καὶ ἡ ἀλήθεια καὶ ἡ ζωή ὑστερεῖ τὸν πατέρα εἰ μὴ δι᾽ ἐμοῦ.

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, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οἴδας ἐγώ καὶ ἡ ἀλήθεια καὶ ἡ ζωή ὑστερεῖ 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 ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ’ ἀρτι γνώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν.

If 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."

142See chapter 13 verse 36.

143See chapter 13 verse 36.

144See chapter 13 verse 36.

145See chapter 13 verse 36.

146See chapter 13 verse 36.

147See chapter 13 verse 36.

148See chapter 13 verse 36.
John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς οὖ 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 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ὅτι ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα 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 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ εἰ δὲ μὴ, διὰ τὰ ἔργα 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 ἠμὴν ἠμὴν λέγω ὑμῖν, ὅτι πιστεύεις εἰς ἐμὲ τὰ ἔργα ὃ ἐγὼ ποιῶ κἀκεῖνος ποίησε, καὶ μείζονα τούτων ποιήσει, ὅτε ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

12The 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 14:13 καὶ δὲ τι ἀιτήσητε ἐν τῷ ὄνοματι μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

13Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:14 ἐὰν τι ἀιτήσητε με ἐν τῷ ὄνοματι μου ἐγὼ ποιῶ.

14If you ask me for something in my name, I will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε;

15If you love me, you will keep my commandments.
And 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 ἁληθείας, ὅ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει υμεῖς γινώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μενεὶ καὶ ἐν ὑμῖν ἔσται.

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 be in you.

John 14:18  οὐκ ἀφίσαι υμᾶς ὄρφανοι, ἔρχομαι πρὸς υμᾶς.

18I will not leave you as orphans; I am coming to you.

John 14:19  ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, υμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ υμεῖς ζήσετε.

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 ἑκείνῃ τῇ ἡμέρᾳ γνώσωσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ υμεῖς 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  ὅ ἔχων τὰς ἐντολὰς μου καὶ πρῶν αὐτὰς ἐκεῖνος ἔστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπηθῶς 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  Ἀλέγη αὐτῷ Ἰσαάκα, οὖχ ὁ Ἰσαρινώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζεσθαι σεαυτόν καὶ οὐχί 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  ἀπεκρίθη Ἰσαάκ καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπηθῇ αὐτὸν, καὶ πρὸς αὐτὸν ἐλευθέρωσι καὶ μονὴν παρ’ αὐτῷ ποιηθῶσι.

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 ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ἐν αὐτῷ ἐστὶν ἐμὸς ἐμὸς ἐν αὐτῷ περιμασθῶς.

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  Τὰ ἄλλα λέλαβα ὑμῖν παρ’ ὑμῖν μένων·

25“These things I have spoken to you while abiding with you.

John 14:26  ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ πέμψει ὁ πατὴρ ἐν τῷ ὅνομάτι μου, ἐκεῖνος υμᾶς διδάσκει πάντα καὶ ὑπομνησάται υμᾶς πάντα ἐπὶ πάντα ὑμῖν ἐγὼ.

26But 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  Ἐιρήνην ἀφίσαι ὑμῖν, Ἐιρήνην τὴν ἐμήν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι υμῖν· μή ταρασσόσθω υμῖν ἡ καρδία μηδὲ δειλιάτω.

27Peace 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  Ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, ὤν θάνατο καὶ ἔρχομαι πρὸς υμᾶς, εἰ ἐγερτεῖτε ἐν, ὃτι παρεοιμαί πρὸς τόν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἔστιν.

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.

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1  ἐγὼ εἰμί ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.  
1I am the true vine, and my Father is the farmer.

John 15:2  πᾶν κλῆμα ἐν ἑμοί μὴ φέρον καρπὸν, άφηει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονά φέρῃ.  
2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3  ἢ ἰδεῖς ὡς καθαρὸ ἐστέ διὰ τὸν λόγον ὃν λελάθη ἡμῖν?  
3You are now clean, because of the word which I have spoken to you.

John 15:4  μεῖνατε ἐν ἑμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ ἐὰν μη μενή ἐν τῇ ᾑμελέῳ, οὕτως ὑμεῖς ἐὰν μη ἐν ἑμοί μένητε.  
4Abide 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 εἰμί ἡ ἄμπελος, ὡς τὰ κλῆματα. ὁ μένων ἐν ἑμοί κἀγὼ ἐν αὐτῷ ὡς τὸ κλῆμα καὶ ἕξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ ὄρθωσιν καὶ καταίηται.  
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 ἑμοί, ἔβλησθε ἐξω ὡς τὸ κλῆμα καὶ ἔξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καταίηται.  
6If 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  ἐάν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μεῖν, δὲ ἐὰν θέλετε αἰτήσασθε καὶ γεννήσεσθαι ὑμῖν.

7If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8  ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γέννησθε ἑμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9  καθὼς ἤγαπησέν με ὁ πατήρ, κάγῳ ὕμαι ἤγαπησα: μείνατε ἐν τῇ ἀγάπῃ τῇ ἔμη.

9Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10  ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετηρήκα καὶ μένω αὐτὸ ἐν τῇ ἁγάπῃ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love.

John 15:11  Ταῦτα λελάληκα ὑμῖν, ἵνα τις τὴν ψυχὴν αὑτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

11These 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 ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἤγαπησα ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

John 15:13  μείζονα ταῦτης ἁγάπης οὐδές ἔχει, ἵνα τις τὴν ψυχὴν αὑτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one's life for one's friends.

John 15:14  ὑμεῖς φίλοι μοῦ ἐστε ἐὰν ποιήτε ἡ ἐμῇ ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15  οὐκέτι λέγω ὑμᾶς δοῦλοις, ἵνα ὁ δοῦλος ὑμᾶς ὑιοὶ διέχει τι ποιεῖ αὐτὸ ὁ κύριος ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἡ ἥκουσα παρά τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No 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 ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἐθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπός ὑμῶν μένῃ, ἵνα δὲ τι ἀιτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου δῷ ὑμῖν.

16You 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  ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18  Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

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156b 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.

157 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.
John 15:19  εἶ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ἱδιὸν ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ’ ἐγὼ ἐξελάξαμέν ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
19If 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  μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, ὅτι ἐστίν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἔδιωξαν, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐπηρήσαν, καὶ τὸν ὑμέτερον περίσσοντιν.
20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' 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  ἀλλὰ τάστα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.
21But 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 ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἰχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.
22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23  ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.
23One who hates me also hates my Father.

John 15:24  εἰ τὰ ἔργα μὴ ἐποίησαν ἐν αὐτοῖς δὲ οὖς ἐποίησαν, ἀμαρτίαν οὐκ εἰχοσαν· νῦν δὲ καὶ ἑωφάκασιν καὶ μεμισθάσασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.
24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25  ἀλλ’ ἐνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὃτι ἐμπυρεύαν με δωρεάν.
25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26  ὃταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψα υμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὁ παρὰ τοῦ πατρός ἐκπονεῖται, ἐκείνος μαρτυρεῖ ἐπὶ ὑμᾶς.
26When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27  καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἄρ’ ἄργης μετ’ ἐμοῦ ἔστε.
27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1  Τάστα λελάληκα υμῖν ἵνα μὴ σκανδαλισθήτε.
1These things I have spoken to you so that you may not fall away.

John 16:2  ἀποσυναγωγῶς ποιήσουσιν υμᾶς· ἀλλ’ ἔρχεται ὡρα ἵνα πάς ὁ ἀποκτείνας υμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.
2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3  καὶ τάστα ποιήσουσιν ὅτι οὐκ ἔγνωκαν τὸν πατέρα οὐδὲ ἐμέ.
3And these things they will do, because they have not known the Father, neither me.

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198 15:20 John 13:16; Diatessaron 28:32
199 15:25 Psalm 35:19; 69:4
200 15:26 txt omit 𝔓52 𝔓66 K B Heb.1 1corr 4q154 145 155 SBL NA28 {/} // δὲ A D E L 047 065 33 (it) syr copxasms.ly,bofr Ephiph SBL NA28 {/} // δὲ A D E L 047 065 33 (it) syr copxasms.ly,bofr TR RP // lac 𝔓75 C N P T W 0233
John 16:4 ἄλλα τάτα λελάληκα ύμιν ἵνα ὅταν ἔλθῃ ἡ ὠρα αὐτῶν μνημονεύῃ αὐτὸν ὅτι ἐγὼ εἴπον ύμιν.

But 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

Τάτα δὲ ύμιν ἐξ ἀρχῆς οὐκ εἴπον, ὅτι μεθ’ ύμων ἦμην.

“And I have not told you these things from the beginning, because I was with you. But 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’ ὅτι τάτα λελάληκα ύμιν ἥτι λύπη πεπλήρωκεν ύμων τὴν καρδίαν.

Instead, because I have spoken these things to you, sorrow has filled your heart. 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.

And 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

concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με

concerning 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 τοῦτον κέκριται.

And concerning judgement, because the ruler of this world has been judged.

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201 John 16:4

202 John 16:8

It is hard to chose an English word to render the Greek word here, ἐλέγξα - ἐλέγχα. 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 ἐλέγξα 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 ἐλέγξα and then you will have a more complete sense of what it means.
John 16:12 "Ετί πολλὰ ἐχω υμῖν λέγειν, ἀλλ᾿ οὐ δύνασθε βαστάζειν ἅρτι·
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 πνεῦμά τῆς ἀληθείας, ὁ δημιουργὸς ὑμῶν καὶ ὁ πατὴρ ὑμῶν ἀγαπᾶς· ὕμνων ἐν τῇ ἀληθείᾳ πάσης· οὐ γὰρ λαλήσεις ἄφρος ἐν τῇ ἀληθείᾳ· ἀλλ᾿ δόται ἀκούσῃς· καὶ τὰ ἐρχόμενα ἀναγγέλεις ὑμῖν.
13“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 ἕκεῖνος ἀπεξετάσθη, ὅτι ἐκ τοῦ ἐμοῦ ἀναγγέλει καὶ ἀναγγελεῖ ὑμῖν.
14“That one will glorify me, because from mine I will take, and report it to you.

John 16:15 πάντα δὲ ἔχει ὁ πατὴρ ἐμάς ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.
15“Everything the Father has; this is how I said, ‘from mine I will be taking, and report it to you.’

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με.
16“A little while, and you will be observing me no longer; another little while, and you will see me.”

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐν τοῖς μαθηταῖς τοῦ ἀνθρώπου ἁλλήλους, Τί ἐστιν τὸ τὸ ἄλογον ἡμῖν, Μικρὸν καὶ οὐθωρείτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με; καὶ ὅτε ὑμᾶς πρὸς τὸν πατέρα;
17“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 ἔλεγον οὖν, Τί ἐστιν τότε, τὸ μικρὸν; οὐκ οἴδας τί λαλεῖ.
18“They kept saying therefore, "What is this 'little while'? We don't know what he is saying."

John 16:19 ἔγνω ὁ Ἰησοῦς ὅτι ἦθελεν αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἁλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με;
19“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 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαυστε καὶ θρῆνετε ὑμεῖς, ὅ δὲ κόσμος χαρῆσαι ὑμεῖς λυπηθήσετε, ἁλλὰ ἡ λύπη ὑμῶν εἰς χαρὰ γενήσεται.
20“Truly truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy.

John 16:21 ἢ γνω ὅταν τίτκη λύπην ἔχει, ὥστε ἠθελεν ἡ ῥώα αὐτῆς ὅταν δὲ γεννησθῇ τὸ παιδίον, οὐκέτι μνημονεύει τῆς ἀείων εἰς τὴν χαρὰν ὅτι ἐγεννησθῇ ἁνθρώπους ἐν τὸν κόσμον.
21“In the case of the woman about to give birth, she has pain, because for 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 ὄφομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδείς αἴρει ἁρ' ὑμῶν.

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 έκείνῃ τῇ ἡμέρᾳ ἐμὲ οὖν ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἢν τι αἰτήσῃ τὸν πατέρα ἐν τῷ ὄνοματί μου δώσει ὑμῖν.

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 ἔως ἄρτι οὖκ ἠτίθησαι οὐδέν ἐν τῷ ὄνοματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἡ 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 Τάτα μεν παροιμίας λελάληκα ὑμῖν· ἔρχεται ὑπερ' ὅτι ὑστερεί ἐν παροιμίαις λαλῆσαι ὑμῖν ἄλλα παραφθανον ἐν τῷ ὄνοματί μου ὑμῖν.

25“These 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 έν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνοματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

26In that day you will make requests in my name, and I will not be speaking to you that I will make request of the Father on your behalf.
John 16:27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ περιλήκατε καὶ πεπιστέυκατε ὅτι ἐγὼ παῖς τοῦ Θεοῦ ἐξῆλθον.

27“For the Father himself likes you, because you have liked me, and have believed that I came forth from God.
John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

28I 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· Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαιν οὐδεμίαν λέγεις.

29His disciples are saying, “There, now you are talking with clarity and not speaking any allegory.
John 16:30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεῦσαμεν ὅτι ἀπὸ Θεοῦ ἐξῆλθας.

30“Now 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 πιστεῦετε;

31Jesus answered them, “For now you believe.
John 16:32 ἵδιον ἔρχεται ὑπερ' ἀρμονίαν καὶ ἐλήλυθεν ἵνα σκορπισθητές ἐκαστός εἰς τὰ ἱδία κάμε μόνον ἀφήτες· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἔστιν.

32Behold, an hour is coming, and indeed has come, that you will be scattered 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 τάτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχετε· ἐν τῷ κόσμῳ θλύσιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ γενικυκλεῖ τὸν κόσμον.

33“These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world.”
Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀρθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σοι τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε.

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 ἑδωκας αὐτῷ ἐξοσιάσαι πάσης σαρκός, ἵνα πάν τι δέδωκας αὐτῷ δώσῃ αὐτοῖς ζων 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 to them eternal life.

John 17:3 αὐτῇ δὲ ἐστίν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ ὅν ἀπέστειλας Ἰησοῦν 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 ἐπὶ τῆς γῆς, τὸ ἐργὸν τελείωσας ὁ δέδωκας μοι ἵνα ποιήσω.

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δοξάσον με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν ἔχων πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

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 Ἐφανέρωσα σοῦ τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἑδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμιοι αὐτοῦ ἑδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκαν ὅτι πάντα ὅσα δέδωκας μοι παρὰ σοῦ εἰσίν.

7Now they are persuaded that all the things you have given to me are indeed from you; John 17:8 ὅτι τὰ ἰδία τὰ ἐδωκάς μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἐλαβὼν καὶ ἐγνώκαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ μὲ 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 σου περὶ τοῦ κόσμου ἐρωτῶ ἅμα περὶ ὅν δέδωκας 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 σα ἐστίν καὶ τὰ σα ἐμά, καὶ δεδόξασαι εἰν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὅσα ἐμα ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σε ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνομασι σοῦ δέδωκας μοι, ἵνα ὅσοι ἐν καθὼς ἡμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to

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209 17:2a See the footnote on 6:39.
211 17:4 txt τελείωσας p₆⁷ K A B C L N W 0109 0301 (ibid.) copiaris bo SBL NA28 */ τελείωσας D E 047 050 0301 lat copiaris lac TR / lac p₂⁶ p₇⁵
212 17:7 txt εἰσιν p₀⁴ K A B C L N W 054 0109 lat taur b d e f g h i copiaris bo SBL NA28 */ εἰσιν A D E 047 050 0301 lat copiaris lac TR / lac p₂⁶ ita.j
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 ὃτε ἤμην μετ' αὐτῶν ἐγὼ ἔτρυγον αὐτοὺς ἐν τῷ ὄνομάτι σου ὡς δέδωκάς μοι, καὶ ἐφόλαξα, καὶ οὐδείς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

While 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 νῦν δὲ πρὸς σὲ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐξωθίσην τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν εαυτοῖς.

But 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.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ ὅπως ἐκ τοῦ κόσμου.

I 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 οὐκ εὕρωτο ἵνα ἤρξης αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ ὅπως ἐκ τοῦ κόσμου.

They are not of the world, just as I am not of the world.

John 17:17 ἀγαπῶν αὐτοὺς ἐν τῇ ἁληθείᾳ ὁ λόγος ὁ σὸς ἁληθείᾳ ἐστιν.

Sanctify them in your word; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κάγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

Just as you sent me into the world, I also have sent them into the world.


And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,

And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν σῶι, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ὡσιν ἦμιν ὡσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

And just as you, Father, are in me and I in you, so let them also be in us, so that you might believe that you sent me.

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213 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.


215 17:12b ὁ υἱὸς τῆς ἀπωλείας – ho huios tis apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Απολλόων, 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.

216 17:17 ἀγιάζω - hagiazō; dedicate or set something apart for God's holy purposes.
John 17:22 καγώ την δόξαν ἐν δεδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὡσιν ἐν καθὼς ἥμεις ἐν,

22The glory which you have given to me, I also have given to them, so that they may become one, just as we are one:
John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σοῦ ἐν ἑμοί, ἵνα ὡσιν τετελειωμένοι εἰς ἑν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σοῦ ἐν ἑμεῖς καὶ ἐν αὐτοῖς καθὼς ἐμὲ ἡγάπησας.

23I in them, and you in me, so that they may become fully developed into one,218 that the world may know that you sent me, and that you have loved them just as you loved me.
John 17:24 Πάτερ, ὁ δεδωκάς μοι, θέλω ἵνα ὡσιν εἰμὶ ἡγάπησας ἓν μετ᾽ ἑμοῖς, ἵνα θεωρῶσιν τὴν δόξαν την ἑμῖν ἐν δεδωκάς μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24"O Father, that flesh219 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 ὡσιν ἐγὼ, ἐγὼ δὲ σε ἐγώνω, καὶ ὡσιν ἔγνωσαν ὅτι σοῦ με ἀπέστειλας,

25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.
John 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ὅνομά σου καὶ γνώρισα, ἵνα ἡ ἀγάπη ἦν ἡγάπησας με ἐν αὐτοῖς ἔν αὐτοῖς.

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 Ταῦτα εἰπὼν Ἰσοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ κειμάρρου τοῦ Κηδρῶν 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 ἦδει δὲ καὶ Ἰούδας ὁ παραδίδον τῶν τόπον, ὅτι πολλάκις συνήχθη Ἰσοῦς 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 Ἰούδας λαβὼν τὴν σεπείραν καὶ ἐκ τῶν ἄρχοντων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

3Judas therefore, after taking the cohort220 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.
John 18:4 Ἰσοῦς οὖν εἰς ὅπου ἦδει πάντα τὰ ἐρχόμενα ἐπ᾽ αὐτοῦ ἔξηλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward, and he says to

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218 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.

219 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.

220 17:24 See the footnote on 6:39.
them, "Whom are you seeking?"

John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραίον. λέγει αὐτοῖς, Ἔγώ εἰμι. εἰστήκει δὲ καὶ Ἰουδᾶς ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.

5 They 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, Ἑγὼ εἰμί, ἀπῆλθον εἰς τὰ ὁπίσω καὶ ἐπέσαν χαμαί.

6 When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα ζητεῖτε; οἱ δὲ ἔπαυν, Ἰησοῦν τὸν Ναζωραίον.

7 Again therefore, he asked them, "Whom are you seeking?” And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ὅμως ὃτι ἐγὼ εἰμί· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτοις ὑπάγειν·

8 Jesus 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 ἤνα πληρώθη ὁ λόγος δὲν εἶπεν ὃτι οὐς δέδωκας μοι οὐκ ἄπωλεσα εξ αὐτῶν οὐδένα.

9 In 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 Σίμων οὖν Πέτρος ἔχων μάχαραν ἐλκυσαν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτὸ τὸ ὀφθαλμὸν τὸ δεξιόν. ἦν δὲ ὀνόμα τῷ δούλῳ Μάλχος.

10 Then 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 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δέδωκέν μοι ὁ πατὴρ ὑμῶν αὐτό; Jesus 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 σπέιρα καὶ ὁ χιλιαρχὸς καὶ οἱ υπηρέται τῶν ἱερατῶν συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

12 Then 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 πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεύς τοῦ ἐνιαυτοῦ ἐκείνου·

13 and 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 ὁ συμβουλευόσας τοῖς ἱερατοῖς ὅτι συμφέρει ἕνα ἀνθρώπον ἀποθανατεῖν ὑπὲρ τοῦ λαοῦ.

14 And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἑκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὃ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερεύς,

15 And 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 ὃ δὲ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ εξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωφῇ καὶ εἰσήγαγεν τὸν Πέτρον.

16 but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωφός, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰς τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί.

17 Then 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."
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 δὲ οὖν ἀρχιερεύς ἤρωτησεν τὸν Ἰησοῦν 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 Ἰησοῦς, ἔγω παραρήμουσα λελάθη τῷ κόσμῳ ἐγώ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ιουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδὲν.

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 ἔρωτας; ἔρωτησον τοὺς ἄνθρωπος τής ἐλάλησα αὐτοῖς; ἵνα οὐδεὶς οἴδασιν ἢ εἴπον 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 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκός τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόν, Οὗτος ἀποκρίνη τῷ ἄρχιερεί;

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 Ἰησοῦς, Ἐι 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 Ἅνως δεδεμένον πρὸς Καϊ ῶπαν τὸν ἀρχιερέα.

24 (Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἐν δὲ Σίμων Πέτρος ἔστως καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἕκ τῶν μαθητῶν αὐτοῦ εἰ ἤρχησατο ἐκεῖνος καὶ εἶπεν, Ὦκεν εἰμί.

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 ἕκ τῶν δουλῶν τοῦ ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὅτιν, Ὡκ εἰμί σε εἴδον 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 ἤρχησατο Πέτρος καὶ εὐθέως ἀλέκτῳ ἐφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 ἀγούσιν ὤν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊ ῶπαν εἰς τὸ πραιτώριον ἦν δὲ πρώτος καὶ αὐτοῖ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσιν 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 ἐξῆλθαν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορίαν φέρετε [κατὰ τοῦ ἀνθρώπου τοῦτου;

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, Ἐμὴ ἡ ἡγεῖσος κακῶν ποιῶν, οὐκ ἂν οἱ παρεδόκαμεν αὐτὸν.

30They 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 αὐτῷ ὁ Πιλάτος, ἀδέσποτος ἡμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν, εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτείνα οὐδένα.

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 ἵνα ὁ λόγος τοῦ Ἰουδαίου πληρωθῇ ὃν εἶπεν σημαίνοις ποιῶ θανάτω ἥμελλεν 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 ἦσθεν οὖν πάλιν εἰς τὸ πραίτωριον ὁ Πιλάτος καὶ ἔφωνεν τὸν Ἰουδαίου καὶ εἶπεν αὐτῷ, Σὺ εἶ 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 ὁ Ἰουδαῖος, Ἡ δοκεῖ σοι ὅτι τότε λέγεις ἢ ἄλλοι εἶπον 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 ἡγεῖσος εἰμι, τὸ ἐνοχὸ τὸ σὸν καὶ οἱ ἄρχωνες 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 ὁ Ἰουδαῖος, Ἡ βασιλεία ἡ ἐμὴ ἐστὶν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἐστὶν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἤγινοντο ἃν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαῖοι· τὸν δὲ τῇ βασιλείᾳ ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

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 βασιλεύς εἰς σὺ, ἀπεκρίθη ὁ Ἰουδαῖος, Οὐ γέγονεν ὡς εἰς τὸν κόσμον καὶ εἰς τὸν ἄνθρωπον εἰς τὸν τόπον μου, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαῖοις· ἐξῆλθεν τῇ ἁλήθειᾳ· ἔγραψεν ἐμὲ εἰς τοῦ ἰδίου τῆς ἁλήθειας ἀκούεις μου τῆς φωνῆς.

37Pilate therefore said to him, "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 ἡ ἁλήθεια; Καὶ ἐπὶ τούτῳ ἐπὶ τόπῳ ἐξῆλθεν πρὸς τοὺς Ἰουδαῖους, καὶ λέγει αὐτοῖς, Ἐγὼ ἀκούεις τῆς ἁλήθειας· ἔγραψεν εἰς τοῦ ἰδίου τῆς ἁλήθειας.

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 ἐστὶν δὲ συνήθη πολὺ ἵνα ἐνα ἀπολύσεως ἦν ἐν τῷ πάσχα ἄνθρωπος, ὃ ἀπολύσεθεν, οὐν ἀπολύσεως ἦρεν τὸν βασιλέα 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?"
John 18:40 ἔκραύγασαν οὖν πάλιν λέγοντες, Μὴ τούτον ἄλλα τὸν Βαραββᾶν. ἤν δὲ ὁ Βαραββᾶς ληστής.

40 They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τὸτε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐματιστίγωσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον εξ ἀκανθῶν ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτόν,

2 And 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 ἔλεγον, Ἰαίρη, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3 Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 Καὶ ἔξθησαν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἰδε ἂν ὑμὶν αὐτόν ἔξω, ἵνα γνώτε ὅτι οὐδεμιᾶν αἰτιάν εὑρίσκω ἐν αὐτῷ.

4 And 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 ἔξθησαν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἄνθρωπος.

5 Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἔκραύγασαν λέγοντες, Σταύρωσον κατόρθωσον. λέγει αὐτοῖς ὁ Πιλάτος, λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγώ γὰρ ὅσον εὑρίσκω ἐν αὐτῷ αἰτίαν.

6 When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" 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 Ἰουδαίοι, Ἡμεῖς νόμον ἔχουμεν, καὶ κατὰ τὸν νόμον ὑφεῖλε ἀποθανεῖν, ὅτι ὅν τε θεοῦ ἐαυτὸν ἐποίησεν.

7 The 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 ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

8 When therefore Pilate heard this information, he was more afraid,

John 19:9 καὶ εἰσῆλθεν εἰς τὸ πρατήριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὃ δὲ Ἰησοῦς ἀπεκρίθησαν οὐκ ἐδώκειν αὐτῷ.

9 and 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 Ἐξομολογήθητε σὺ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;

10 Pilate 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 ἐξουσίαν σταυροῦσαι κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἀνωθεν διὰ τοῦτο ὁ παρὰ δόκιμος καὶ σοὶ μείζων ἁμαρτήσῃ ἔχει.

11 Jesus 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 ἐκ τούτου ὁ Πιλάτος ἔξθησαν ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαίοι ἔκραύγασαν λέγοντες, Ἐὰν τούτον ἀπολύσῃς, οὐκ εἴπερ γὰρ τοῦ Καίσαρος· πάς ὁ βασιλεύς ἐαυτὸν ποιῶν ἀντιλέγετο τῷ Καίσαρι.

12 From 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 Ὅσον Πιλάτος ἀκοῦσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθάστρωτον, Ἑβατίστῃ δὲ Γαββαθά.  

13When 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 ἦν δὲ παρασκευή τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἵδε ὁ βασιλεὺς ὑμῶν.  

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν οὖν ἑκεῖνοι, Ἄρων ἄρων, σταυρώσων αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.  

15They 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 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.  

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν. They took Jesus therefore. They took Jesus therefore.  

John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρόν ἔξηλθεν εἰς τὸν λεγόμενον Κρανιόν Τόπον, ὁ λέγεται Ἑβατίστῃ Γολγοθα,  

17And 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 ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.  

18where 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 ἦγαγεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρήτης ὁ βασιλεὺς τῶν Ἰουδαίων.  

19And 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 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὃΤι ἐγγὺς ὃ τὸ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἤγαγεν γεγραμμένον Ἑβαστίστῃ, Ἑρωστίστῃ, Ἑλληστί.  

20Many 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 ἔλεγαν οὖν τῷ Πιλάτῳ ὁ Παρίης οἱ ἄρχοντες τῶν Ἰουδαίων, Ἡ γράφει, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὁ Τεκείνος ἐπέπεμψε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.  

21The 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."

22 The Crucifixion

John 19:16 ἐξαρέσκον δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρηνὸς ὁ βασιλεὺς τῶν Ἰουδαίων.

223 19:16 ἠκούσας τῶν λόγων τούτων ἦγαγεν εἰς τὸν τίτλον τῶν Ἰουδαίων ἔξω, ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἵδε ὁ βασιλεὺς ὑμῶν.  

23When 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 ἦν δὲ παρασκευή τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἵδε ὁ βασιλεὺς ὑμῶν.  

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν οὖν ἑκεῖνοι, Ἄρων ἄρων, σταυρώσων αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.  

15They 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 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.  

16At that time therefore he handed him over to them, to be crucified.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιῶται ὄτε ἐστάψασιν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκατόσω στρατιώτης μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ἄλλου.

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 ἀλλήλους, Μή σχίσωμεν αὐτόν, ἀλλὰ λάγωμεν περὶ αὐτοῦ τινος ἔσται· ἵνα ἢ γραφὴ πληρωθῇ, Διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιώται 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,"224 those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ 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 Ἰησοῦς οὖν ἐδών τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὁν ἡγασά, λέγει τῇ μητρί, Γύναι, ἰδὲ ὁ υἱός 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 ἔτα λέγει τῷ μαθητῇ, ἵδε ὁ μητήρ σου. καὶ ἀπ’ ἐκείνης τῆς ώρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

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 ἦδη πάντα τετέλεσται, ἵνα τελειωθῇ η γραφή, λέγει, Διψῶ.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.225

John 19:29 σκέδος ἐκεῖτο δὲς τοῦ μεστοῦ· ὅπως γὰρ ὁ πίπτω, ὁ στόματα τοῦ δεσμοῦ ἔκοψαν, ὑπῆρχεν οὖσα ὁ πόλος τοῦ στεφάνου τοῦ σταυροῦ.

29A container full of vinegar226 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 δέσμιον τὸν Ἰησοῦν ἔπειπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τῷ πνεύματι.

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 ιουδαίοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σῶματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πλάτων ἵνα κατασχῶσιν αὐτῶν τὰ σκέλη καὶ ἀρδόσων.

31The Jews therefore, since it was Preparation Day,227 asked Pilate that their legs be

224 19:24 Psalm 22:18
225 19:29 Psalm 22:15
226 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
227 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. 

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συντευρωθέντος αὐτῶν:

32The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ὑδη αὐτῶν τεθηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

33but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνοξέν, καὶ ἐξῆλθεν εὐθὺς αἵμα καὶ ὕδωρ.

34But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἔωρακώς μειαρτύρηκεν, καὶ ἀληθινή αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἑκείνος ὁδεῖν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

35And 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 ἐγένετο γὰρ ταύτα ἵνα ἡ γραφὴ πληρωθῇ, ὅστοιν οὐ συντρίβησται αὐτοῦ.

36And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

John 19:37 καὶ πάλιν ἔτερα γραφὴ λέγει, Ὑφονται εἰς ὅν εἴ ξεκεντησαν.

37And again, another scripture says: "They shall look upon him whom they have pierced."

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησεν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, οὐν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ιουδαίων, ἵνα ἀρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

38And 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 σμύρνης καὶ ἄλος ὡς λίτρας ἐκατόν.

39And 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.

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐδήσαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔδος ἐστίν τοῖς Ἰουδαῖοις ἐνταφιάζειν.

40They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

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228 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.

229 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

230 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

231 19:37 Zechariah 12:10

232 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.
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.

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

And 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.

She 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."

Peter therefore went out, and the other disciple also, and they were going toward the tomb.

And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there, and the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

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233 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.

234 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 ὅτι δὲ δεῖ αὐτὸν ἐκ νεκρῶν ἀναστήναι.  
9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπήλθον σὺν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.  
10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆτε πρὸς τὸν μνημείων ἐξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκπυψεν εἰς τὸ μνημείον,
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 τοὺς ποσίν, ὅπου ἔκατε τὸ σῶμα 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 ἐκεῖνοι, Γίναν, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν 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 ὁπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, 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, Γίναν, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ο θεοῦργός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σοῦ ἐξεσάσασας αὐτόν, εἰπέ μοι ποῦ ἔθηκαν αὐτόν, κἀγὼ αὐτὸν ἀφῶ.  
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 Ἐβραίστι, Ραββουνί (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 ἀποφείξω, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύομαι δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπέ αὐτοῖς, ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν υἱῶν.  
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 Μαγδαληνὴ ἀνεμέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταύτα 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 οὖσας ὁμοίως τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φῶβον τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη 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.
midst. And he says to them, "Peace be with you."

John 20:20  καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ, ἐχάρησαν οὐν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

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  ἐπεν οὖν αὐτοῖς πάλιν, Ἐιρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμῖς.

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

John 20:22  καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίον·

22) And having said this, he blew, and says to them, "Receive the Holy Spirit.

John 20:23  ἄν τινων ἀφίσε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς, ἃν τινων κρατήσετε κεκράτηται.

23) Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

John 20:24  Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὔκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἡσυχός.

24) But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25  ἔλεγον οὖν αὐτῷ οἱ άλλοι μαθηταί, Ἑωφάκαμεν τὸν κύριον, ὃ δὲ εἰπέν αὐτοῖς, Ἐάν μὴ ἰδὼν ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἠλών καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλών καὶ βάλω μου τὴν χείρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

25) So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26  καὶ μεθ’ ἡμέρας οἰκτὼ πάλιν ἦσαν ἕως οἱ μαθηταί αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν. ἔφθασεν ὁ Ἡσυχός τῶν θυρών κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνη ὑμῖν.

26) And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27  εἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὄδε καὶ ἰδε τὰς χειρὰς μου, καὶ φέρε τὴν χείρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστῶ.

27) Thereupon 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  ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

28) Thomas responded and said to him, "My Lord and my God."

John 20:29  λέγει αὐτῷ ὁ Ἡσυχός, ὅτι ἐώρακας με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

29) Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

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235 20:22 ἐμφυσάω - emphusado, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb הָזַע, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

236 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [όποιο], ἂν ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστίν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ζωὴν ἔχετε ἐν τῷ θνήματι αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριαδὸς ἐφανέρωσεν δὲ οὖσις.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias. And this is how he revealed himself.

John 21:2  ἦσαν δὲ δύο Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθαναήλ ὁ ᾿Από τὸν Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου ἡμῶν 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, Ὑπάγω ἀλλεύων. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί, ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνῃ τῇ νυκτί ἐπίασαν οὐδέν.

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 αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

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, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5Jesus therefore says to them, “Children, have you no fish?” They answered, “No.”

John 21:6  ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιά μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἐβαλον οὖν, καὶ οὐκέτι αὐτῷ ἐλκύουσιν ἴσχυον ἀπὸ τοῦ πλῆθους τῶν ἱχθῶν.

6And he said 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 ἑκείνος ὅν ἦγατα ὁ Ἰησοῦς τῷ Πέτρῳ, ὃς κύριος ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστίν, τὸν ἐπενήργησαν διεξόσατο, ἢν γὰρ γυμνός, καὶ ἐβαλεν αὐτοῦ εἰς τὴν θάλασσαν.

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

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237 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.

238 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

239 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition πρὸς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δῖφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δῖφος often meant simply "fish." (This word δῖφος is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake
John 21:8 ο δε άλλοι μαθηταί τω πλοιαριῳ ἢλθον, ού γάρ ήσαν μακράν ἀπο τῆς γῆς ἄλλα ὡς ἀπο πτηνῶν διακοσιῶν, σύροντες τὸ δίκτυον τῶν ἱχθῶν.

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 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέποντι ανθρακίαν κειμένην καὶ ὀψάριον 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 ὀψάριων ἃν ἐπισάσατε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."
John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐλύσασεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἱχθῶν μεγάλων ἔκατον πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐγίχθη 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, Δέυτε ἀριστήσατε. σύνεις δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, σὺ 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 δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τούτῳ ἦδη 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 Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οίδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τά 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 οίδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τα πρόβατα 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; ἐλύση ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οίδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τα πρόβατα 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."242
John 21:18 ὁμίλησεν ἐμὲ ὁ λέγων σοι, ὅτε ὁ νεώτερος, ἐξωνυμήσας σεαυτόν καὶ περιπάτησε ὅπου ἤθελε· ὅταν δὲ γνάσης, ἐκτενεῖς τὰς χεῖρας σου, καὶ ἀλλος σε ζώσει καὶ οἴαε ὅπου οὖ 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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240 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
241 21:8 Equivalent to 100 yards, or 92.4 meters.
242 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 ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οίδα in vv. 15 and 16, but γνώσκω 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 ποίῳ βανάτῳ δοξάει τὸν θεόν, καὶ τούτο εἰπὼν λέγει αὐτῷ, Ἄκολούθει μοι.

17This 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 Ἐπιστραφείς ὁ Πέτρος βλέπει τὸν μαθητὴν ὅν ἦγάμα ὁ Ἰησοῦς ἀκολούθουντα, δὲ καὶ ἀνέπεσεν ἐν τῷ ἑδίπω τῷ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς έστιν ὁ παραδίδοις σε;
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 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος 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 αὐτόν θέλω μένειν ἔως ἐρχομαι, τί πρὸς σέ; σὺ 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 ἔξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει, οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ’ Ἐάν αὐτόν θέλω μένειν ἔως ἐρχομαι, 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 οὗτος έστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταύτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία έστιν.
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 Ἐστὶν δὲ καὶ ἄλλα πολλὰ ἐποίησεν ὁ Ἰησοῦς, οὕτως ἐάν γράφηται καθ’ ἐν, σοῦ ἀυτῶν σίμαι τὸν κόσμον χωρίσαι 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. 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 עַם הָאָרֶץ - "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 Ψ5 Ψ59 Ψ66 Ψ73 ],$ A B C* E F H L M N S W* ΔΘ Ψ* Ω 063 0211 2* 7 8 9 27 28 118 124 157 205 461 475 579 597 700 892txt 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1342 1424 1505vid 1514 2148 2174 M Lect i,αι,aur,b,c,e,f,ff,flqq,vv syrp,h,pmss copbo slav Origen Eusebius Epiphanius mssacc. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

Βηθανίᾳ G X 565 1071 1192c 1519

Βηθαβαρᾷ C* K Ψvid Γ Π Ψc 083 0141 1 2c 33 180 1079 1192* 1230 1292 1365c 1505c 1546 1646c Ε770 Ε773 Ε774 syrS,c,pmss copSa,ms arm geo Origen Eusebius Epiphanius mssacc. to Chrysostom Cyril TR (Joshua 18:22 LXX)

Βηθαβαρᾷ Ν2 892mg pc syrhmg (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

Βηθαβαρᾷ U 18 35

Βηθαβαρᾷ Λ 13 69 828

Βηθαρᾷ 1646*

lac Ψ65 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>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
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<tbody>
<tr>
<td>II/III</td>
<td>(\Psi^{66})</td>
<td>1 - Βηθανια</td>
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</table>
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: P56vid Π256vid Π275 N Πvid B Πvid L ΝΤ WX Y ΔΣ ΘΨ 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 779 780 788 799 800 817 821 827 828 843 849 865 896 899 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333 1424 1424 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 2 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 1424 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 Πvid 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 13 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John 1 (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 1333mg // 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 majuscule 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 Π56vid 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 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,
53And each went to his home.

Chapter 8

John 8:1 Ἡσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαἰών.
But Jesus went to the Mount of Olives.  
John 8:2 Ὁρθροῦ 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 ἀγοῦσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι γυναῖκα ἐπὶ μοιχεία κατελήμνην, 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 κατείληται ἐπὶ αὐτοφόρῳ μοιχευομένῃ.

They say to him, "Teacher, this woman was caught in the act of adultery.  
John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ όν τί 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 αὐτοῦ. ὁ δὲ Ἰησοῦς κἀτω 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 ὥς δὲ ἐπέμενον ἑρωτώντες αὐτόν, ἐνέκυψεν καὶ ἐίπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτήν 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 ἔγραφεν εἰς τὴν γῆν.

And after bending down again, he continued writing on the ground.  
John 8:9 οἱ δὲ ἀκούσαντες ἔζηρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν προσβυτέρων, καὶ κατελέφθην μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐκαίρευσα.

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, Γῆναι, ποῦ εἶσιν; οὐδεὶς 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, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδεὶς ἐγὼ σε κατακρίνω πορεύομαι, [καὶ] ἀπὸ τοῦ νῦν 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 Ἐς Ὀς Ες Θ-send 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 (syrC8 and the best manuscripts of syrP), 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 (itA1). 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 87 700 892). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armmss) or after Luke 21:38 (f13). 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 straightforward 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 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, 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 ἔπειν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ ἔπειν But this, from himself he did not say.
12:6 - ἔπειν δὲ τὸ τοῦ ὁχὶ ὡτὶ περὶ τῶν πتوχῶν 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 ἐλεγεν σημαινῶν ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τὸ τοῦ ἔπειν σημαινῶν ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναί (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

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 stylistic 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:
http://www-user.uni-bremen.de/~wie/TCG/TC-John-PA.pdf

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 ὃ 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: ANDTHENHEISNOWHEREWHATAMYSTEROUS. 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 τίνι ἄρχιν ἰσχύ in the accusative case would be adverbial and equivalent to ὅλως - hólos - "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 בְּמֵיה נִנְשָׁמָה and בְּמֵיה נִנְשָׁמָה.
   2. As an exclamation, with ὅτι as a Hebraism after ἢ ("That I speak to you at all!")
   3. As an affirmation, with ὅτι and implying Ι 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
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.

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