The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Greek by David Robert Palmer
Alternating verse by verse with the Greek text.

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Chapter 1
The Word Became Flesh Among Us

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ 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 δι’ αὐτοῦ ἐγένετο, καὶ χωρίς 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 ἦταν, καὶ ἦταν τὸ φῶς τῶν ἀνθρώπων.
4In him was life, and that life was the light for humankind.
John 1:5 καὶ τὸ φῶς ἐν τῇ σκότει φαίνει, καὶ ἡ σκότια αὐτοῦ οὐ κατέλαβεν.
5And the light shines in the darkness, and the darkness has not mastered it.
John 1:6 Ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
6There came a man sent from God; his name was John.
John 1:7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.
7He came as a witness to testify about that light, so that through him all people might believe.
John 1:8 οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
8He himself was not the light; he came rather to bear witness to the light.
John 1:9 Ἡν τὸ φῶς τὸ ἀληθινόν, ὁ φωτίζει πάντα ἀνθρώπους, 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 ἰδία ἦλθεν, καὶ οἱ ἰδιοί αὐτὸν οὐ παρέλαβον.
11He came to that which was his own, and his own did not receive him.
John 1:12 διὸ δὲ ἔλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσουσιν 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 οὖν ἔστιν αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.
13Children born, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

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1:5 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.
And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

John 1:15  Then he said, “It is doubtful that the author would have written this view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable.”

Bart Ehrman says the θς “God” reading is an “orthodox corruption,” a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts Π 56 235 and B contain the seeming orthodox corruption in John 7:8, “I am not YET going up to this feast.” On the other hand, I propose we examine the “orthodox corruption” idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θς reading was here introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox.

The Byzantine advocates say that the idea of a “begotten God” is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to
Father, he has made him known.

The Pharisees Question John

John 1:19 And a certain man witnessed the signs which Jesus did; and he declared, and declared the ministry and the miracles that he did.

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

John 1:20 And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:21 And they asked him, "Who then? Are you Elijah?" And he says, "I am not."

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

The Liddell and Scott lexicon defines μονογενής as follows:
1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 373 (3rd. cent. B.C.). Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich lexicon 2nd Ed. defines μονογενής as follows:
(Hesiodus Ἐρ., LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children of: Isaac, Abraham's only son (Josephus, Ant. 1. 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) ln 7:12; 9:38. Of the daughter (Diod. S. 4. 73, 2) of Jairus 842. ---Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς μ. μονογενής ὁ κόσμος ἐστὶ. μονογενής κ. μόνα ἐστὶν=unique and alone!; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.---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., RSV et al.; DMoody, JBL 72, '53, 213–19; FCGrant, ATR 36, '54, 284–87). But some (e.g. W.Bauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John 1 and John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννατο θεός Ἰησοῦς Χριστοῦ—On the mng. of μονογενής in history of religion cf. the material in Hdb. 35f on Jn 1:14 (also Plut., Mor. 433A Εἰκόνος...αὐτῷ δὲ φησὶ δοξεῖν τοῦτον [S.] τόν κόσμον] εἶναι μονογενής τῷ θεῷ καὶ ἀναπήλτῳ; Wsd 7:22 of sofar: ἐστιν ἐν αὐτῇ πνεύμα νοερόν ἄνων μονογενοῦς—Vett. Val. 11,32) as well as the lit. given there, also Hlwis, Der Bruder des Erloesers: Αγγέλως 1 '25, 24-33; RBultmann J, 47, 2; 55f; FBueckel, TW IV 745-50. M.-M.*

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

4 1:19 ιντ [A] omit προς αὐτὸν # # # θεος # # # C F K L M U W B D Π Σ 0141 2 28 33 118 180 205 461 565 597 700 892* 1006 1071* 1241 1292 1342 1505 M Lect Or 15 TR FE Rfb ] ] ] προς αὐτὸν B C 33 892* 1010 1071* it aur, hr syncopal cop syr pal arm eth geol slav Cyril NA27 [C] ] προς αὐτὸν after Ισομαρτίου 1424 ] ] προς αὐτὸν after Αὐετίας # # # # # # Θ E Π # 13 (124) 157 579 1243 iteJF, J, D, syr h Aug ] ] ] ] lac # D NP syr h. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.
"Are you the Prophet?" And he answered, "No."

John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; Ἰάκωβος δὲ δρέχεσθαι τός πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

22 They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"

John 1:23 ἦν ἐγώ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἕως ὅταν τὴν ὄδον κυρίου, καθὼς εἶπεν Ἰωάννης 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.'" *6

John 1:24 Καὶ ἀπεστάλμενοι ἦσαν ἕκ τῶν Φαρισαίων.

24 And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σοὶ οὐκ εἴ ὁ Χριστὸς οὐδὲ ἸΗΣΟΥΣ 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 αὐτῷ ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος δὲ ὑμῶν ἐστήκης ὃν ὑμεῖς οὐκ οἴδατε.

26 John answered them as follows: "I baptize in water, but among you stands one you do not know,

John 1:27 ὁ ὁπίσω μου ἐρχόμενος ὃς ὁ προφήτης ἦν ὁ Ιωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος δὲ ὑμῶν ἐστήκης ὃν ὑμεῖς οὐκ οἴδατε,

27 the one coming after me, *8 the thong of whose sandal I am not worthy to untie.

John 1:28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

28 These things happened in Bethany, *9 on the other side of the Jordan, when John was

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5 1:21 Deuteronomy 18:14-20
6 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 author of the Gospel, was aware of how the Isaiah passage pertained to himself, and that he assembled the verse. See verse 20. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:3-12, one of which is Elijah.
7 1:26 txt δὲ Α΄ Ε΄ NT W 047 461 latt syr copommiss TR RP // omit φ59 φ66 φ75 φ120 K B C* L 083, copommiss NA28 // lac φ95 D P Q V Y 0233.
8 1:27a txt ὁ ὁπίσω μου ἐρχόμενος φ66 φ75 φ120 K B C* L N* T W 083 ita syr syrC NA28 // ὁ προφήτης ἦν ὁ προφήτης φ66 φ75 φ120 A B* C* E N* 047 lac φ95 D P Q V Y 0233.
9 1:27b txt omit φ5 φ66 φ75 φ120 K B C* L N* T W 083, copommiss NA28 // ὁ προφήτης ἦν ὁ προφήτης φ66 φ75 φ120 A B* C* E N* 047 lac syrD, copommiss TR RP // lac φ95 D P Q V Y 0233.
10 1:28 txt ἐν Βηθανίᾳ ἐγένετο φ5 φ66 φ75 φ120 K B C* L N* T W 083, copommiss NA28 // ὁ Βηθανίας ἐγένετο στις (the word Βηθανίας is visible but not ἐγένετο) φ5 φ75 A B C* E F H L M S W* Δ* Θ* Ψ* Ω* 047 063 0211 2* 28 118 124 157 205 579 597 700 892txt 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365* 1424 2148 2174 In Lect itnurcs, FRKw, (ita,b,ar) tc, syr-b,psalm copommiss slav Or Euseb (Epiph) (msacc to Chrys) Chrys; Ambrosiast Aug HF RP PK NA27 (C) ἐν Βηθανίᾳ ἐγένετο ἸΑΣΙΑΝΟΣ Δ* ἐν Βηθανίᾳ ἐγένετο Ν* ἐγένετο ἐν Βηθανίᾳ Φ66 Φ66 Φ66 H* ἐν Ἰωάννης ἐγένετο G X 565 1071 ἐν Ἰωάννης ἐγένετο (Joshua 18:22 LXX) C* K* εν τό τάξιν Γ* II* Π* Π* 083 0141 1 2* 2 33 180 1079 1230 1292 1365* 1505 1546 (1646* Βηθανίας) 1646* 1770 1773 (ad) (syr,palamiss) copommiss arm geo Or Euseb (Epiph) (msacc to Chrys) Cyril TR ἐν Ἰωάννης ἐγένετο U ἐν Ἰωάννης ἐγένετο Λ ἐν Ἰωάννης ἐγένετο 13 69 828 ἐγένετο ἐν Ἰωάννης (Joshua 18:22 Heb.; 156; 61 Grk. LXX; cf. also Judges 7:24 LXX) Φ* Φ* Φ* Φ* 892mg rc (syrPmg) // lac φ95 D P Q V Y. Origen declares that in his text, "nearly all the manuscripts" said Bethany. But, he preferred Bethabar, 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 Bethabar, "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." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: http://www.bibletranslation.net/down/Hutton.pdf
Behold the Lamb of God

John 1:29 Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, ἦδε ὁ ἁμνὸς τοῦ θεοῦ ὁ ἀβτῶν τῆς ἁμαρτίαν τοῦ κόσμου.

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

John 1:30 οὖτος ἐστιν περὶ οὗ ἔγω ἐπιτεταγμένος, ὢν ὁ ἐρχόμενος ἀνήρ ὁς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτος μου ἦν.

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

John 1:31 καὶ γὰρ οὐκ ἦδεν αὐτὸν, ἀλλὰ ἵνα φανερώθη τῷ Ἰσραήλ διὰ τούτῳ ἤλθον ἐγὼ ἐν τῷ ὑδατὶ βαπτίζων.

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

John 1:32 Καὶ ἐμάρτυρον Ἰωάννης λέγων ὃτι Θεός μαθηταὶ τοῦ πνεύματος καταβαίνον ὡς εἰρηνεύετον ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ᾽ αὐτόν.

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

John 1:33 καὶ γὰρ ἦδεν αὐτὸν, ἀλλὰ ὁ πέμψας με βαπτίζειν ἐν ὑδατὶ ἐκείνῳ μοι ἐπιτεταγμένον, ἔφη ὅτι ἂν ἰδῇ τοῦ πνεύματος καταβαίνου καὶ μένον ἐπ᾽ αὐτόν, οὕτως ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

John 1:34 καὶ ἠκούσα τί ὁ Υἱός τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Ἰησοῦν πάλιν εἰσῆκεν ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμφάνισε τῷ Ἰησοῦ περισσοτέρως λέγει, ἦδε αύτὸς τοῦ θεοῦ.

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

John 1:37 καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἱκανολύθησαν τῷ Ἰησοῦ.

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

John 1:38 σταῦρες δὲ ὁ Ἰησοῦς καὶ θαυμάζοντος αὐτοῦ ἀκολουθοῦσας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῶς, Ῥαββί ὁ λέγεται μεθανεμυνομένον διδάσκαλε, ποῦ μένεις;  ἠκούσαν ἱππεῖν οἱ δύο διδαχῶν τοῦ θεοῦ.

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

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11 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 The next day he sees Jesus coming toward him, and says, 'Look! The lamb of God, who takes away the sin of the world!'
13 John the son of Zebedee and Andrew the brother of Peter.
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.

Philip and Nathaniel

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

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

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."

"And Nathanael said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see." John 1:23

When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."
Chapter 2

Water Into Wine

John 2:1  Kai tê hêmera tê trîthi ãýmos ãgêneto en Kanâ têis Galilaias, kai ãn õi mhêthi tou õiòso ãkei•

1And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, John 2:2  éklihoti õi kai õi õiòsoü kai õi mîsthiai àutoû eis õi tên gamon.

2and both Jesus and his disciples had been invited to the wedding. John 2:3  kai õisteriçantas oûn õiæi õi mhêthi tou õiòsoû prôs àutoû, õînon ouk ãkhousin.

3And when wine was lacking, Jesus’ mother says to him, “They have no wine.” John 2:4  õiæi 18 àutoû õi õiòsoû, õii êmei kai õi, ãnhîaî; ouãû õiæi õi õîra mou.

4Jesus says to her, “What business is there between you and me, woman? My time has not yet come.” John 2:5  õiæi õi mhêthi àutoû tôs diakónous, ‘O ti ãn õiæi oumîn poiçstai.

5His mother says to the servants, “Whatever he tells you, do.” John 2:6  õîsan de õiæi lîthina õûriai eç kattå tênu katârismôn tôn õiouáion keîmenai, õôroûsai õaan metêpaçç õû êtrei.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. John 2:7  õiæi àutoû õî õiòsoû, ãemîsate tôs õûriaî õðôços, kai õegîsan àutoûs õoçs ãnòw.

7Jesus says to them, “Fill the jars with water.” So they filled them to the brim. John 2:8  kai õiæi àutoûs, ’Antlîsate õûn kai õèrête tô õåçîtrîklînôs õî de ãñegakan.

8And he tells them, “Now draw some out and take it to the master of the banquet.” And they took some. John 2:9  ãs de õegûstato õ ôçîtrîklînôs tô õûdrô ouûnon ãegênèmenon, kai ouû õiæi pòthei õestîn, õî de õiàkônô õîæiåsan õi õîntlîkêstes tô õûdrô, õîæiå tênu nûdrîfôn ô ôçîtrîklînôs.

9When from 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 οὗτος μεθυσθῶν τὸν ἐλάσσουσ᾽ οὐ τετηρήκας τὸν καλὸν οἶνον ἑως ἁρτί.

10 and says to him, "Everyone sets out the good wine first, and the cheaper after they have become drunk. You, you have kept the good wine till now."

John 2:11 Ταῦτῃ ἐποίησεν ἄρχῃ τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἔπιστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

11 This, 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 τούτοις κατέβη εἰς Καρφαναοῦ αὐτός καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοί καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τούς πωλοῦντας βόσκα καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστάς καθημένους.

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

John 2:15 καὶ ποιήσας φραγέλλων ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόσκας, καὶ τῶν κολυμβιστῶν ἐξέχειν τὸ κέραμον καὶ τὰς τραπέζας ἀνέτρεψεν.

15 And having made a whip of ropes, he expelled all from the temple, both the sheep and...
and the cattle, and he poured out the coins of the money changers and overturned the tables,
John 2:16 καὶ τοῖς τάς περιστρέφας πωλοῦσιν ἐίπεν, Ἀρατε ταῦτα ἐνέτειθεν, μὴ ποιεῖ τὸν οἶκον
tοῦ πατρός μου οἶκον ἐμπορίου.

13and 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 μαθηταί αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι, Ο ζήλος τοῦ οἴκου σου καταφάγεται με.

14His disciples remembered that it is written: "The zeal for your house will consume me." 28
John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ ἔπιαν αὐτῶ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

15The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19 ἀπεκρίθη ἤσος καὶ ἔπιεν αὐτῶς, Λύσατε τὸν ναόν τοῦτον καὶ ἐν τρισίν ἡμέραις ἐγερθῶς αὐτόν;

16Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
John 2:20 ἔπιαν οὖν οἱ ἱουδαῖοι, Τεσσαράκοντα καὶ ἐξ ἔτειν αἰκονοδομήθη ὁ ναὸς αὐτοῦ, καὶ ὡ ἐν τρισίν ἡμέραις ἐγερθῶς αὐτόν;

20Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"
John 2:21 ἐκείνος δὲ ἐλέγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

21But he had spoken of the temple of his body.
John 2:22 ὣτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταί αὐτοῦ ὅτι τοῦτο ἐλέγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὅν εἶπεν ὁ ἤσος.

22When 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 Ἡς δὲ ἦν ἐν τοῖς Ἴεροοιλόμοις ἐν τῷ πάσχα ἐν τῷ ἔορτῃ, πολλοὶ ἐπίστευσαν εἰς τὸ ἴδιονος αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἐποίησεν.

24And 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 αὐτῶς δὲ ἤσος οὖν ἐπίστευσεν αὐτὸν αὐτῶς διὰ τὸ αὐτὸν γινώσκειν πάντας,

25But 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 ἄνθρωπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἄνθρωπῳ.

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

Chapter 3
You Must Be Born Again

John 3:1 Ἡν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

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

John 3:2 οὗτος ἤλθεν πρὸς αὐτὸν νυκτὸς καὶ ἔπηκεν αὐτῷ, Ἡρῴδης, οἶδας ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γάρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ὁ θεὸς μετ᾽ αὐτοῦ.

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

John 3:3 ἀπεκρίθη Ἰησοῦς καὶ ἔπηκεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἁνωθεν, οὐ δύναται ἵδειν τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:4 λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὡς; μὴ δύναται εἰς τὴν κοιλιὰν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

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

John 3:5 ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὀδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

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

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

John 3:7 μὴ βασιλεύσης ὅτι ἔπηκεν σοι, Δεῖ ὃς γεννηθῆναι ἁνωθεν.

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

John 3:8 τὸ πνεῦμα ὑπὸ τοῦ θεοῦ πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' ὃς οὐδεὶς πάλιν ἔρχεται καὶ ποὺ ὑπάγει' ὁπως ἐστιν πάς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

8 The 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 ἔπηκεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ ἔπηκεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

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

30 3:1 ἄνθρωπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ek tôn Pharisaion, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

31 3:7 The Greek is in the plural.

32 3:8 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?  
John 3:11 and if you believe in the Son of God, who is coming to judge the world, and if you are not convinced even of this, how will you believe something that is greater than this?

13Truly, 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 if there was no law there would be no sin, but sin is found objectionable or superfluous in the context, was modified either by omitting or adding.

14And no one has gone up into heaven except the one who came down from heaven, the Son of Man, 34 John 3:14 and as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up, John 3:15 so that everyone who believes in him may have eternal life.

16So that everyone who believes in him may have eternal life. John 3:16 and as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up, John 3:15 and if you believe in the Son of God, who is coming to judge the world, and if you are not convinced even of this, how will you believe something that is greater than this?

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John 3:19 ἀὕτη δέ ἦστιν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

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

John 3:20 πάς γὰρ ὁ φανελα πρᾶσσων μικρὶ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχῇ τὰ ἔργα αὐτοῦ.

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

John 3:21 δὲ πώς τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἦστιν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

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

22After 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 Λινῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὢδατα πολλά ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

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

John 3:24 ὦδατο γὰρ ἦν βεβηλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 Ἐγένετο δὲ καὶ ὁ Ἰωάννης ἐβαπτίζον ἑαυτὸν καὶ ἔλεγεν καὶ ὅτι οὗτος ἐστιν ἡ γεννησύχα ἡ γεννησύχα ἡ ἐγεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησύχα ἡ γεννησynthesis of John's former attitude to people who differed from his own circle.

32:21 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 ʽΩς οὖν ἔγνω ὁ κύριος ὅτι ἦκουσαν οἱ Φαρισαίοι ὅτι Ἰσραήλ πλείονας μαθητάς ποιεῖ καὶ βαπτίζει Ἡ Ἡσαΐανς.

Then, 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 –

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

John 4:3 ἄφηκεν 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 Ἰακώβ ἰσόπηρ τῷ ὕδω αὐτοῦ.

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

John 4:6 ἦν δὲ ἐκεί πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακός ἐκ τῆς ὠδοπορίας ἐκαθέζετο οὖτως ἐπὶ τῇ πηγῇ ὑδάτω ἴνα ἐστὶν ἐκτη.

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

John 4:7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δῶς μοι πείν.

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

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

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεύτης. Πῶς οὖν Ἰουδαῖος ἦν παρ’ ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαρεύτης σύνης; ὅ γὰρ συχρώνεται Ἰουδαῖοι Σαμαρεύταις.

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 έπεν αὐτῇ, Ἐφετες τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι, Δῶς μοι πείν, σοὶ ἢ τίνας αὐτοῦ καὶ ἐδωκεν αὐτοῦ ὑδάτων ἴνα σοὶ ἄνευ τῆς σκυλεύσεως.

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 γυνή, Κύριε, οὐτε ἀντλήσῃ ἔχεις καὶ τὸ φρέαρ ἐστιν βαθὺ πόθεν οὖν ἔχεις τὸ ὕδωρ τῷ ζωῆς;

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 σὺ μεῖζον εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, δειλὸς ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς εἰς αὐτοῦ ἐπεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρήματα 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 έπεν αὐτῇ, Πῶς ὁ πίνων ἐκ τοῦ ὕδατος τοῦτού διψάει πάλιν;

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

John 4:14 δεὶ δὲ ἐν πίῃ ἐκ τοῦ ὕδατος οὐ ἔγνω δόσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὁ δώσω αὐτῷ γεννήσεται ἐν αὐτῷ πηγή ὑδάτος ἀλλομένου εἰς ζωήν αἰώνιον.

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

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δῶς μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῇ μηδὲ διέρχωμαι ἐνθάδε ἀντλέειν.

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 4:17  Ἐπέκριθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὅτι ἐχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἄνδρα σὺν ἐχω.

John 4:18  Πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὅν ἔχεις όντιν σου ἁνήρ τουτο ἀλήθες εἴρηκας.  

John 4:19  Ἐπέκριθη ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ ὦ.

John 4:20  Οἱ πατέρες ἔμεν ἐν τῷ δρει τούτῳ προσεκύνησαν· καὶ υμεῖς λέγετε ὅτι ἐν Ἱεροσολύμωι ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

John 4:21  λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε μοι γνώναι ὅτι ἔρχεται ὁ Ἁστράκες ὅτε ὀφθεν ἐν τῷ δρει τούτῳ ὀφθε ἐν Ἱεροσολύμωι προσκυνήσετε τῷ πατρὶ.

Jesus 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 ὁ σὸν ὀδάτε ὑμεῖς προσκυνούμεν ὁ οἴδαμεν ὅτι ἡ σωτηρία ἐκ τῶν ίουδαίων ἐστίν.

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

John 4:23  ἀλλὰ ἔρχεται ὁ Ἅστράκες καὶ νῦν ἐστιν ὅτι οἱ ἀληθινοὶ προσκυνήσουσιν τῷ πατρῷ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γάρ ὁ πατὴρ τοιούτους ἑξῆτε τοῖς προσκυνοῦντας αὐτόν.

Nevertheless, 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 worshipping him.

John 4:24  πνεῦμα ὁ θεός καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

John 4:25  λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός ὅταν ἐλήθη ἔκεινος ἀναγελεί ἡμῖν ἄπαντα.

The 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 Ἐγώ εἰμι ὁ λαλῶν σοι.

Jesus 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 τούτῳ ἠλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἔλαλεν οὐδεὶς μεντο εἶπεν ὁ Ἰησοῦς ὁ ἤ ταλεὶς μετ΄ αὐτῆς.

And 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  ἀρέθηκεν οὖν τὴν ὑδρίαν αὐτής ὡς γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις ὑμῖς.

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

John 4:29  Δεῦτε ἰδεῖτε ἄνθρωπον ὃς εἶπεν μοι πάντα διὰ ἐποίησας μήτι αὐτός ἐστίν ὁ Ἰησοῦς ὁ Χριστός οὐτός ἐστιν ὁ Ἰησοῦς Χριστός.

"Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

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

John 4:31 Ἐν τῷ μεταξὺ ἤρωτῶν αὐτῶν ὁ μαθητὴς λέγοντες, Ἄραβι, φάγε.

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

John 4:32 ὃ δὲ ἐπεν αὐτῶις, Ἑγὼ βρῶσιν ἐχὼ φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

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

John 4:33 ἔλεγον οὖν ὁ μαθητὴς πρὸς ἅλλους, Μή τις ἦγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτῶις ὁ Ἰσσοῦς, Ἐμὸν βρωμά ἔστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

34Jesus says to them, 'That I may do the will of him who sent me, is food, and that I can finish his work.' You think I have no food, but

Jesus says to them, 'That I may do the will of him who sent me, is food, and that I can finish his work, and you have joined in their labor.'

44 Ἐμὸν βρωμά ἔστιν ἵνα ποιήσω - emón brōma ẹstín ēna poiēsō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDAG p. 377, 11. This is very much like the hina in I Corinthians 4:3- ἐμοὶ δὲ εἰς ἑλάχιστον ἔστιν ἵνα ὑμῖν ἄραξίων ἄνακριθή σοὶ ὑμῶν ἄλλης ἀποτύπωσις ἑκατέρων ἄνωκρον - "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 ὑμῶν in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, 8 285(1), says ὑμᾶς is used as a reflexive for ἑμαυτοῦ - emautōn. I think that considering the context, "I have food you do not know about," and the pre-position of ἑμᾶς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

45 Ἐμὸν βρωμά ἔστιν ἵνα ποιήσω - emón brōma ẹstín ēna poiēsō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDAG p. 377, 11. This is very much like the hina in I Corinthians 4:3- ἐμοὶ δὲ εἰς ἑλάχιστον ἔστιν ἵνα ὑμῖν ἄραξίων ἄνακριθή σοὶ ὑμῶν ἄλλης ἀποτύπωσις ἑκατέρων ἄνωκρον - "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 ὑμῶν in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, 8 285(1), says ὑμᾶς is used as a reflexive for ἑμαυτοῦ - emautōn. I think that considering the context, "I have food you do not know about," and the pre-position of ἑμᾶς 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..."

45a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this as, "Were you not saying, '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."

45b The word ἵνα 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...."
The Woman’s Talk Bears Fruit

John 4:49 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι ἔπεν μοί πάντα δόσα ἐποίησα.

49 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 αὐτὸν οἱ Σαμαρεῖται, ἡμῶν αὐτὸν μεῖναι παρ’ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

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

John 4:41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

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

John 4:42 τῇ τῇ γυναικὶ ἔλεγον ὅτι ὄντος διὰ τὴν σήν λαλιάν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι αὐτὸς ἦσετε ἄλλης ὁ σωτήρ τοῦ κόσμου.

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

The Official’s Son Stays Alive

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

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

John 4:44 αὐτὸς γὰρ Ἡσσοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν τῇ Ἰδίᾳ πατρίδι τιμὴν ὅπτε ἔχει.

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

John 4:45 οὗ τὸν ἠλθέντα εἰς τὴν Γαλιλαίαν, ἔδεξαν αὐτόν τὸν Γαλιλαίοι, πάντα ἐωρακότες δόσα ἐποίησαν ἐν Ἰεροσολύμων ἐν τῇ ἐστη, καὶ αὐτοὶ γὰρ ἠλθόν εἰς τὴν ἐστην.

45 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 Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὄνομα ὅπον. καὶ ἦν τας βασιλικός οὗ ὁ ἴδος ἦθενεν ἐν Καρφαναοίῳ·

46 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 διῆκεν ἕκ τῆς Ιουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβηθήτω καὶ ἰασθήτω αὐτοῦ τόν ὄνομ, ἤμελεν γὰρ ἀποθνῄσκειν.

47 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 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἔαν μὴ σημεία καὶ τέρατα ἦθενε, οὐ μὴ πιστεύσητε.

48 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, καταβηθήτω πρὶν ἀποθανεῖν τὸ παιδίόν μου.

49 The royal official says to him, “Sir, come down before my child dies.”

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύον τὸν ὄνομ σου ζήτητε ἐπιστεύσαν ὁ ἄνθρωπος τῷ λόγῳ ὅν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

50 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 ἡδὲ δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ἦσαν αὐτῷ ὄρθισαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζήτ.

51 And even as he was going back down, his servants met him saying that his boy was living.
John 4:52 ἐπέθετο οὖν τὴν ὠραν παρ’ αὐτῶν ἐν ἣ κομψότερον ἔσχεν· ἐπαν οὖν αὐτῷ ὅτι Ἐχθές ὠραν ἐβδόμην ἀφίκεν αὐτὸν ὅ πορετός.

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

John 4:53 ἔγγον οὖν ὁ πατήρ ὅτι ἐν ἔκεινή τῇ ὠρα ἐν ἣ εἶπεν αὐτῷ ὁ Ἱσσοῦς, ὁ ὦς σου ζῇ, καὶ ἐπιστευότων αὐτὸς καὶ ἡ οἰκία αὐτοῦ δήλη.

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

John 4:54 Τούτο πάλιν δεύτερον σημείον ἐποίησεν ὁ Ἱσσοῦς ἐλθὼν ἐκ τῆς ἱουδαίας εἰς τὴν Γαλιλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἔσχος τῶν ἱουδαίων, καὶ ἀνέβη ἡ ἱουδαία εἰς Ἱεροσολύμα.

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

John 5:2 ἦστιν δὲ ἐν τοῖς Ἱεροσολυμίοις ἐπί τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγμένη ἔβραιστι Βηθεσδά, πέντε ὁσά ἔχοντα.

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

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50 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.
51 5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C., the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)

52 5:2c (D) txt Βηθεσδά ᾿Α ΣΕΚΓΗΚΜΣΤΥΧΟΜΜ Π ΔΘΠΩ407063 (Βπθδ_δδ) 078 0114 (0233vid _Θεοδα) ἐπὶ τὰς ἑτέρας κυριαρχικές τῶν ἱεράς καὶ τῶν ἱερατικῶν ἔργων, καὶ τῶν φύλλων ἔργων καὶ τῶν γεωμετρικῶν ἔργων. (Ευσεβίους) (Κύριλλου) NA27 {C} Ὁ Ἐβραίας, ὁ ὦς σου ζῇ, καὶ ἐπιστευότων αὐτὸς καὶ ἡ οἰκία αὐτοῦ δήλη.

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

John 4:54 Τούτο πάλιν δεύτερον σημείον ἐποίησεν ὁ Ἱσσοῦς ἐλθὼν ἐκ τῆς ἱουδαίας εἰς τὴν Γαλιλαίαν.

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

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"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 dis proven. 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, נְצֵר קְרֵב - "Beyt Eyssha," 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 new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise - Restauration - Epigraphie 1, 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 the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5.2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic tendencies and another between the pools, holding up a covering under which the people would lie. As for the pools near the present

5 In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. [waiting for the movement of the water.]] 53

[John 5:4 ἀγγελός γὰρ κυρίου κατὰ καρδίαν ἔλυετο ἐν τῇ κολυμβήσει καὶ ἐτάρασσε τὸ ὕδωρ, ὁ ὁσιὸν πρώτος ἔμβας μετὰ τὴν θαράχην τοῦ ὕδατος ψυχῆς ἐγίνετο ὁμωθύτως κατέθετο νοσήματι]]

[4 For an angel of the Lord from time to time would bathe in the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]] 56

John 5:3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἔρων. [[ἐκθέομενων τὴν τοῦ ὕδατος κίνησιν.]]

...
John 5:5 Ἰησοῦς δὲ τὸν ἰᾶμα ἔθηκεν ἐπὶ ἑνὸν ἅμα τὸν ἄρσηνείαν.

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

John 5:6 τούτου ἰᾶν ὁ Ἰησοῦς κατεκαμένον, καὶ γνώσεται ὃ δὲ οὐκὶ πολὺν ἡμᾶς ὁ ἥρων ἔγειρεν, λέγει αὐτῷ, ἤθελεν ὑγίης γενέσθαι.

6 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, ὁ ἀνθρώπος, ὁ ἰᾶν ἤνα ἦνα ὁ ἅμα τὸν ἄρσηνείαν ἐν οὗ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

7 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 περιπάτησθαι.

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

John 5:9 καὶ εὐθὺς ἐγένετο ὑγίης ὁ ἀνθρώπος, καὶ ἦρεν τὸν κράβαττόν αὐτοῦ καὶ περιπάτησεν.

9 Ἄν ἦν δὲ σάββατον ἐν ἑκείνῃ 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 Ἰουδαῖοι τῷ τεθεραπευμένῳ, Ἀβικατάτον ἐστιν, καὶ οὐκ ἔξεστιν σοι ἄραι τὸν κράβαττόν σου.

10 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, Ο ποιήσας με ὑγίην ἐκείνον μοι έπεν, ἄρον τὸν κράβαττόν σου καὶ περιπάτησεν.

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

John 5:12 ἦρωτησαν αὐτὸν, Τίς ἔστιν ὁ ἀνθρώπος ὁ εἰσήκωσεν, ἄρον καὶ περιπάτησεν;

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

John 5:13 ὁ δὲ ἱδοὺς οὐκ ἤδεις τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξεστεν ὀρέων ἄντος ἐν τῷ τοπῷ.

13 But the man who was healed, who had not heard that it was Jesus, who had slipped away, a crowd being in the place.

John 5:14 μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, Ἰδε ὑγίης γέγονας· μὴ κτί διάμαρταν, ἵνα μὴ χειρον σοι τί γένηται.

14 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 may happen to you."
John 5:15 ἀπῆλθεν ὁ ἀνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἦστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

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 ἐδίωκον οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξήτουν αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει 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, ὃ πατήρ μου ἔως ἀρτί ἐργάζεται, κάκῳ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἔλεγεν τὸ σαββάτον ἀλλὰ καὶ πατέρα ἴδιον ἐλέγεν τὸν θεόν, οἰον ἐαυτῶν 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 ἐλέγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀνθρώπων ὑπόθεσιν ἀλλὰ χάριν ἀν ἐκείνος ποιήσῃ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

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 the Father does, these things also the Son does likewise.

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυσιν αὐτῷ ἀνθρώπων ποιεῖ, καὶ μείζονα τούτων δείκει αὐτῷ ἐργά, ἵνα υἱοὶ θαυμαζῆτε.

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 ὠσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ἐζωοποιεῖ, οὕτως καὶ ὁ υἱὸς ὁ ζηλεῖ 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 οὖν γὰρ ὁ πατὴρ κρίνει οὕδην, ἀλλὰ τὴν κρίσιν πάσαν δέδωκεν τῷ υἱῷ.

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

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61 5:15: The Greek verb translated "breaking" here, is λάοω. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel a relatively long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

62 5:18: The Greek verb translated "breaking" here, is λάοω - λάλω. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel a relatively long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

63 5:19: According to Bauer, ἀνθρωπός is an expression known in Classical Greek using the preposition ἀντό to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34
John 5:23 "A man standing on his own authority is not regarded as a just judge, but if you perform the deeds of your Father, he will judge you, because you will do nothing on your own authority but speak whatever the Father has taught you. At the same time the Father, who sent me, has given authority to do the judging, because he is the son of a human.

John 5:27 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.

John 5:28 For just as the Father has life in himself, so he has granted to the Son also to have life in himself.

John 5:29 And to him he has given authority to do the judging, because he is the son of a human.

John 5:30 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.

John 5:31 If I testify about myself, my testimony is not valid.
John 5:32 ἄλλος ἦστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ σοὶ ὅτι ἄληθις ἦστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
33There is another who testifies about me, and I know that the testimony which he testifies about me is true.
John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ:
34You have sent to John, and he has testified to the truth.
John 5:34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τῆς μαρτυρίας λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ὑμεῖς σωθῆτε.
35I do not accept testimony from a human being; but I am saying these things so that you may be saved.
John 5:35 ἐκείνος ἦν ὁ λύχνος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιάθηναι πρὸς ὃραν ἐν τῷ φωτὶ αὐτοῦ.
36That one was a burning and shining lamp, and in his light you were willing to exult, for a time.
John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου· τὰ γὰρ έργα ᾗ δέδωκέν μοι ὁ πατήρ ἤνα τελείώσωσα αὐτά, αὐτὰ τὰ ἔργα ᾗ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν·
37But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.
John 5:37 καὶ ὁ πέμψας με πατήρ ἐκείνος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνήν αὐτοῦ πώποτε ἀκούσατε οὕτε εἴδος αὐτοῦ ἐωράκατε,
38And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.
John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὁ δὲ ἀπέστειλεν ἐκείνος τοῦτο ὑμεῖς οὐ πιστεύετε.
39And His word, you do not have living in you, because the one he has sent, him you do not believe.
John 5:39 ἐρανύνατε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς Ἰωνίαν αἰώνιον ἔχειν· καὶ ἐκεῖνα ἔστων αἱ μαρτυροῦσαι περὶ ἐμοῦ·
40You 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 ἔλθειν πρὸς με ἵνα Ἰωνίαν ἔχετε.
41Yet you refuse to come to me that you may have life.
John 5:41 δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
42"I do not accept praise from human beings;
John 5:42 ἀλλὰ ἐγώ ήγουσα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.
43but I know you, that you do not have the love of God in yourselves.
John 5:43 ἐγὼ ἐλήμυνα ἐν τῷ ὅνομα τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· εάν ἄλλος ἔλθῃ ἐν τῷ ὅνομα τῷ θεοῦ οὐ ζητεῖτε;
44How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?
John 5:44 πῶς δύνασθαι ὑμεῖς πιστεύσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητείτε;
45I have come in my Father's name, and you do not accept me; if someone else comes in his own name, him you will accept.
John 5:45 ἐγὼ δοκεῖτε ὅτι ἔτυλκεν ὑμῶν πρὸς τοῦ πατέρα· ἐτυλκεῖν ὁ κατηγορῶν ὑμῶν Μωυσῆ, εἰς ὃν ὑμεῖς ἠλπικάτε.
46How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?
John 5:46 μὴ δοκεῖτε ὅτι ἔτυλκεν ὑμῶν πρὸς τοῦ πατέρα· ἐτυλκεῖν ὁ κατηγορῶν ὑμῶν Μωυσῆ, εἰς ὃν ὑμεῖς ἠλπικάτε.
47But 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 5:47 ἐγὼ ἐπιστεύετε Μωυσῆι, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν.
48For if you were believing Moses, you would be believing me, for he wrote about me.
Some people object to the shorter reading because they say that it had been performing on the sick.
And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.
Jesus went up on the mountain, and there he was sitting, with his disciples.
Then Jesus took the loaves, and after giving thanks, he distributed to those reclining,
Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"
One of his disciples, Andrew the brother of Simon Peter, said to him,
Jesus said to Philip, "Where might we buy loaves so that these people can eat?"
But he said this testing him, for he himself had known what he was about to do.
Jesus said, "Get the people to recline." Now there was plenty of green grass in the place.
Then Jesus took the loaves, and after giving thanks, he distributed to those reclining.

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias).

John 6:2 And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

John 6:3 An Angel of the Lord appeared to him in the evening on the top of a mountain.

John 6:4 And the Passover was near, the festival of the Jews.

John 6:5 Then Jesus took the loaves, and after giving thanks, he distributed to those reclining.

John 6:6 Then he said, "Take the loaves and give them to the people so that they may eat."

John 6:7 One of his disciples, Andrew the brother of Simon Peter, said to him, "Where might we buy loaves so that these people can eat?"

John 6:8 Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"

John 6:9 One of his disciples, Andrew the brother of Simon Peter, said to him, "Where might we buy loaves so that these people can eat?"

John 6:10 Then Jesus took the loaves, and after giving thanks, he distributed to those reclining.
and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήθησαν λέγει τούς μαθητάς αὐτοῦ, Συναγάγετε τά περισσεύοντα κλάσματα, ἵνα μὴ τι ἀπόληται.

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κρήτων ἢ ἐπηρείσθουσαν τοὺς βεβρωκόσιν.

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

John 6:14 οἱ οὖν ἀνθρώποι ἰδόντες ἐποίησαν σημεῖον ἐλεγον ὅτι Οὐτός ἐστιν ἄλλος ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."74

John 6:15 ἦσσος οὖν γνώς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσι βασιλέα ἀνέχοροσι πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

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

Jesus Walks on the Water

John 6:16 ὦς δὲ ὄψιν ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

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

John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτία ἤδη ἐγένετο καὶ οὕτω ἐλήλυθε πρὸς αὐτούς ὁ Ἰησοῦς,

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

John 6:18 ἡ τε θάλασσα ἀνέμου μεγάλου πνέουτος διεγείρετο.

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

John 6:19 ἑλπικότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, after having rowed about twenty-five or thirty stadia,77 they behold 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 φοβεῖτε.

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

John 6:21 ἐθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὕθεως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἴ ἐν ὑπῆγον.

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 σπυρίς - spurs. A κόφινος was used for many things, including carrying manure, while a spurs was a smaller basket used for carrying edibles.

74 6:14 Deuteronomy 18:14-20

75 6:15 τάξαν χωρίσθησαν παλιν Ψ σ* N* A B D K L N Y Θ Λ π* 063 f 0141 0211 f 33 124 157 397 565 579 700 1071 ebd.f155.33 syg.b.pal cop ea arm goth TR SBL NA28 */ / / feuiyei palin N* vg lat syn.c fr l / feuiyei και ανεχωρησαν παλιν syr / ανεχωρησαν E F G H M S U V W Æ V Ω 047 f13 2 28 1424 M syg cop*ho Or RP l lac Ψ46 C P Q T X Π 070 0233 346

76 6:17 ελασμον Ψ σ* N* A B D L N W Ψ f13 33 124 579 1071 1241 ita cop*ho SBL NA28 */ / / ouk A E F G H K M S U V Y Γ Θ Λ Ω 047 063 0211 f 2 28 157 565 700 892 1424 M lat syg cop*july TR RP l lac Ψ46 C P Q T X Π 070 0233 346

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 when they saw the signs that he did, they did not understand the sign of the bread that came down out of heaven.

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

John 6:23 When the other boats had gone away, Jesus went into a boat by himself and went to Capernaum, which is across the lake.

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

John 6:25 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

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

John 6:27 Do not work for those that perish, but for that which endures, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed.

John 6:28 "Then they therefore said to him, "What should we do in order to be working the works of God?"

John 6:29 Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent."

John 6:30 They therefore answered, "What are the miracles which you will perform, so that we may see, and believe you? What works are you working?"

John 6:31 "Every one who ate the manna in the desert, and died; as it is written: 'He gave them bread out of heaven, and water out of the rock.'"
John 6:32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δεδώκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδασκεν 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 ο.changed γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἔχων δίδοντι τῷ κόσμῳ.

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

John 6:34 Ἐπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ ὑπὸ μὴ δυσφημείη πώποτε.

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

John 6:36 ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἑωράκατε εἰς καὶ οὐ πιστεύετε.

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

John 6:37 Πάν ὁ δίδασκαν μοι ὁ πατήρ πρὸς ἐμὲ ἤζει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω,

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

John 6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐ ἴναι πως τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντος με·

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

John 6:39 τὸ τὸ δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντος με, ἵνα πάν ὁ δεδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω 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 τὸ τὸ δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντος μου, ἵνα πᾶς οἱ θεωρῶν τὸν ὑιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

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

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

42 Then the Jews started grumbling about him, because he said, “I am the bread having come down out of heaven.”

John 6:42  καὶ ἔλεγον, Οὐχ οὗτος ἔστιν Ἰησοῦς ὁ υἱὸς Ἰωάννης, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πώς νῦν λέγει ὅτι ἕκ τοῦ οὐρανοῦ καταβήκε;  

43 And they were saying, “Isn’t this the Jesus son of Joseph whose father and mother we know? How can he now say, ‘I have come down from heaven?’”

John 6:43  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἔγγυς ἔχομεν μετ’ ἀλλήλων.  

44 Jesus answered and said to them, “Stop grumbling among yourselves.

John 6:44  οὐδεὶς δύναται ἐλθεῖν πρὸς με ἕως ὅτε ὁ πατὴρ ὁ πέμψας με ἔλκυση αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  

45 No one can come to me unless the Father who sent me draws him, and I would raise him up at the last day.

John 6:45  ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδάκτοι θεοῦ· πάς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.  

46 It is written in the Prophets: ‘And they shall all be taught by God.’  

John 6:46  οὐχ ὅτι τὸν πατέρα ἐώρακεν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.

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

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

48 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:48  ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς.  

49 I am the bread of life.

John 6:49  οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·  

50 Your forefathers ate the manna in the desert, and they died.  

John 6:50  οὗτος ἔστιν ὁ ἄρτος ὁ ὕπ’ οὗτοι καταβαίνων ἵνα τις εἰς αὐτοῦ φάγῃ καὶ μὴ ἀποθανῇ.  

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

John 6:51  ἐγὼ εἰμὶ ὁ ἄρτος ὁ ζῶν ὁ ὕπ’ οὗτοι καταβαίνων· εάν τις φάγῃ ἐκ τοῦ ἄρτου ζήσει εἰς τὸν αἰώνα· καὶ ὁ ἄρτος δὲ ὁ ἐγὼ δῶσῳ ἢ σάρξ μου ἐστίν ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. And the bread is my flesh, which I will give for the life of the world.”

John 6:52  ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἢμιν δοθῆναι τὴν σάρκα φαγεῖν;  

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

54 6:45 Isaiah 54:13
55 6:47 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.
56 6:52 txt omit ψ thúd N C D E G H K L M S U W Y Γ Δ Θ Λ Π Ψ Ω 047 041 0211 2 28 33 157 180 205 397 565 579 700 1006 1010 1071 1241 1282 1342 1505 Λdf Ls lect 84 goth Or Cyp TR RP 2 28 33 157 180 205 397 565 1505 I Lact 1505 2 28 33 157 180 205 397 565 1282 1342 1505 arm eth geo slav Or Lat Macarius/Symeon Chrys Cyp SBL [NA28] | ff1 A F G N P Q V X 063 070 0233 346. Codex B has an umlaut here. The text without the possessive pronoun aeuro is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit aeuro, 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 ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

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

John 6:54 ὁ τρώων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἕσπερῇ ἡμέρας.

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 ἀληθείας ἔστιν βρώσεις, καὶ τὸ αἷμά μου ἀληθείας ἔστιν πώςις.

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

John 6:56 ὁ τρώων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.

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

John 6:57 καθὼς ἐπέστειλαν με ὁ ζων παθήρ κἀγὼ ζω διὰ τὸν πατέρα, καὶ ὁ τρώων με κἀκεῖνος ζητεῖ δι’ ἐμέ.

57Just as the living Father has sent me, and I live by means of the Father, so also that one person eating my flesh and drinking my blood will live for ever."

John 6:59 Ταῦτα ἐπεν ἐν συναγωγῇ διδάσκοντες ἐν Καφαρναοῦμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκοῦσαντες ἐκ τῶν μαθητῶν αὐτοῦ ἐπανεκολοθήσαντο, Σκληρός ἦσαν ὁ λόγος οὗτος τίς δύναται αὐτῶ πάντοις.

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

John 6:61 εἰ δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὁ φωνὴς τῶν πατέροι τὰς σκιές, καὶ ἀπέθανον ὁ τρώων τὸν ἄρτον ἐξίσους εἰς τὸν αἰῶνα.

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

John 6:62 ἐὰν οὖν ἐσείρητη τὸν αἰῶν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

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

87According to Friedrich Bla..." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. 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  "As the Father has life in himself, so also he has granted me that I should have life in myself.  

64Spirit is what makes alive; flesh counts for nothing. The words that I have spoken to you are spirit, and they are life.

John 6:64  ἄλλα εἶδον ἐξ ὑμῶν τινες οię ὠ πιστεύουσιν. ἤδει γάρ εξ ἀρχῆς οὶ Ἰησοῦς τίνες εἶδον οὶ μὴ πιστεύοντες καὶ τίς ἐστίν ὁ παραδόος αὐτῶν.

65Yet 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 ἐλεγεν, Διὰ τοῦτο ἐφήμια ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἕαν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

66He 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 τοῦτοι πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιεπατήσοντο.

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

John 6:67  έπειν οὖν ὁ Ἰησοῦς τὸς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

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

John 6:68  ἀπεκρίθη αὐτῶ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

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

John 6:69  καὶ ὑμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἄγιος τοῦ θεοῦ.

70And we have believed and have come to know that you are the Holy One of God.”

John 6:70  ἀπεκρίθη αὐτῶς ὁ Ἰησοῦς. Ὁ έγώ ὑμᾶς τοὺς δώδεκα ἐξελέξαμαι, καὶ ἐξ ὑμῶν εἰς διάβολος ἐστίν;

71Jesus responded to them, “Have I not chosen you, the Twelve, for myself? Yet one of you is a devil.”  

John 6:71  ἐλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελέτην παραδίδοναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

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

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

90 Rare NT occurrence of the future participle.

91 ἐκ τοῦτοι – ἐκ τούτου; Opinion is split on whether this means "because of this teaching," or, "from this point on."

92 Or, "one of you is an enemy." Greek: διάβολος - διάβολος. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὗ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὡς εξήτουσαν αὐτὸν οἱ Ἰουδαῖοι ἀποκτέναι.

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

John 7:2 ἦν δὲ ἐγγὺς ἡ ἐορτή τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί 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 οὖν οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν εἰς αὐτόν.

4For even his own brothers did not believe in him.

John 7:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅ καίρὸς ὁ ἐμός οὔπω πάρεστιν, ὃ δὲ καιρὸς ὁ οὐκέτοις πάντοτε ἐστιν ἐτοιμός.

5Jesus therefore said to them, “The time for me has not yet come. But for you the time is always suitable.

John 7:6 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περί αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

6The world cannot hate you, but me it hates, because I testify about it, that its works are evil.

John 7:7 ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὔκ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται.

7You go up to the festival. I am not going up to this festival, because for me the time is not yet fully come.

94

94:38 txt [β] οὔκ (not) X D K Μ Π 1071 1079 1241 1242 1456 1672 1673 1813 1950 1223 ita,aaur,h,c,d,e,f,g syr-s cop bo arm eth geo slav Diatessaron Porphyry acc to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 [C] [ὅπως (not yet)] p68 β E F G H L N S T U V W X Γ Θ Λ Ψ Ω 047 070 0105 0141 0211 0250 0253 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 m Lect ita vgms syr-lh,pal,cop,thb,archi Basal TR H F R P omit 33 565 579 (homoioteleuton τὴν ἐορτὴν...τὴν ἐορτὴν) lac p31 p52 p22 p38 p36 p39 p44 p48 p62 p55 p59 p60 p63 p76 p80 p89 p93 p106 p107 p108 p109 p119 p120 p121 p122 A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 090 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 transmission of the text (p68, 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 οὔπω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
John 7:9 ταῦτα δὲ εἶπὼν, αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 ὦς δὲ ἀνέβησαν οἱ ἀδελφοί αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἄνεβη, οὐ ψανερῶς ἀλλ' ἐν κρυπτῷ.

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

John 7:11 οἱ οὖν Ἰουδαῖοι εξήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστιν 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 ὄχλῳ οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστὶν, ἄλλοι ἔλεγον, Οὐ, ἄλλα πλανᾶ τὸν ὄχλον.

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

John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλησε περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

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

John 7:14 Ἡδὲ δὲ τῆς ἑορτῆς μεσοῦς ἄνεβη 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 ἐθάμαζον οὖν οἱ Ἰουδαίοι λέγοντες, Πῶς οὗτος γράψατε οἶδεν μὴ μεμαθηκός;

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

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

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

John 7:17 εἶν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγώ ἢ 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 ἂρτος ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθῶς 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.

95 7:10 txt ἐν κρυπτῷ K D 205 1424 itab,a,a,1 syr-c copsa,b,pboach2,nf geo Aug2/7 ὡς ἐν κρυπτῷ P67 B E F G H K L M N S T U W Y Γ Δ Θ (Λ τοι κρυπτω) Π Ψ Ω 047 070 0105 0141 0211 0250 f1 5 2 13 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 345 itaurc,f,f,f,1,a vg syr,b,pal copb arm Basil Chrys Cyrlem Gaud J er Aug5/7 TR RP SBL [NA28] [ε] 5 lac A C P V 063 0233 346. It seems probable to me that ὡς was added for the same reason οὐδοῦ 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 Μωυσῆς δέδωκεν ύμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ 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, Δαμιόνιον ἔχεις; τίς σε ζητεῖ ἀποκτεῖναι;

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

John 7:21 ἀπεκρίθη Ἰσσοῦς καὶ ἔπειν αὐτοῖς, Ἔν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.  

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

John 7:22 διὰ τούτο Μωυσῆς δέδωκεν ύμῖν τὴν περιτομήν – οὐχ ὅτι ἐκ τοῦ Μωυσῆως ἐστίν ἀλλ’ ἐκ τῶν πατέρων – καὶ ἐν σαββάτω περιτέμενε ἀνθρώπων.  

22 Why is it 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 εἰ περιτομήν λαμβάνει ἀνθρώπος ἐν σαββάτω ἵνα μὴ λυθῇ ὁ νόμος Μωυσῆως, ἐμοὶ χολάτε ἵνα ὅλον ἄνθρωπον υγίη 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?

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

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

Is Jesus the Anointed One?  

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμίτων, Οὐχ οὐτός ἐστίν ὃν ἐξετάσατε ἀποκτείναι;  

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 7:22 The Greek words I translated "Why is it," are διατοῦτο – διατοῦτο. Remember, the verse numbers are very late additions to the text. Some translations include these words, δια 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 gentle 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 – τέν 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...κρίνειν; "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 γραμματεῖς καὶ γραμματείας; "judges and clerks."
And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?

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

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

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

"And in the great and final day of the festival, there stood Jesus. And he cried out, saying, 'If anyone is thirsty, he should come to me; and drink, he who believes on me. As the scripture has said, streams of living water will flow to him, and the chief priests and the Pharisees sent officers102 to arrest him.

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

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

And the Pharisees sent officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
from His belly."  

John 7:39  τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλὼν λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· ὁ υἱὸς γὰρ ἦν πνεύμα, ὅτι Ἰησοῦς ὁ υἱὸς θεοῦ ἐξελήφθη.

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

John 7:40  Ἐκ τοῦ ὀχλου οὐν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὔτε ἐστιν ἄληθως ὁ προφήτης.

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

105 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλίας of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living??" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom)." Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. 1106f.; Mlt. 225 [356]. - Mayer n 3, 189ff.; Ussing 65ff.; M.-H. 423ff.; Rob. 435-7."
John 7:41  ἄλλοι ἔλεγον, Οὕτως ἐστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

41Others were saying, "This man is the Christ." The former\(^\text{106}\) were then saying, "What? The Christ comes from Galilee?

John 7:42  οὐχ ἡ γραφὴ εἶπεν δὲ ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κόμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;

42Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"

John 7:43  σχίζα μὲν εὖ ἐγένετο ἐν τῷ ὄχλῳ δὲ ἀυτόν.

43A split therefore occurred in the crowd because of him.

John 7:44  τινες δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὖδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χείρας.

44And 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 ἄρχοντας καὶ Φαρισαίους, καί εἶπον αὐτοῖς ἐκεῖνοι, Λαίτ τί οὐκ ἠγάγετε αὐτόν;

45Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"

John 7:46  ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδὲποτε οὕτως ἔλαλησαν ἀνθρώπως, ὡς οὕτος λάλει ὁ ἀνθρώπος.

46The officers answered, "Never has someone spoken so, like this man speaks."

John 7:47  ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαίοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;

47The Pharisees therefore answered them, "Have you also been deceived?"

John 7:48  μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

48Has anyone of the authorities or of the Pharisees believed on him?

John 7:49  ἀλλ' ὁ ὄχλος οὗτος οὐκ ὁ μὴ γνώσκων τὸν νόμον ἐπάρατο τί ἐσιν.

49As for this crowd, cursed are they, not knowing the law."

John 7:50  λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν τὸ πρότερον, ἐἰς ὃν ἐξ αὐτῶν,

50Nicodemus, the one who had come to him previously, who was one of them, says to them,

John 7:51  Ἔναν τὸν παρ' αὐτὸν καὶ γνῶ τι ποιεῖ;

7:51 "Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"

John 7:52  ἀπεκρίθησαν καὶ εἶπαν\(^\text{107}\) αὐτῷ, Μὴ καὶ ὁ ἐκ τῆς Γαλιλαίας εἰ, ἐραύνησαν καὶ ἤδε δι' ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται.

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

\(^{106}\) 7:41 οἱ δὲ; the δὲ supposedly complementary to an earlier "ghost" μὲν at the beginning of verse 40. Verse 40 starts out 'Εκ τοῦ ὄχλου, "of the crowd," with no μὲν present and the subject only implied. Granted it is a typical situation for a μὲν/ δὲ combination. But the fact remains that there is no μὲν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

\(^{107}\) 7:52a [\text{\texttt{εἶπαν}}] Β 33 2561 NA27 ‖ [\text{\texttt{ἐκ}}] Π Q V 063 070 078 0233 346. This is a difference of dialect, εἶπαν being epic Ionic 3rd pl aor ind act, and ἐκπαίω 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 \(\nu\)\text{\textsuperscript{5}}. Or, perhaps \(\nu\)\text{\textsuperscript{5}} "normalized" the word to the Attic.

\(^{108}\) 7:52b [\text{\texttt{ἔκ}}] \(\nu\)\text{\textsuperscript{5}} ὁ προφήτης οὖν ἐγείρεται (pres pass) T \(\Psi\) Treg NA27 SBL

\(\nu\)\text{\textsuperscript{5}} the text reading first: ἐκ τῆς Γαλιλαίας ὁ προφήτης οὖν ἐγείρεται\(\nu\)\text{\textsuperscript{5}}

\(\nu\)\text{\textsuperscript{5}} ἐκ τῆς Γαλιλαίας\(\nu\)\text{\textsuperscript{5}}
The Woman Caught in Adultery

John 7:53 Kai ἐπορεύθησαν ἐκαστος εἰς τὸν οἶκον αὐτοῦ.

53And each went to his home.109

Chapter 8

John 8:1 ἦσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

1But 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.

2And 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 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατειλημμένην, καὶ στήμαντες αὐτὴν ἐν μέσῳ

3And 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 κατείλημμενη ἐπὶ αὐτοφόρῳ μοιχευμένη·

4they say to him, "Teacher, this woman was caught in the very act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;

5And in the Law, Moses charged us to stone such women. What then do you say?"

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έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται N
έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται B
έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 1424
έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται L.X
έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 2561

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται D K W Y Γ Δ Θ 2c 33 118 1582

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 86c
έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 2*

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται G

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται H M P Ω 1 461 565

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 28

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (perf pass) S Λ 047 0211 0233vid f 157 579 700 1192 TR AT H F

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (RP: ἐγείρεται)

έκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 1071

λακών Α C F R Q V

The reading of Ψ⁶⁶ and the Sahidic Coptic, and possibly also Ψ⁷⁵, 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 (Ψ⁶⁶ Ψ⁷⁵ Ψ⁴⁶ Ψ⁴⁷ Σ Avid B cvid L N T W X Y Δ Θ Ψ 070vid 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333¹st 1424⁴th 2193 2323 2561* 2768- some 280+ total) and early translations into other languages, 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 8:2-11) 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. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this document from bibletranslation.ws/trans/pachart.pdf.
John 8:6 οὕτω δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ο δὲ Ἰησοῦς κἀκεφαλάς τῷ δακτύλῳ κατέγραφεν εἰς τὴν γην, μὴ προσποιούμενος.  

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the dirt with his finger, not pretending.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος υμῶν πρῶτος επ’ αὐτήν βαλέτω λίθον.  

7And 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.  

8And after bending down again, he continued writing in the dirt.

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείβη μόνος, καὶ ή γυνὴ ἐν μέσῳ οὐδα.  

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γίναι, ποῦ εἶσίν; οὐδείς σε κατέκρινεν;  

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

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

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτῷ ἠλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἄκολουθός ἐμοί οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἐξεῖ τὸ φῶς τῆς ζωῆς.  

Jesus 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 Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθῆς.  

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθῆς ἔστιν ἡ μαρτυρία μου, ὅτι οὔτα πέθεν ἠλθὼν καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.  

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

John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὖν κρίνω οὐδένα.  

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

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188b Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in Jn 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the dirt. "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters.  

John 8:16 καὶ ἔαν κρίνω δὲ ἐγὼ, ἢ κρίσις ἢ ἐμὴ ἀληθινή ἦστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

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

17 Now even in your law it is written, that the testimony of two persons is valid. 112

John 8:18 ἐγὼ εἰμί ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 ἐλεγον οὖν αὐτῷ· Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὐτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ οἶδετε, καὶ τὸν πατέρα μου ἂν οἶδετε.

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

John 8:20 Ταῦτα τὰ ῥήματα ἔλαλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσης ἀυτὸν, ὃτι οὐκ έληλύθει ἢ ὥρα αὐτοῦ.

20 These 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 Ἐπεν οὖν πάλιν αὐτοῖς· Ἐγὼ ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἑλθεῖν.

21 Continuing, 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 Ὑιοθαῖοι, Μήτι ἀποκτενεῖ ἀυτὸν, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἑλθεῖν;

22 So 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 ἐλεγεν αὐτοῖς· Υμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἀνών εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστέ, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τοῦτού.

23 And 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 Ἐπαν οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν· ἔναν γὰρ μή πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν.

24 I said to you that you will die in your sins. For if you do not believe that I am who I am, 113 you will die in your sins.

John 8:25 Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Ἐπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχήν ὅτι καὶ λαλῶ ὑμῖν;

25 Therefore they were saying to him, “Who are you?” Jesus said to them, “Why am I even speaking to you at all?” 114

112 8:17 Deuteronomy 19:15

113 8:24 ὅτι ἐγὼ εἰμὶ – hoti egō eimi; literally, “that I am.” This could also be translated “that I am he,” meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking “Who are you?” If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was “I am the one who is,” or something to that effect, like here, “I am who I am,” or “I am who I will be,” etc. Or, another possible good rendering could be, “Unless you believe who I am...”

114 8:25 The BADG lexicon says, “τὴν ἀρχὴν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-δύο λόγων at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; Poxxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al... The BDF grammar §160 says the ἱερὰ προφανεία, “the beginning,” here is an adverbial accusative, and means something like, “To begin with...” or, “at all.” The words ὅ τι 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 ἀρχὴν being accusative case. The BDF gives many
John 8:26 ἐξω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλʼ ὁ πέμψας με ἀληθῆς ἔστιν, κἀγὼ ὁ ἱκουσα παρʼ αὐτοῦ ταῦτα λαλῶ· εἰς τὸν κόσμον.

26 I 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 οὗτος ἠγνώσας ὅτι τὸν πατέρα αὐτοῦ ἠλεγεν.

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

John 8:28 εἶπεν οὖν ὁ Ἰησοῦς, Ὄταν ψυχῆς τὸν υἱὸν τοῦ άνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί, καὶ ἀντʼ ἐμαυτοῦ ποιώ οὐδεν, ἀλλὰ καθὼς ἐδίδαξεν με ὁ πατήρ ταῦτα λαλῶ.

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

John 8:29 καὶ ὁ πέμψας με μετʼ ἐμοῦ ἔστιν· οὐκ ἀφήκην με μόνον, ὅτι ἐγὼ τὰ ἄρεστα αὐτῶ ποιῶ πάντωτε.

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 Ταῦτα αὕτου λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

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 ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθῆται μοι ἢστε,

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 ἐλευθεροῦσε ὑμᾶς.

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

John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε: πῶς οὐ λέγεις ὅτι ἔλευθεροί γενήσεσθε;

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 ἁμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας.

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

John 8:35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰώνα, ὃς μὲν οὐ μένει εἰς τὸν αἰώνα.

35 Αὐτὸς δὲ διὰ τὸν ἀμήν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας.

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

John 8:36 ἐὰν οὖν ὁ υἱὸς ζωῆς ἐλευθερώσῃ, ὅτι οὐκ ἐστὶν ἐλευθερώσῃ.

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

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραὰμ ἐστε: ἀλλὰ ζητεῖτε με ἀποκτείναν, ὅτι ὁ λόγος ὁ ἐμὸς οὐχ ὑμῖν ἐν ὑμῖν.

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

examples from Clement in which τὸν ἀρχήν means "to begin with." The Greek textual ambiguity in οὗτος discussed in a note at the end of this document.

115 8:26 ἐξω περὶ ὑμῶν λαλοῦντα καὶ κρίνειν· ἀλλʼ ὁ πέμψας με ἀληθῶς ἔστιν, κἀγὼ ὁ ἱκουσα παρʼ αὐτοῦ ταῦτα λαλῶ· εἰς τὸν κόσμον.

116 8:28a οὗτος ἠγνώσας ὅτι τὸν πατέρα αὐτοῦ ἠλεγεν. οὗτος ἂν νεωθήση - heti ego 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.

117 8:28b According to Bauer, ἀντʼ ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action.
John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡματίαν ἂν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦμων οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκείνος ἡς ἀπέστειλεν.

Jesus 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 τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

What is the reason you do not understand my speech? Because you are not able to tolerate my word.
John 8:44 'Σημεῖον ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἄλληθεια ὑμῶν ἔστηκεν, ὅτι ὡκ ἐστὶν ἄλληθεια ἐν αὐτῷ. Ὅταν λαλῆ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

John 8:45 ἴγω δὲ ὅτι τὴν ἄλληθειαν λέγω, ὦ πιστεύετε μοι.

45So I, because I am saying the truth, you do not believe me.

John 8:46 τὶς ἵμιν ἔλέγχει με περὶ ἀμαρτίας; εἰ ἄλληθειαν λέγω, διὰ τί 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 ὃ ὡκ ἐκ τοῦ θεοῦ τὰ δόξαν ψευδοποιεῖ, διὰ τούτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

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 Ἰουδαίοι καὶ εἶπαν αὐτῷ, Ὅν καλῶς λέγομεν ἴμις ὅτι Σαμαρίτης εἰ ὑμεῖς 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 Ἰησοῦς, Ἐγὼ δαίμονιν 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 ο ζητῶν καὶ κρίνων.

50It is not me seeking my glory. There is One seeking, and judging,

John 8:51 Ἀμὴν ἂμὴν λέγω ὑμῖν, ἐὰν τις τὸν εἴμων λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ 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 ἐπεί οὗτος ἢ Ἰουδαῖος, Νῦν ἑγνώκαμεν ὅτι δαιμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, Ἐὰν τις τὸν εἴμων μου τηρήσῃ, οὐ μὴ γεύσηται 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.’

is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

121 ^844a^ 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."

122 ^844b^ The Greek word translated "the lie" at the end of verse 44, is ἀυτός - αὐτός, 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 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύστης to ὅταν λαλῆ τὸ ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible—"because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:53 ἐὰν ὦ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὥστε ἀπέθανεν; καὶ οἱ προφήται ἀπέθανον· 
τίνα σεαυτόν ποιεῖς?

53 Are 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 Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστίν· ἐστίν ὁ πατήρ 
μου ὁ δοξάζων με, ἐν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν.

Jesus answered, "If I glory myself, that glory of mine is worthless. My Father is the 
one glorifying me, the one that you say is your God.

John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγώ δὲ οἶδα αὐτόν. κἂν εἴπω δὴ οὐκ ἦδα αὐτόν, ἔσομαι 
ὅμοιος ὑμῖν φεύγοντίς· ἄλλα οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ πρῶ.

55 And 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 Ἀβραάμ ὁ πατὴρ ὑμῶν ἦγαλλιάσατο ἵνα ἔδωκέ τινι τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. 

56 Abraham, your forefather, made exultation yearning to see my day. And he saw it, 
and was thrilled."

John 8:57 εἶπον οὖν οἱ ἱουδαῖοι πρὸς αὐτόν, Πεντηκόντα ἔτη ὑπὸ ἔχεις καὶ Ἀβραάμ ἐώρακας;

57 The Jews therefore said to him, "You are not yet fifty, and you have beheld 
Abraham?" 123

John 8:58 εἶπεν αὐτοῖς Ἰησοῦς, Ἡμῖν ἐγὼ λέγω ὑμῖν, πρὶν Ἀβραάμ εγενέσθαι ἐγὼ εἰμί. 

58 Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." 125

John 8:59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπὶ αὐτόν· Ἰησοῦς δὲ ἐκρύψε καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ. 

59 Then they picked up stones to throw at him. But Jesus hid himself, and went forth 
from the temple. 126

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123 8:57 Several early witnesses say Ἀβραάμ ἐώρακέν σε – 'AbraVm h6arakan se, "Abraham has seen you?" But other early witnesses say Ἀβραάμ ἐώρακας – 'AbraVm h6arakas, "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 I know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

124 8:58a γενεάθαι - genesthai, punctiliar infinitive of γίνομαι - gínomai. 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.

125 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 he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

126 8:59 ἤγαν Ἰωάννης T G WH NA27 063...
Chapter 9
Jesus Heals a Man Born Blind

John 9:1  Kai paragwv eidev anwrwpov tuptlon ek genetHs.
1 And as he was going along, he saw a man blind from birth.
John 9:2  kai prwtisan auton oI mathtau autou legonntes, Rabbi, tis hymartan, outos h oI gonyes autou, iva tuptlos genynht;
2 And his disciples queried him, saying, “Rabbi, who sinned, this man or his parents, that he would be born blind?”
John 9:3  apekriv 9psoi, Oute outos hymartan oute oI gonyes autou, alla iva fanerwhti ta erga tou theou en autw.
3 Jesus answered, “Neither that this man sinned, nor his parents, but that the works of God might be displayed in him.
John 9:4  hmais dei ergazeqai ta erga tou pempsantos me eis hmera estin’ ergetai vux ote oudeis douvatai ergazeqai.
4 We 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  0tan en tw kosmow o, fws eimi tou kosmou.
5 As long as I am in the world, I am the light of the world.”
John 9:6  taute epwn epistven chamaikai kai epoishen ptelon ek tou ptusmatos, kai epexriven autou tou ptelon ep’ tou oufthalmyos
6 When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man’s eyes.
John 9:7  kai epivn autw, 9pagan vivaies eis thn koluvbhtan tou Silwam 9 ergenevetai apestrapmenos, aphteven ouv kai enipsato, kai hleven bletwv.
7 And he said to him, “Go, wash in the pool of ‘Siloam’ ” (which when translated is "Sent”). He went therefore and washed, and came back seeing.
John 9:8  Oi ouv geitonesi kai oi theworauntes auton to proteron 8ti prosaieti 9i elgen, Ouch ouwv esin 8ti kathimenos kai prosaitov;
8 His 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  alla elgen 8ti Ouwv estin’ alla elgen, Ouch, alla oumios autw estin. Ekeinos elgen ov ti Eyw eimi.
9 Some were saying, “This is the same man.” Others were saying, “No; he only looks like him.” He himself kept saying, “I am the one.”
John 9:10  elgen ouv autw, Pwv hevychhthn sou oI oufthalmyoi;
10 They were saying therefore to him, “How were your eyes opened?”
John 9:11  apekriv ekinei, 8ti anwrwpov o legomevov 9psoi ptelon epoishen kai epexriven mou touou oufthalmyos kai epv mou 8ti 9pagan eis thn Silwam kai vipsai apelthou ouv kai nipvmenov anbilefa.
11 He answered, “The man named Jesus made mud and rubbed my eyes with it, and he told me, ‘Go to Siloam and wash.’ So when I went and washed, I saw again.”
John 9:12  kai epivn autw, Pou estin ekinei; legei, Ouch oida.
12 And they said to him, “Where is that man? He says, ‘I don’t know.’

The Authorities Investigate the Healing

John 9:13  9gounv auton protos tou ou Farkaiwv toun pote tuptlon.
13 And they take him to the Pharisees, the man who had once been blind.

127 9:2 The Pharisees taught that an unborn child could sin.
And the day on which Jesus had made mud and opened his eyes had been a Sabbath.

John 9:15 οὖν ἡμέρα τὸν πηλόν ἐποίησεν ο Ὅησος καὶ ἀνέβλεψεν αὐτοῦ τοὺς ὀφθαλμούς.

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἦστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὦτα τὸ σάββατον οὐ τηρεῖ, ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαύτα σημεῖα ποιεῖν; καὶ σχῆμα ἦν ἐν αὐτοῖς.

Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it was 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.

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

Then 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."

The result was the Jews did not believe about him that he used to be blind. But how he now sees, we do not know. Or who opened his eyes. We know that this is our son, and that he was born blind. But 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.

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.
John 9:23 διὰ τούτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἦλικίαν ἔχει, αὐτὸν ἔπερωτήσατε.

23%This is why his parents said, "He has majority; ask him."
John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὡς ἦν τυφλός καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ· ἦμεις οἰδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστιν.

24%Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."
John 9:25 ἀπεκρίθη οὖν ἐκείνος, Εἶ ἀμαρτωλός ἐστιν οὕκ οἶδα· ἐν οἴδα, ὅτι τυφλός ὃν ἀρτί βλέπω.

25%He 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 ἐποίησαν σοι; πῶς ἦνοιξέν σου τοὺς ὀρφαλμοὺς; 27%They said therefore to him, "What did he do to you? How did he open your eyes?" 28%John 9:27 ἀπεκρίθη αὐτῶις, Εἶπον ὡς ἦν ἡδή καὶ οὔκ ἦκούσατε· τί πάλιν θέλετε ἀκούειν; μή καὶ ὑμείς θέλετε αὐτὸν μαθηταὶ γενέσθαι; 29%He 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 ἑλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητής εἶ ἐκείνου, ἦμεις δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταὶ 30%And they ridiculed him and said, "You are the disciple of that one. We are disciples of Moses."
John 9:29 ἦμεις οἴδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τούτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

29%We know for sure that God has spoken to Moses; but this fellow, we don’t know where he comes from."
John 9:30 ἀπεκρίθη ο ἄνθρωπος καὶ εἶπεν αὐτῶις, Ἐν τούτῳ γὰρ τὸ θαυμαστῶν ἐστιν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἦνοιξέν μου τοὺς ὀρφαλμοὺς. 31%The man answered and said to them, "Well, there certainly is something strange in this, that you don’t know where he comes from, and he opened my eyes.
John 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἠκούει, ἀλλ’ ἐὰν τε ἡθεοσεβής ἢ καὶ τὸ θέλημα αὐτοῦ ποιή τούτον ἀκούει. 32%We 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 ἦνοιξέν τις ὀρφαλμοὺς τυφλοῦ γεγεννημένου 33%Since time began, reports have not been heard that someone opened the eyes of one born blind.

John 9:33 εἰ μὴ ἤν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. 34%If this man were not from God, he would not have been able to do anything."
John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὀλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξεβάλον αὐτόν ἐξω. 35%They 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 Ἑκούσεν ἡσυχος ὅτι ἐξεβάλον αὐτὸν ἐξω, καὶ εὐρών αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν ιόν τοῦ ἄνθρωπου; 36%Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in

129 9:24 Literally, “Give glory to God.” Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.
130 9:35 txt ιόν τοῦ ἄνθρωπου p66 p70 B D W 379 rc ital syr5 s cole ex Origen NA27 {A} || ιόν τοῦ θεοῦ A E F G K L M S U Y X Θ Δ Λ Ψ Ω Q 047 070 0141 0211 0233 0250 0306 f1 f3 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1243 1253 1292 1342 1344 1365 1424 1450 1505 1546 1646 2148 2174 lat syr it copbo TR RP lac. p65 C H N P Q T V Π.
Chapter 10

The Good Shepherd

John 10:1  "I am the door. If someone enters by me, he will be saved, and that one will go in and out, and find pasture."

11 Truly, truly, I say to you, someone not entering the sheep fold through the door, but instead climbing up another way, that one is a thief and a bandit."
John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἔστιν τῶν προβάτων.

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

John 10:3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τά ἱδα πρόβατα φωνεῖ κατ' ὄνομα καὶ εξάγει αὐτά.

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

John 10:4 ὅταν τὰ ἱδα πάντα ἐκβάλη, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ

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

John 10:5 ἄλλοτρῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἄλλα φεύγοντα ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἄλλοτριῶν τὴν φωνήν.

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

John 10:6 ταύτῃ τῆς παροιμίας εἶπεν αὐτοῖς ὁ Ἰησούς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἢν ὁ ἐλάλη αὐτοῖς.

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

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

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

John 10:8 πάντες δοῦν ήλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λησταί· ἄλλα οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

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

John 10:9 ἐγὼ εἰμί ἡ θύρα· δι' ἐμοῦ εὰν τις εἰσέλθῃ σωθήσεται καὶ εἰσελθεῖται καὶ εξελθεῖται καὶ νομὴν εὑρήσει.

9I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture.

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἑαυτὸν καὶ πρὸς αὐτὸν ἀπολεῖ· ὃς· ὁ κλέπτης εἰσὶν καὶ λῃσταί.

10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.

John 10:11 Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τῆς ψυχῆς αὐτοῦ τίθησιν ὑπὲρ τῶν πρόβατόν·

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

John 10:12 ὁ μισθωτὸς καὶ οὐκ ὑπὸ ποιμὴν, οὐ οὐκ ἐστιν τὰ πρόβατα ἰδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀπράξις αὐτά καὶ σκορπίζει·

12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them.

John 10:13 ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

13For 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.

The Authorities Attempt Stoning for Claim of Equality With God

John 10:17 For this my Father loves me, that I lay down my life, such that I will take it up again.

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.
John 10:24 δὲ κύκλωσαν οὖν αὐτὸν οἱ Ιουδαῖοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχήν ἡμῶν αἴρεις; εἰ πά ς ο Χριστός, εἰπέν ἡμῖν παρρησίαν.

25Then the Jews surrounded him, and were saying to him, "How long are you keeping our souls in suspense? If you are the Christ, tell us clearly."

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε τὰ ἑργά ἡ ἐγὼ ποίω ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

26Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me.

John 10:26 ἄλλα ὑμεῖς οὐ πιστεύετε, οτι οὐκ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.

27Yet, you are not believing, because you are not of my sheep. 177

John 10:27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ κάγῳ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσιν μοι.

28My sheep hear my voice, and I know them, and they follow me.

John 10:28 κάγῳ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλουνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀφάσει τα αὐτὰ ἐκ τῆς χειρὸς μου.

29And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

John 10:29 ὁ πατὴρ μου ὁ δὲ δεδωκέν μοι μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς.

30My Father, the one who gave them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.

John 10:30 ἐγὼ καὶ ὁ πατὴρ ἐν ἐμέν.

31I and the Father are one.

John 10:31 ἔβαστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἕνα λίθασσον αὐτῶν.

32Again, the Jews lifted up stones in order to stone him.

John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Πολλὰ ἐργά καὶ ἐδείξα ἐκεῖ ὑμῖν ἐκ τοῦ πατρὸς διὰ ποιῶν αὐτῶν ἐργόν ἐμὲ λιθάσατε;

33Jesus responded to them, "Many good works I have shown you from the Father. For..."
which work of them are you stoning me?"

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὗ λιθάζομέν σε ἀλλά περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὑν ποιεῖς σεαυτόν θεόν.

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

John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰσραήλ, Όπω ἐστίν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἕγω εἶπα, θεοὶ ἔστε;

34Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'? 143 John 10:35 εἰ ἑκείνους ἐπένθε θεούς πρὸς οὐδὲ ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ.

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

John 10:36 ὁ πατὴρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι ἐπίνων, Υἱὸς τοῦ θεοῦ εἶμι;

36do you say to the 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 οὖν ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·

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

John 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύете, τοῖς ἑρῴς πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

38And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know144 that the Father is in me, and I in the Father."  

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

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

John 10:40 Καὶ ἀπῆλθεν πάλιν πέραν τὸν Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεί.

40And he went back to the other side of the Jordan, to the place where John had earlier

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141 10:33a txt omit Π6 Π7 Κ6 Β6 Κ6 Λ6 Μ6 W6 Θ6 Π6 0211 f3 33 157 565 579 1071 latt syr copb αββα εεεε SBL NA28 {}/ // λεγοντες D E G H S U Y Γ Δ Λ Ω 047 2 28 124 700 892 5 1424 πιστευητε B // το Π7 C F N P Q T V 070 0233

142 10:33b ποιεις σεαυτον θεον - poieiς seautoν theon - This could also be translated, "you are reckoning yourself to be God." For the verb poieω, "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."

143 10:34 ἔστη ἔναν συναγωγής θεον, ἐν μέσῳ δὲ θεοῦ διακρινέται - "God stands in the assembly of gods, 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.

144 10:35 ἐπιστευετε A G // πιστευετε 579 1241 // H Θ Π Ψ 286 1844 itεvid copb αββα,bo,ach2 arm eth geo Athanasius Theodore116; Hilary NA27 // καὶ γινωσκητε B // καὶ γινωσκηται L // καὶ γινωσκεται W // καὶ γινωσκεται X (253 // καὶ πιστευεται A E F G H Κ Μ Υ U Y Γ Δ Π Ψ 0141 f3 2 28 180 205 700 892 1006 1071 1243 1292 1505 1582 π Lect itεvid // vg syrh // slav Basil Cyrillem John-Damascus; Augustine TR HF HP // καὶ πιστευεται N 0211 1010 1293 (1221) pc8 // καὶ πιστευετε 579 1241 pc3 // omit D E (homoioteleuton) 157 1424 (itεbcdeffg h s) Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varismadum // lac C F N P. John uses two different aspects of the same word for "know," γινωσκει - ginokso, the first, γινωσκει - gnose, being punctiliar in aspect, and the second, γινωσκητε - ginoksethe, being linear or continuous in aspect. Later copyists appear to have considered the second ginokso 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.
been baptizing, and he stayed there a while.
John 10:41 καὶ πολλοὶ ἠλθόν πρὸς αὐτὸν καὶ ἐλέγον ὅτι ἤωνος μὲν σημεῖον ἔποίησεν οὐδὲν, πάντα δὲ δόση ἤπεν ἤωνος περὶ τοῦτο ἀληθῆ ἦν.
41And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."
John 10:42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεί.
42And many there believed in him.

Chapter 11

The Death of Lazarus

John 11:1 Ἡν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.
John 11:2 Ἡν δὲ Μαρία ἡ ἀδελφή σα ὁ κύριον μῦρῳ καὶ ἐκμάξασα τούς πόδας αὐτοῦ ταῖς θρεῖν αὐτῆς, ἢς ἡ ἀδελφός Λάζαρος ἠθένει.
2And the Mary who anointed the Lord withperfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.
John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν ἠλώνου, Κύριε, ἵνα ἀναλίπῃ εἰς θεν.
3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."
John 11:4 ἀκούοντας δὲ ὁ ᾨσαῦς ἐπείνευ, Ἀνὴρ ἀσθενεῖα σώκ ἐστιν πρὸς θάνατον ἂν ὑπὲρ τῆς ἀθήνης τοῦ θεοῦ, ἡ ἀναλίπῃ ὅ ποιος τοῦ θεοῦ ἐν αὐτῆς.
4And 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 ἔγαγε δὲ ὁ ᾨσαῦς τὴν Μάρθαν καὶ τὴν ἀδελφήν αὐτῆς καὶ τὸν Λάζαρον.
5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 οὖν ἠκούσαν διὰ ἀσθενεῖ, τότε μὲν ἐμείνῃ ἐν ὑ ἦν τῶπῳ δύο ἡμέρας;
6When then he heard that he was ailing, at that time he actually remained in the place in which he was, for two days.
John 11:7 ἐπείτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν ἱουδαίαν πάλιν.
7Only then, after this, he says to the disciples, "Let us go back to Judea."
John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ἐρρώ, ἦν ἐξήκον τοι λιθάσατε οἱ ἱουδαίοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
8The 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, ὅτι δώδεκα ὠρᾶ εἰσίν της ἡμέρας; έξαν τε περιπατή ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ ψως τοῦ κόσμου τούτου βλέπει.
9Jesus answered, "Are there not twelve hours of day? If someone walks around in the day, he does not stumble, because he sees the light of this world.
John 11:10 έν δὲ τε περιπατή ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ ψως οὐκ ἐστὶν ἐν αὐτῷ.
10But if someone walks around in the night, he stumbles, because the light is not with him."
John 11:11 ταῦτα ἐπείπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτῶν.
11He said these things. And after this, he is saying to them, "Our friend Lazarus has

145 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 δε 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.
fallen asleep, but I am going in order to wake him up."
John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῶν, Κύριε, εἰ κεκοίμηται σωθήσεται.
13The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."
John 11:13 εἶπεν δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξαζόν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπὸνο λέγει.
14But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.
John 11:14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν,
15So then, Jesus said to them plainly, "Lazarus died.
John 11:15 καὶ χαίρω δι’ ἅμα, ἵνα πιστεύσητε, ὅτι οὐκ ἕμην ἐκεῖ· ἄλλα ἄγωμεν πρὸς αὐτόν.
16And 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, ἂγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.
17Then 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 αὐτὸν τέσσαρας ἡδή ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
18Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18 ἤν δὲ ἡ βυθνία ἔγχυς τῶν ἱερουσαλήμων ὡς ἀπὸ σταδίων ἐκδιόριζε.
19Now Bethany was close to Jerusalem, about fifteen stadia apart,146 John 11:19 πολλοὶ δὲ ἐκ τῶν ἱερουσαλημίων ἔληφθείσων πρὸς τὴν Μάρθαν καὶ Μαρίαν ἤν παραμιθήσασφτα αὐτὰς περὶ τοῦ ἀδελφοῦ.
20and many of the Jews had come to Martha and Mary, to console them regarding their brother.
John 11:20 ἡ Μάρθα δὲ ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησαν αὐτῶν· Ἠρεμόν καὶ ἦν τῷ οίκῳ ἐκαθέζετο.
21When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.147 John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ιησοῦν, Κύριε, εἰ ἦς ὄλος οὐκ ἐν ἀπήθανεν ὁ ἀδελφός μου.
22Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.
John 11:22 καὶ νῦν οἶδα ὅτι ὅσα ἤτοι ἐν αὐτῷ τὸν Θεὸν δώσει σοι ὁ Θεός.
23Even 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.
24Jesus says to her, "Your brother will rise again."
John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἁγίατη ἡμέρᾳ.
25Martha 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 εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεῦων εἰς ἐμὲ κἀγὼ ἀναστάτη Ἰησοῦς.
26Jesus 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 οὐ μὴ ἀποθάνῃ· ἔν τοῖς οἴνοις πιστεύεις τούτο;
27and everyone who is living, and believes in me, will never die. Do you believe this?"

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146 11:18 About 3 kilometers, less than 2 miles.
147 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."
John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἐγώ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

27 She 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."

John 11:28 Καὶ τοῦτο εἶπόνσα ἀπῆλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἴπονσα, ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.

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

John 11:29 ἐκείνη δὲ ὡς ἤκουσεν ἤγρευτο ταχῦ καὶ ἤρχετο πρὸς αὐτόν;

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

John 11:30 οὕτω δὲ ἐξήλυθε ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτής ἐν τῇ οίκῳ καὶ παραμυθοῦμενοι αὐτήν, ἴδοντες τὴν Μαριάμ ὑπὲρ αὐτῆς ἄνεστι καὶ ἐξῆλυθεν, ἦκολούθησαν αὐτῆ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημείον ἵνα κλαίῃ ἑκεῖ.

31 The 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."

John 11:32 ἦν οὖν Μαριάμ ὑπὲρ ὅπου ἦν Ἰησοῦς ἴδονα αὐτῶν ἔπεσεν αὐτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἡ ὦδε σὺν ὑμιν, ἢ μου ἀπέθανεν ὁ ἀδελφός.

Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:33 Ἰησοῦς οὖν ὡς ἤδειν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

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

John 11:34 καὶ ἔπεσεν, Ποῦ τεθεικατε αὐτῶν; λέγουσιν αὐτῷ, Κύριε, ἔρχο καὶ ἰδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

35 Jesus showed tears.

John 11:36 ἐλεγον οὖν οἱ Ἰουδαίοι, ἰδε πῶς ἔφιλε ἑαυτῶν.

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

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148 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakruo, 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  
tinēs de ἔξαρτόν ἐπαν, ὥστε ἐκδύνατο οὕτως ὁ ἄνοιξας τούς ὀφθαλμούς τοῦ τυφλοῦ 
ποιήσαι ἤνα καὶ ὦτος 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 ἐμβριμώμενος ἐν ἑαυτῷ ἐρχεται εἰς τὸ μνημεῖον ἵνα 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, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφή τοῦ τετελευτηκός Μάρθα, 
Κύριε, ήδη ζητεῖς γάρ ἐστίν.

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, ὥστε εἶπόν σοι ὅτι ἐάν πιστεύσῃς ὑπή 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. ὃς τὸς Ἰησοῦς ἠρέν τοὺς ὀφθαλμούς ἐνω καὶ εἶπεν, Πάτερ, 
evχαριστῶ σοι ὅτι ἠκούσας μου.

42They therefore took away the stone. And Jesus lifted his eyes aboveward, and said, 
"Father, I thank you, that you have heard me.

John 11:42 ἔγω δὲ ἤδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄρχην τὸν περιεστώτα εἶπον, ἴνα 
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 φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο Ἴω.

44And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 ἔξηλθήσεν ὁ τεθνήκως δεδεμένως τοὺς πόδας καὶ ταῖς χειρῖς κεφαλίας, καὶ ἡ ὄψις αὐτοῦ 
σωδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Ὄδυστε 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 ἔλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἀ ἐποίησαν, ἐπίτευκαν 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 τίνες δὲ ἔξαρτόν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἂ ἐποίησαν 
Ἰησοῦς.

47But some of them went to the Pharisees, and told them what things Jesus had done.
John 11:47  συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνεδρίου, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι ὁ φόνος ὁ ἀνθρώπως πολλὰ ποιεῖ σημεῖα;

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 ἦν ἄρωμεν αὐτῶν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἔλεγονται οἱ Ῥωμαῖοι καὶ ἀράβων ήμῶν καὶ τῶν τόπων καὶ τὸ έδένος.

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

John 11:49 εἰς δὲ τις αὐτῶν Καίσαρα, ἀρχιερεῖς ὁν τοῦ ἐνιαυτοῦ ἐκεῖνο, εἶπεν αὐτοῖς, 'Ὑμεῖς οὐκ οἴδατε οὐδὲν,

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

John 11:50 οὐδὲ λογίζεσθε ὅτι συμφέρει ύμιν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὁλὸν τὸ έδένος ἀπόληται.

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

John 11:51 τούτῳ δὲ ἀρ' ἐναυτῶ οὕκ εἶπεν, ἀλλὰ ἀρχιερεῖς ὁν τοῦ ἐνιαυτοῦ ἐκεῖνο εἴρωνθεσθαι ὅτι ἐμελλεν ἦσος ἀποθηκοῦεν ὑπὲρ τοῦ έδένους,

51But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.

John 11:52 καὶ οὐχ ὑπὲρ τοῦ έδένους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεκορπισμένα συναγάγῃ εἰς ἐν.

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

John 11:53 ἀτ' ἐκείνης ὅν τής ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

John 11:54 ο οὖν ἦσος οὐκέτι παρρησίᾳ περιπατέει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κάκει διέτριβεν μετὰ τῶν μαθητῶν,

54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his

152 11:48 Perhaps, "our place of worship," or temple.
153 11:50a ἀγγελίας - ἀγγελίας, 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.
155 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
Chapter 12
Jesus Anointed at Bethany

John 12:1 'Ο υἱὸς τοῦ θεοῦ πρὸς εἷς θηρίων τού πάσχα ἠδείευε εἰς τὴν Βηθανίαν, ὃν ἦν ὁ Λάζαρος, ὁ ἤγειρεν εἰκ νεκρὸν Ἰησοῦς.

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. John 12:2 ἔποιησαν οὖν αὐτῷ δεῖπνον ἐκεί, καὶ ἡ Μάραθα διήκονε, ὁ δὲ Λάζαρος εἰς ἐκ τῶν ἀνακειμένων ὑπὸ αὐτῷ.

So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him. John 12:3 καὶ εὗρεν αὐτῆς τοὺς πόδας τοῦ Ἰησοῦ καὶ ἔζημαζεν ταῖς θρικίαις αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη εἰς τῆς ὥσμης τοῦ μῦρον.

Then Mary, having taken a little of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

But Judas the Keriothite, one of his disciples, the one about to betray him, says, John 12:5 ἴδια τοῦτῳ τὸ μύρον οὖν ἐπράπα ξενοκοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

"Why was this ointment not sold for three hundred denarii and given to the poor?" John 12:6 εἶπεν δὲ τοῦτο οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεί τοῦ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλυκόσκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal from what was put in.

11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Jews, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this chapter discussing the term "the Jews."

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160 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Jews, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this chapter discussing the term "the Jews."
John 12:7 ἐπεν οὖν ὁ Ἰησοῦς, ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτόν.

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

John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μετὰ εὐαγγελίου, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἐγνώ οὖν ὁ ἄγιος πολύς ἐκ τῶν ἱουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἠλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἄλλον ἵνα καὶ τὸν Ἄραβαν ἱδώσω αὐτὸν ἐπειδὴ ἐγέρθην 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 ἁρχιερεῖς ἵνα καὶ τὸν Αραβαν ἁποκτείνωσιν,

10So the chief priests resolved that they would kill Lazarus also, John 12:11 ὅτι πολλοὶ διὰ αὐτοῦ ὑπήγαγον τῶν ἱουδαίων καὶ εἰπότευκαν εἰς τὸν Ἰησοῦν.

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

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127 txt ινα...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" ὅτι...τετηρηκεν "because she has kept it for the day of my burial" ἰνα...τηρηση "so she keep it for the day of my burial" or "it was that she keep it for the day of my burial" ινα τι...τετηρηκεν "because she has kept it for the day of my burial" or "it was that she keep it for the day of my burial".

129 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,

John 12:13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" "Blessed is he who comes in the name of the Lord," the king of Israel!

John 12:14 And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 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.

John 12:16 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 12:17 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.

John 12:18 But on seeing Jesus, they were filled with joy.

John 12:19 Because of this the crowd had come out to join him, that they had understood him to have done this sign.

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

Jesus Ponders Crucifixion

John 12:20 "Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

163 Ὠχολος - Aramaic hōšî‘āh nā‘, similar to the Hebrew הושע נ - hōšî‘āh nā‘, an expression reminiscent of the הושע נ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ω κύριε, οοδον δη - Ō Kúrie, sóson dē, "O Lord, save now!" or "Save indeed!". No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

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John 12:21 ὁ μόνος αὐτὸς ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

22 These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sirs, we wish to see Jesus.”

23 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

24 ἔδει ἦν ἀνθρώπῳ ἀποκρίνεται αὐτοῖς λέγειν, ἐξήλθην ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

25 And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified."

26 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

27 Truly, 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.

28 ἔδει ἦν ἀνθρώπῳ ἀποκρίνεται αὐτοῖς λέγειν, ἐξήλθην ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

29 The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

30 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

31 If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

32 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

33 Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again."

34 The crowd therefore standing and hearing was maintaining thounder to have happened. Others were saying, "An angel spoke to him.”

35 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

36 Now comes judgment. Now the ruler of this world will be thrown out. John 12:32 κἀγὼ ἢν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐκλυόμενος πρὸς ἐμαυτόν.

37 And I, if I be lifted up from the earth, will attract all mankind to me.”

38 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

39 Now this he was saying signaling what manner of death he was about to die. John 12:34 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

40 ἢ αὐτός μόνος ἀνέστη τῇ Υιοίς, τῇ Γαλιλαϊᾷ, καὶ ἦρατον αὐτὸν τοῦ Ἰησοῦν ἠδείν.

41 The 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
this Son of Man?”


35Jesus therefore said to them, "The light is among you168 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 ωκ169 to phus exe, pisteute eis to phus, ína uioi phwtos génhse. Taute elalhshen ίσouc, kai aplethow ekroubhe ap' autwv.

36While 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 Tosauta de autouc semeia peioikostos emprobshen autwv ouk epístewon eis autón,  

37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38 iha o logos ή Ησαio to prophthto plhrwbhe dun eipen, Kúrie, tis epístewean tē akoh ἡμῶν; kai o brachion kuriou tini apeakalwprh;

38So that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"170

John 12:39 di to touto ouk hðunantost pisteuein, óti pálion eipen ή Ησαia,  

39Because of this they were not able to believe: that again, Isaiah said, John 12:40 Teteplhshen autwv touc òphthalmois kai épwrwshen autwv tēn karðian, ína mē idwsin touc òphthalmois kai nothwshen tēn karðia kai straphwshin, kai isósmai autwos.  

40He 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.171

John 12:41 taute eipen ή Ησαia, óti eidein tēn doxaan autouc, kai elalhsen perı autou.  

41(Isaiah said these things, because172 he saw Jesus’ glory, so he spoke about him.) John 12:42 ðwmos mēnto kai ek tōn árchontōn polloi epístewsan eis autón, alla dia touc Fhriaiois oux ðmololghon ína mē apoysanagwgoi genvnetai  

42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.

John 12:43 ÷γαπησαν γαρ tēn doxaan tōn ánthrōpōn malloan ἕπερ tēn doxaan tou theou.  

43For: They loved the approval of human beings over and above the approval of God.173

John 12:44 ή Ισαος δέ ēkrazein kai eipen, 'O pisteuein eis eme ou pisteuei eis eme allá eis tōn pémpstastā me,  

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


170 12:38 Isaiah 53:1

171 12:40 Isaiah 6:10


173 12:43 The words are in the character of a solemn pronouncement or verdict.
John 12:45 καὶ ὁ θεωρών ἐμὲ θεωρεῖ τὸν πέμψαντά με.

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

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

καὶ εὰν τῆς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φιλάξῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἠλθὼν ἵνα κρίνω τὸν κόσμον ἀλλ’ ἵνα σώσω τὸν κόσμον.

If someone hears my sayings and does not keep them, I do not judge him. For I did not come in order to judge the world, but to save the world.

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.

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.

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 ἐσχής τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἠλθεν τοῦτο ἑαυτοῦ ἢ ὡρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἁγιάζοντος τοὺς ιδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτοὺς.

And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioto to betray him,
John 13:3  εἶδος ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεόν ὑπάγει,

3 and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4  ἐγέρεται ἐκ τοῦ δείπνου καὶ τίθησαν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτὸν.

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

John 13:5  εἶδε βάλλει ὕδωρ εἰς τὸν νικτῆρα καὶ ἤρατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάζοσεν τῷ λεντῷ ὃ ἦν διεξωμένος.

5Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6  ἐρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, ὁ Κύριε, σὺ μοι νίπτεις τοὺς πόδας;

6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7  ἀπεκρίθη Ἡσυχοὺς καὶ εἶπεν αὐτῷ, ὁ ἐγὼ ποιῶ σὺ οὐκ οἴδας ἄρτη, γνώσῃ δὲ μετὰ ταῦτα.

7Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8  λέγει αὐτῷ Πέτρος, οὐ μὴ νύφης μου τοὺς πόδας εἰς τὸν αἰώνα. ἀπεκρίθη Ἡσυχοὺς αὐτῷ, Ἐὰν μὴ νῦφω σε, οὐκ ἔχεις μέρος μετ᾽ ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9  λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10  λέγει αὐτῷ ὁ Ἡσυχούς, ὁ λεομολόγος οὐκ ἔχει χρέαιν οὐ μὴ τοὺς πόδας νῖπασθαι, ἀλλ' ἔστιν καθάρος δόξας καὶ ὑμείς καθάροι ἐστε, ἀλλ' οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, but is clean on the whole. And you men are clean; though not all of you."

John 13:11  ᾧ εἶ διὰ τοῦτο ἐπεν ὅτι οὐχὶ πάντες καθαροί ἐστε.

11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12  ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?'

John 13:13  ὑμεῖς φωνεῖτε μὲ ὁ διδάσκαλός καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰ μὴ γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14  εἰ οὖν ἐγὼ ἐνίψα ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ῥεφηλέτε ἄλληλων νίπτειν τοὺς πόδας;

14 If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15  ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγώ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήσητε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16  ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτῶν.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17  εἰ ταῦτα οἴδατε, μακάριοι ἐστε εάν ποιήσητε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18  
οὐ̠ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρόγυλον μου τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πέτραν αὐτοῦ.  

18“I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, ‘Someone eating my bread has lifted up his heel against me.’”

John 13:19  
ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένεται ὃτι ἐγὼ εἰμι.

19“Yes indeed.”

John 13:20  
ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἀν τινα 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  
Ταῦτα ἐπών ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

21“When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, “Truly, truly I say to you: one of you will betray me.”

John 13:22  
ἐξῆλθον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενι περὶ τίνος λέγει.

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

John 13:23  
Nonnullακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅν ἡγάτα ὁ Ἰησοῦς

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

John 13:24  
νεῦει οὖν τοῦ Ἱσωμοῦ Πέτρος πυθόθηκας τις ἐν εἰς περὶ οὖ λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.

John 13:25  
ἀναπεσέων οὖν ἐκείνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν;

25“That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26  
ἀποκρίνεται Ἰησοῦς, ἐκείνος ἔστιν ὁ ἐγὼ βάφω τὸ ψωμίν καὶ δῶσω αὐτῷ. βάφαις ὅσον τὸ ψωμίν λαμβάνει καὶ δίδωσον Ἰουδᾶς Ἰσωμοῦ Ἰσκαρίωτου.

26Jesus replied, “It is that one for whom I shall dip and give the piece of bread.” After dipping the piece of bread there, he takes it and gives it to Judas, the son of Simon of

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178 13:18 Psalm 41:9
179 13:19a Greek: ἀπαρτί - apartī. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἄρτι - ap’ ārti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTĪ could be understood as either one word APARTI, or AP’ ARTI, a contraction for AΠΟ ARTI.) If however as DeBruuner says, it was originally one word, ἀπαρτί, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀνάκαω altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBruuner says it was originally one word, ἀπαρτί, and it would make sense that vāl (yes) was added by later copyists as a replacement for the same idea.
180 13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."
181 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.
John 13:27 And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 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 Where you are going, you also should love one another. Therefore I am not going to you now, because I must go to him who sent me.

John 13:32 "Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to come."

John 13:33 "Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34 "Now is the Son of Man glorified, and in him God is glorified. Therefore, if God is glorified in him, God will also glorify the Son in himself, and glorify him at once."

John 13:35 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 13:36 Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me, but at that time, you will cry out that you are not able to come.

John 13:37 "Simon Peter says to him, "Lord, why are you going?"

Jesus replied, "Where I am going, you are not able to follow me, but at that time, you will cry out that you are not able to come.
John 13:37  
John 13:38  

37 Peter says to him, “Why am I not able to follow you now? I will lay down my life for you.”

38 And when Jesus answered, “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  
John 14:2  
John 14:3  
John 14:4  
John 14:5  
John 14:6  
John 14:7  

Jesus the Way to the Father  

John 14:5  
John 14:6  
John 14:7  

Jesus says to him, “I am the way, and the truth and the life. No one comes to the Father except through me. 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.”
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 ἔδωρακεν τὸν πατέρα· πώς οὐ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10 οὐ πιστεύεις ὃτι ἐγώ ἐν тῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τα ῥήματα ᾧ ἐγὼ λέγω ἡμῖν αὐτῷ ἐμαυτοῦ ναί λαλῶ ὅ δε πατήρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτῶν;

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 πατήρ ἐν ἐμοί· εἰ δὲ μή, 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 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅταν τούτων ποιήσετε, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι, καὶ μείξονα τούτων ποιήσετε, καὶ ἐγὼ πρὸς τὸν πατέρα περεύσομαι:

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 δ ὃν αἰτήσετε ἐν τῷ ὄνοματί μου τούτῳ ποιήσω, ἵνα δοξασθῇ ὁ πατήρ 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 αἰτήσετε με ἐν τῷ ὄνοματί μου ἐγὼ ποιήσω.

14If you ask me for something in my name, I will keep my commandments.

Jesus Promises the Holy Spirit

John 14:15 Εὰν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε

15If you love me, you will keep my commandments.

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140 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

141 Τοσοῦτον χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἔδωρακεν τὸν πατέρα· πώς οὐ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

142 If you ask me for something in my name, I will keep my commandments.

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John 14:16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δῶσει υἱῷ μου ἵνα μεθ' υμῶν εἰς τὸν αἰώνα ἵ.

16And I will ask the Father, and he will give you another Counselor, that he may be ever with you,
John 14:17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει υἱόνες γινώσκετε αὐτὸ, ὅτι παρ' υἱόνι μένει καὶ ἐν υἱῷ 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 be194 in you.
John 14:18 οὐκ ἀφίησον υἱόν μου ὁρανούς, ἔρχομαι πρὸς υἱούς.

18I will not leave you as orphans; I am coming to you.
John 14:19 ἐτί μικρὸν καὶ ὁ κόσμος με ὁκεῖτε θεωρεῖ, υἱόνες δὲ θεωρεῖτε με, ὅτι ἐγὼ ζω καὶ υἱόνες ζησέτε.

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 ἐκεῖνῃ τῇ ἡμέρᾳ γνώσεσθε υἱόνες ὅτι ἐγώ ἐν τῷ πατρί μου καὶ υἱόνες ἐν ἐμοὶ κἀγὼ ἐν υἱόνι.

20In that day you will know, that I am in my Father, and you in me, and I in you.
John 14:21 ὃ ἔχων τὰς ἐντολὰς μου καὶ πορεύεται ἑκείνος ἐστίν ὁ ἀγαπῶν με' ὃ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐµφάνισόν 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 Ἀφεῖται αὐτῷ ἡ ἱδρυς, ὃς ἅ ἴσορροπίας, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐµφανίζειν σεαυτόν καὶ νῦν κτὸς κόσμος;

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 ἴσιος καὶ εἶπεν αὐτῷ, ἔδεϊ τις ἀγαπᾷ με τὸν λόγον μου περιέχει, καὶ ὁ πατὴρ μου ἀγαπηθῇ αὐτόν, καὶ πρὸς αὐτὸν ἐλευθαρία καὶ μονὴν παρ' αὐτῷ ποιηθῆσαι.

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 ὃ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ περιέχει καὶ ὁ λόγος ὁ δὲ ἀγαπὴς ὑπὸ ἐστιν ἐμὸς ἄλλα τῶν πέμπων με πατρός.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me,
John 14:25 Ταῦτα ἐλελάληκα υἱόνες παρ' υἱόν μένων·

25"These things I have spoken to you while abiding with you.
John 14:26 ὃ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ περιέχει ὁ πατὴρ ἐν τῷ ὄνοματι μου, ἑκείνος υἱόν παῦν καὶ ὑπομνήσηι υἱόν πάντα ὁ εἴπον υἱὸν ἐγώ).

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 Εἰρήνην ἀφίησι υἱόν, εἰρήνην τὴν ἐμὴν δίδωμι υἱόν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν· μὴ ταρασσόμεθα υἱόν· 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 ἠκούσατε ὅτι ἐγὼ εἴπον υἱόν, ὑπάγω καὶ ἔρχομαι πρὸς υἱούς, εἴ ἔχαστε ὁ πατὴρ μείζων μου ἐστίν.

28"You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.
John 14:29 καὶ νῦν ἔφη ὡς ὑμίν πρὶν γενέσθαι, ἵνα ὅταν γενήσῃς, πιστεύσῃς.

29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30 οὐκέτι πολλὰ λαλῆσαι μεθ’ ὑμῶν, ἐρχεται γάρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ’ ἵνα γνῶ ὁ κόσμος ὃτι ἁγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Εἰγείρεσθέ, ἐγὼμεν ἐνετεῖθην.

31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 ἐγώ εἰμι 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 ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα 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 ήδη ὑμείς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λειλάθηκα ὑμῖν:

3You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἕαυτου εάν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδέ ὑμείς εάν μὴ ἐν ἐμοί μένητε.

4Abide in me, and I 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 ἐγώ εἰμι ἡ ἄμπελος, ὑμείς τὰ κλῆματα. ὁ μὲν ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὃτι χωρίς ἐμοὶ οὐ δύνασθε ποιεῖν οὐδέν.

5"I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἔαν μὴ τις μένῃ ἐν ἐμοί, ἔβληθη ἔξω ὡς τὸ κλῆμα καὶ ἔξηράνθη, καὶ οὐναγόουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλονται καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered;

195 156 Greek: καὶ, as substitute for ὅτι - hōtis, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather αὐτά," the topic is neuter plural, which can take a singular verb. I translated αὐτά as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.
and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ὑμῖν καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, δὲ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται 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 φέρῃ καὶ γένηση ἐμοί μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be196 my disciples.197

John 15:9 καθὼς ἡγάπησον ἐν ἡ ἁγάπη τῇ ἐμῇ.

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 τῇ ἐμῇ, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ 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 Ταύτης οἰκλάντη ὑμῖν ἵνα ἡ χαρὰ τῆς ἁγάπης ὑμῶν ἐν υἱῷ καὶ ἡ χαρὰ τῶν ὑμῶν πληρωθῇ.

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 ἔστιν ἡ ἐντολή ἡ ἡμή, ἵνα ἐγαπάτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς.

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

John 15:13 μείζονα ταύτης ἡγάπην οὐδεὶς ἔχει, ὅταν τῇ πυρήνῃ αὐτοῦ θῆ ὑπέρ 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 μου ἔστε ἐὰν ποιήσητε ἡ ἐντέλλομαι ὑμῖν.

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

John 15:15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος σῶς οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἡ ἡμους 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 ὑμᾶς ἑξελέξαθε, ἀλλ’ ἐγὼ ἑξελέξαμην ὑμᾶς καὶ ἐθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ὅτι ὃ 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 ταύτα ἐντέλλομαι ὑμῖν, ὅτι ἐγαπάτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.198

For This the World Hates You

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

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

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196 15:8a txt γενήσθε (aor subj) P septuagint B D L 0250 it vg Amphil Chrys/comm CyrComm Aug SBL NA28 (C) // sitiō (pres subj) T W // possitis fieri "be able to become" // efficient "be made, be proven" // "be made, be proven"

197 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.
John 15:19  εἴ ἐκ τοῦ κόσμου ἔστε, ὁ κόσμος ἔν τὸ ἱδίον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλὰ ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτῳ μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would love 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  μην ὑμεῖς τοὺς λόγους τούτους ἤγγικεν ὡς ἐγὼ ἠγίσθη ὑμῖν, οὐκ ἦστε δοῦλοι μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐπῆρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

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 ταῦτα 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 εἶχοσαν· 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 μισών καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24  εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ὁ οὐδεὶς ἀλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισθήσασιν 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  ἀλλὰ ἐὰν πληρωθῇ ὁ λόγος ὁ ἐν αὐτῶν γεγραμμένος ὅτι ἐμίσησάν 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  ὅταν ἔλθῃ ὁ παράκλητος δὲν ἔγνω πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας δὲν παρὰ τοῦ πατρός ἐκπρεπέται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

26"When 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 ἄλλος ἄργης μετ’ ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1  Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1'These things I have spoken to you so that you may not fall away.

John 16:2  ἀποσυναγωγοὺς ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὡρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς 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 ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

3And these things they will do, because they have not known the Father, neither me.

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199 John 13:16; Diatessaron 28:32
200 Psalm 35:19; 69:4
201 15:26  txt om 352 Ἐπίφυλ ᾿Ελλ. 047 065 073 (it) syr copstms.ly bu Ἐπιφύλ SBL NA28 {1}  4 δὲ A D E L 047 065 073 (it) syr copstms.ly boch TR RP  lac 075 C N P T W 0233
John 16:4  ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὁρά αὐτῶν μνημονεύῃτε αὐτῶν ὅτι ἐγὼ ἐπον ὑμῖν.  

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἔμην.  

"And I have not told you these things from the beginning, because I was with you.

John 16:5  νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντα με, καὶ οὐδεὶς ἐξ ὑμῶν ἔρωτα μέ, Ποῦ ὑπάγεις;  

5But now, I am going to the one who sent me, and none of you is asking me, Where are you going?"  

John 16:6  ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν καὶ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.  

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7  ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἐπέλθω, ἐὰν γὰρ μὴ ἐπέλθω, ὁ παράκλητος οὐκ ἤλευσεν ὑμᾶς ἐὰν δὲ πορευθῆτε, Πέμψα ἡμᾶς ὑμῖν.  

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8  καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.  

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9  περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύοντι εἰς ἐμέ  

9concerning sin, because they do not believe in me;

John 16:10  περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με  

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11  περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τοῦτον κέριται.  

11and concerning judgement, because the ruler of this world has been judged.

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202 164 txt

203 168  It is hard to chose an English word to render the Greek word here, ἐλέγξει - ἐλέγχει. 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 ἐλέγχει 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 ἐλέγχει and then you will have a more complete sense of what it means.
The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τοῦτο ὁ λέγει ἡμῖν, Μικρὸν καὶ οὐ θυρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσηθε με; καὶ ὅτε ὑπάγω 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'?

18 Truly, truly I say to you, You will weep and lament, and the world will be cheered. You206 will be in pain. But your pain will be turned into joy.

19 In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, and her pain will be turned into joy.
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 χαρῆσαι ὑμῶν ἢ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀρίθμῳ 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 ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἔρωτήσετε οὕτων. ἀμὴν ἀμὴν λέγω ὑμῖν, ἃν τι αἰτήσητε τὸν πατέρα ἐν τῷ ονόματί 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  ἐξὼς ἀρτί οὐκ ἠτίθησα οὕτως ἐν τῷ ονόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἢ 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 ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλῆσα ὑμῖν ἀλλὰ παρθένοις περί τοῦ πατρὸς ἀπαγγέλω 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  ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ονόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περί ὑμῶν·

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27  αὐτὸς γὰρ ὁ πατὴρ φίλει ὑμᾶς, ὅτι υμεῖς ἐμὲ πεφυλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.

27For 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 παρευμάζω 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  Λέγων δὲ οἱ μαθηταῖς αὐτοῦ, ἦδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαι συνειδήσεις 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 χρείαν ἔχεις ἵνα τίς σε ἐρωτήσῃ· ἐν τούτῳ πιστεύουμεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

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, Ἀρτί πιστεύετε;  Ἰησοῦς ἀπεκρίθη αὐτοῖς· Ἄρτι πιστεύετε;

31Jesus answered them, "For now you believe.

John 16:32  Ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σοκρατισθῆτε ἐκαστὸς εἰς τὰ ἵδια κἀκεῖνον ἀφήσῃ καὶ οὐκ εἰμὶ μόνος, ὅτι ἐν patēρ μετ᾽ ἐμοῦ ἐστίν.

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  τάκτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχετε· ἐν τῷ κόσμῳ θλίψειν ἔχετε, ἀλλὰ ἀφροτείτε, ἐγὼ νενίκηκα τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you do have209 tribulation; but be of good cheer: I have overcome the world."

209 ἔχετε D 69 124 788 8925 it vg cl www Antoniades Scriv1894 TR | omit en τῷ κόσμῳ θλίψιν ἔχετε Ψ 66 Δ 157 1424
Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὁρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός δόξασέ 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 ἔδωκας αὐτῷ ἐξοσιάζειν πάσης σαρκός, ἵνα πᾶν θς δέδωκας αὐτῷ δύση αὐτοὶς ἤσαν αἰώνιοι.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant210 eternal life.

John 17:3 ἀυτῷ δε ἐστιν ἡ αἰώνιος ζωή, ἵνα γνώσκωσιν ἐκ τῶν μόνων ἀληθινῶν θεῶν καὶ ὑν 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 εγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελείωσας ὦ δεδωκας μοί ἵνα ποιήσω

4I have glorified you upon the earth, having finished212 the work which you have given me to do.

John 17:5 καὶ νῦν δόξασον με σύ, πάτερ, πάρα σαευτῷ τῇ δόξῃ ἱ δην πρό του τὸν κόσμον εἶναι παρὰ σοὶ.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σου τὸ δόμος τοῖς ἀνθρώποις ό͔͔ ἔδωκας μοι ἐκ τοῦ κόσμου. όσο ἔσαν κάμοι αὐτοὺς ἔδωκας, 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 ὤσα δέδωκας μοί παρὰ σοῦ εἶσαι·

7Now they are persuaded of all the things you have given to me are213 indeed from you; that I came forth from you, and you had sent me.

John 17:8 ὅτι τὰ ῥήματα ὃ ἔδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἠλάβων καὶ ἐγνώσαν ἄλθεως ὅτι παρὰ σοῦ ἔξηθαν, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶν σύ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ 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 ἔμα πάντα σά ἐστιν καὶ τὰ σά ἐμα, καὶ δεδόξασαν ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὀὐκέτι εἰμί ἐν τῷ κόσμῳ καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καγὼ πρὸς σε ἔρχομαι. Πάτερ ἄγιε, τῇρισαν αὐτοὺς ἐν τῷ ὄνομάτι σου υ δέδωκας μοι, ἵνα όσιν ἐν κάθως ἡμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to

210 17:2a See the footnote on 6:39.
211 17:2b txt δόσῃ αὐτοῖς Ἡ 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
212 17:4 τελειωσας Ἡ 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
you. O holy Father, keep them in your name, that flesh that\textsuperscript{214} you have given to me, so that they may be one, just as we are one.

John 17:12 ὃν ἐμὴν μετ᾽ αὐτῶν ἐγὼ ἐτέρουν αὐτούς ἐν τῷ ὀνόματί σου ᾧ δέδωκας μοι, καὶ ἑψύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἥ γραφή πληρωθῇ.

\textsuperscript{213}While I was with them,\textsuperscript{215} I kept them in your name, that flesh that\textsuperscript{216} you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,\textsuperscript{217} so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σέ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἐαυτοῖς.

13"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 ὑμῖν εἰμί ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

15I 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 οὐκ εἰμί ἐκ τοῦ κόσμου.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ ὁ λόγος ὁ σῶς ἀληθεία ἐστιν.

17Sanctify\textsuperscript{218} them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας ἐν τῷ κόσμῳ, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀνέβημεν, ἵνα ὄσιν καὶ αὐτοὶ ἡγούμενοι ἐν ἀληθείᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,

20"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 ὀσίν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὄσιν, ἵνα ὁ κόσμος πιστεύῃ ὃτι σὺ ἐμε ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

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\textsuperscript{214} 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.

\textsuperscript{215} 17:12a τοῦ κόσμου πολλοὶ εἶναι τὸν λόγον σου ἐν τῷ κόσμῳ. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπόλλων, Apollo, 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.

\textsuperscript{217} 17:12c αὐτοὺς ἐν ἐμῶν – ho huios tis apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπόλλων, Apollo, 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.

\textsuperscript{218} 17:17 ἀπαλάζω; dedicate or set something apart for God's holy purposes.
John 17:22 καγώ την δόξαν ἥν δέδωκας μοι δέδωκα αὐτῷς, ἢν ἦσαν ἐν καθὼς ἠμείς ἦμεν,
22 The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:
John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σοῦ ἐν ἐμοί, ἦν ὁ σῶν τετελειωμένοι εἰς ἐμοί, ἦν γίνοσκῃ ὁ κόσμος ὅτι σοῦ με ἀπέστειλας καὶ ἡγάπησας αὐτῶν καθὼς ἐμὲ ἡγάπησας.
23 I in them, and you in me, so that they may become fully developed into one,219 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 δέδωκας μοι, θέλω ἵνα ὁ που εἰμὶ ἐγώ κάκεινοι ἕως μετ’ ἐμοί, ἵνα θεωρώσω τὴν δόξαν τὴν ἐμήν ἥν δέδωκας μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.
24 "O Father, that flesh that220 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 δίκαιος, καὶ ὁ κόσμος σε ὁκ ἐγὼ, ἐγὼ δὲ σε ἐγὼν, καὶ οὗτοι εἴησαν 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 ὄνομά σου καὶ γνώρισο, ἵνα ἡ ἀγάπη ἣν ἡγάπησας με ἐν αὐτοῖς ἴνα δώκῃ ἐν αὐτοῖς.
26 And 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 Ἰησοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὅν εἰσήλθεν αὐτός καὶ αἱ 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 παραδίδωκας αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεί 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 ὃ σὺν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἄρχερεων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.
3Judas therefore, after taking the cohort221 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.
John 18:4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπί αὐτοῦ ἔξηλθεν καὶ λέγει αὐτοῖς, Τίνα Ἰητεῖτε;
4Then, aware of all the things coming upon him, Jesus went forward, and he says to

219 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.
220 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
them, "Whom are you seeking?"
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραίον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰσῆκε δὲ καὶ Ἰουδᾶς ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ὥς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὅπισώ καὶ ἔπεσαν χαμαί.

6When 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 ἐπίπεπαν, Ἰησοῦν τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν δὴ ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν·

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἵνα πληρωθῇ ὁ λόγος δὲν εἶπεν δὴ ὁ ὅς ἀπέδωκας εἰς αὐτῶν ὁδόν.

9In order that the word he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σὺς οὖν Πέτρος ἔχων μάχαραν εἶλκουσαν αὐτὴν καὶ ἔπαισαν τὸν τοῦ ἀρχερέως δουλὸν καὶ ἀπέκοψαν αὐτοῦ τὸ ψέφιον τὸ δέξιον. ἦν δὲ ὁμοία τῷ δουλῷ Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 ἔπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον δὲ δέξωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτὸ;

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ἡ οὖν σπείρα καὶ ὁ χιλιαρχός καὶ οἱ υπηρέται τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχερεύς τοῦ ἐνιαυτοῦ ἐκείνου.

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλέυσας τοῖς ἱουδαίοις ὅτι συμφέρει ἕνα ἀνθρώπων ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἑκολούθει δὲ τῷ Ἰησοῦ Σιμών Πέτρος καὶ ἄλλος μαθητής. ὃ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχερείως,

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὃ δὲ Πέτρος εἰσῆκεν πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὃ ἄλλος ὁ γνωστός τοῦ ἀρχερείως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰς τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man’s disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι φῶς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίνομεν.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἀρχιερεὺς 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, Ἐγώ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ιουδαῖοι συνέχονται, καὶ ἐν κρυπτὶ ἐλάλησα οὐδέν.

Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἐρωτᾷς; ἐρώτησαν τοὺς ἀκηκόας τί ἐλάλησα αὐτοῖς· ἰδον οὖν οἶδας ἃ εἶπον 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 αὐτῷ εἰπόντος εἰς παρεστήκης τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, ὡς ἀποκρίνη τῷ ἀρχιερεῖ;

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 αὐτὸν ὁ Ἄνθις δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

24 (Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἦν δὲ Σίμων Πέτρος ἑστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Ἔχεις ἐκ τῶν μαθητῶν αὐτοῦ εἰρήνην ἐκείνος καὶ εἶπεν, ὡς εἶμι.

25 And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἐκ τῶν δύο λόγων τοῦ ἀρχιερείου, συγγενῆς ὁν οὗ ἀπέκοψεν Πέτρος τὸ ἱερόν, ὥς ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26 One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησα Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἄγωσαν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καΐάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοῖς οὖν εἰσήλθαν εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἅλλα φάγοισιν 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 ἔξηλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγοριάν φέρετε [κατὰ] τούτον ἀνθρώπον τούτου;

29 So Pilate came outside to them. And he says, "This man? You are bringing what kind
of charge against him?"
John 18:30: ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἶ μή ἢν οὗτος κακὸν ποιῶν, οὐκ ἂν οὐι παρεδώκαμεν 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: ἐπεξ ὑμῶν αὐτοῦ ὁ Πιλάτος, ἄνεμε αὐτοῦ ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν, εἶπον αὐτῷ οἱ ἱδραίοι, Ἡμῖν οὐκ ἔκπεζεν ἀποκτείναι 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."
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: Ἔσηλθεν οὖν πάλιν εἰς τὸ πραιτόριον ὁ Πιλάτος καὶ ἔφρωνησε τὸν ἱσχοῦ καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεύς τῶν ἱδραίων;
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 ἤσοῦς, ἂπο σεαυτῷ σὺ τούτο λέγεις ἢ ἄλλοι εἶπον οὐι περὶ ἐμοῦ;
34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35: ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ ἱδραίος εἰμί; τὸ ἔθνος τὸ σὸν καὶ οἱ ἄρχορεις παρέδωκαν σε ἑμοί· 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 ἤσοῦς, Ἡ βασιλεία ἢ ἐμί οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἤν ἢ βασιλεία ἢ ἐμί· οἱ ὑπηρέται οἱ ἐμοί ἤγγισαν τὸν, ἵνα μὴ παραδοθῶ τοῖς ἱδραίοις· οὐν δὲ τί βασιλεία ἢ ἐμί οὐκ ἔστιν ἐνεπέθεν.
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, Οὐκοῦν βασιλεύς εἰ· ἀπεκρίθη ἤ πάρτας τοῦ Ἦσούς, Σὺ λέγεις ὅτι βασιλεύς εἰμί. ἐγὼ εἰς τὸν λόγον γεγέννημαι καὶ εἰς τὸν ἥλθω εἰς τὸν κόσμον, ἤνα μαρτυρήσω τῇ ἀληθείᾳ· πάς τί τοῦ ἐκ τῆς ἀληθείας ἄκοψε 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 ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπών πάλιν έξηλθεν πρὸς τοὺς ἱδραίοις, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμιᾶν εὐρίσκω εἰν αὐτῷ αἰτίαν.
38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, 'I find in him no causa capitalis.'
John 18:39: ἦστιν δὲ συνθήματος ὑμῖν ἵνα ἔνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα ποιήσωσθε δόξα ἀπολύσω ὑμῖν τόν βασιλεύα τῶν ἱδραίων;
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?"

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222 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dê, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?
223 18:38 Basis for capital punishment.
Chapter 19

John 19:1 Tóte oûn ἐλαβέν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.
1 At that time therefore, Pilate took Jesus and scourged him.
John 19:2 kai οἱ στρατιώται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτὸν,
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, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ βαπτίζετα.
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 ἤξιλῆθαν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, 'Ἰδε ἄγω ὑμῖν αὐτὸν ἐξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκει 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 ἤξιλθαν 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 ἄρχοις καὶ οἱ ὑπηρέται ἔκραύγασαν λέγοντες, Σταύρωσον σταύρωσον λέγει αὐτοῖς ὁ Πιλάτος. λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐκ εὐρίσκω 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. Ἰδε χείς νόμον ἔχουμεν, καὶ κατὰ τὸν νόμον ὀφείλει ἄποθεναι, ὅτι ὑδὸν 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 πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ. Πῶθεν εἰ σὺ; ὃ δὲ Ἰησοῦς ἀπεκρίθη τὸν έξωκεν 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 Ἰ. ἐμοί οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσιαν ἔχω ἀπολύσαι σε καὶ ἔξουσιαν ἔχω σταυρώσασαι 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 τῷ Ἰησοῦ. Οὐκε ἔχεις ἔξουσιαν συνεμίαν κατ᾽ ἐμοί, εἰ μὴ ἦν σοι δεδομένου ἁνωθεν; διὰ τούτῳ ὃ παράδιδος μὲ σοι μείζονα ἁμαρτιάν 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 εἰκ εἰς τούτον ὁ Πιλάτος ἔξτητι ἀπολύσαι αὐτὸν οἱ δὲ Ἰουδαίοι ἐκράύγασαν λέγοντες. Ἐὰν τούτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος; πάς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει 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 'Ο οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἐξώ τὸν Ἰησούν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ 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 παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, "Ἰδε ὁ βασιλέας ὑμῶν.

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκδόθησαν οὖν ἐκεῖνος Ἱρών ἁρων, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταύρωσόν, ἀπεκρίθησαν οἱ ἀρχιερεῖς, Ὡκ ἦχοιν 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 παρέδωκαν αὐτόν 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.224

John 19:17 καὶ βαστάζων ἐαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραϊστὶ Γολγοθα, And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [κρανίον].

John 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθην καὶ ἐντεύθην, 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 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλέας 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, ὅτι ἐγγύς ἦν ὁ τόπος τῆς πόλεως ὥσπερ ἐσταυρωθή ὁ Ἰησοῦς· καὶ ἦν γεγραμένον Ἐβραϊστὶ, Ῥωμαϊστὶ, Ἐλληνιστὶ.

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 ἐλέγαν οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπεν, 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.'"

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224 19:16 ἔκτοτε παρέλαβον οὖν τὸν Ἰησοῦν Β L X 0141 33 TG WH NA27 SBL {B} παρέλαβον οὖν τὸν Ἰησοῦν καὶ ἦγαγον Δ 1071 παραλαβόν οὖν τὸν Ἰησοῦν καὶ ἦγαγον 0290vid παραλαβόντες οὖν τὸν Ἰησοῦν ἀπήγαγον αὐτὸν Ν ἀπαλαβόντες τὸν Ἰησοῦν ἀπήγαγον 118 ὁ ἀπαλαβόντες αὐτὸν ἀπήγαγον 565 2561 ὁ ἀπαλαβόντες αὐτὸν ἦγαγον 206 565 2561 N ὁ ἀπαλαβόντες αὐτὸν ἦγαγον 579 ὁ ἀπαλαβόντες τὸν Ἰησοῦν ἦγαγον 054 ὁ ἀπαλαβόντες τὸν Ἰησοῦν καὶ ἦγαγον 0290vid ἀπαλαβόντες τὸν Ἰησοῦν αὐτὸν ἦγαγον εἰς τὸ πραιτόριον τὸπραιτόριον ὁ ἀπαλαβόντες τὸν Ἰησοῦν καὶ ἦγαγον εἰς τὸ πραιτόριον ὁ ἀπαλαβόντες τὸν Ἰησοῦν ἦγαγον 700 ὁ ἀπαλαβόντες αὐτὸν ἦγαγον καὶ ἐπέκαθην αὐτῷ τὸν σταυρὸν ἠ ὁ ἀπαλαβόντες αὐτὸν ἦγαγον καὶ ἐπέκαθην αὐτῷ τὸν σταυρὸν 69 124 788 ὁ ἀπαλαβόντες αὐτὸν ἦγαγον 69 124 788 lac 565 2561 C D F G P Q T V 047 0233 28 syr5.
John 19:22 ἀπεκρίθη ὁ Πλάτος, ὁ γεγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιῶται ὤτε ἔσταυρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ τὸ χιτῶν ἄραφος, ἕκ τὸν ἀνωθεν ὑφαντός δι' ἄλοι.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἄλληλους. Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάξωμεν περὶ αὐτοῦ τίνος ἔσται: ἵνα ἢ γραφὴ πληρωθῇ, Διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῦς καὶ ἐπὶ τὸν ἰματισμόν μου ἐβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"225 those things therefore the soldiers did.

John 19:25 ἐστήκειαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ή μήτηρ αὐτοῦ καὶ ή ἀδελφή 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 Ἰδων τῆς μητέρας καὶ τὸν μαθητὴν παρεστώτα ὄν ἡγαπα, λέγει τῇ μητρί, γύναι, ἰδὲ ο ὦς 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 μαθητῷ, ἵδε ή μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἱδια.

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, ἤνα τελειωθῇ ἡ γραφὴ, 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. 226

John 19:29 σκέυος ἐκεῖτο δόξως μεστον' σπόγγον οὖν μεστον τοῦ δόξου ύσσωπω περιβέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

29A container full of vinegar227 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 δέτε οὖν ἔλαβεν τὸ δόξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 230

30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν ἱουδαῖοι, ἐπεὶ παρασκευή ἤν, ἴνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἤν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἤρωτησαν τὸν Πιλᾶτον ἵνα κατεαγόσων αὐτῶν τα ἱδίαν καὶ ἰδρύσων.

31The Jews therefore, since it was Preparation Day,228 asked Pilate that their legs be

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225 19:24 Psalm 22:18
226 19:28 Psalm 22:15
227 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
228 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 πρῶτον κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνταφθέντος αὐτοῦ:  

32The soldiers therefore, and broke the legs of the first one, and of the other—  

John 19:33 ἐκ δὲ τῶν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἡμὶ αὐτόν τεθνήκοτα, ὦ κατέαξαν αὐτοῦ τὰ σκέλη,  

3but 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 ἐνυξέν, καὶ ἐξήλθεν εὐθὺς αἷμα καὶ ὦδωρ.  

3But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.  

John 19:35 καὶ ὁ ἐῳρακὼς μειρατύρηκεν, καὶ ἀληθινή αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὡμεὶς πιστεύσωμεν.  

And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.  

John 19:36 ἐγένετο γὰρ τάξις ἵνα ἡ γραφὴ πληρωθῇ, ὡστού οὖν συντρίβησται αὐτοῦ.  

And these things happened so that the scripture would be fulfilled: “Not a bone of it shall be broken.”  

John 19:37 καὶ πάλιν ἑτέρα γραφὴ λέγει, ὃς φονεύει εἰς αὐτὸν ἐξεκέντησαν.  

3And again, another scripture says: “They shall look upon him whom they have pierced.”  

Jesus’ Burial  

John 19:38 Μετὰ δὲ ταῦτα ἠρώτησαν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἴνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.  

3And 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 ἁλῶν ὡς λίτρας ἑκάτον.  

3And 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 ἔθησαν αὐτὸ ὅθονιος μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἔστιν τοῖς Ἰουδαίοις 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.

229 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.  

230 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.  

231 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20  

232 19:37 Zechariah 12:10  

233 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἔσταυρώθη κῆπος, καὶ ἐν τῷ κῆπῳ μνημείον καίνον ἐν ὧν οὐδέπω ὦδεις ἦν τεθειμένος.

41And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεί οὖν διὰ τὴν παρασκευήν τῶν Ἰουδαίων, ὦτι ἐγγύς ἦν τὸ μνημείον, ἐθηκαν τὸν Ἰησοῦν.

42So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρὸς σκοτίας ἐτὶ ὦδες εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἠμένον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οίδαμεν ποῦ ἔθηκαν αὐτόν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don’t know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημείον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔπεσαν δὲ οἱ δύο ὄμοι· καὶ ὁ ἄλλος μαθητής προερχόμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρῶτος εἰς τὸ μνημείον,

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ θόντα, οὐ μέντοι εἰσήλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολούθων αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημείον· καὶ θεωρεῖ τὰ θόντα κείμενα,

6Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θόντων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον.

7and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὃ ἔλθων πρῶτος εἰς τὸ μνημείον, καὶ εἶδεν καὶ ἔπιστευεν.

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.\textsuperscript{235}

\textsuperscript{234} John 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

\textsuperscript{235} John 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking
Jesus Appears to Mary of Magdala

John 20:9 ὁ δὲ Ἰησοῦς ἦρεται τῇ γυναικῇ ἠμαθήται. 9 For they did not yet understand the scripture that he must rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἐπήλθον αὐτὸς τοὺς τάφους οἱ μαθηταί. 10 The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἶδε τοὺς τὸ μυστήριον ἔξω κλαιόντα. ὡς οὖν ἔκλαιεν παρέκτυφεν εἰς τὸ γυμνό.

11 But 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 ἀγγέλους ἐν λευκοῖς καθεδροῦσίν τις πρὸς τῇ κεφαλῇ καὶ ἓν πρὸς τοὺς ποσίν, ὡς οὖν ἔκλαιεν τῶν ἱερεῶν τοῦ Ἰησοῦ.

12 and 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 ἔκεινοι, Ἰηνα, τί κλαίεις; λέγει αὐτῷ ἤτοι Ἡραν τὸν κύριόν μου, καὶ οὐκ ἔδει ἢδοκεν αὐτόν.

13 And 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 τἀῦτα εἰπόδοσα ἐστώτα αὐτῷ διήλευσα εἰς τὰ ὑπόσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ἤδει ἢτοι Ἡσοῦς ἔστιν.

14 When 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 Ἡσοῦς, Ἰηνα, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ἵνα ὁ κηποῦρος ἔστιν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάπτασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἄρω.

15 Jesus 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 Ἡσοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραῖστι, Ραββουνὶ (ἐ δέρεται διδάσκαλε).

16 Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἡσοῦς, Μή μοι ἄπτου, οὐπό γὰρ ἀναβεβηκα δρός τὸν πατέρα· πορεύσα δὲ πρὸς τούς ἀδελφοὺς μου καὶ εἰπὲ αὐτοῖς, ἀναβαίνω δρός τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

17 Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἀγγέλλουσα τοῖς μαθηταῖς ἢτοι ἔωρακα τὸν κύριόν, καὶ ταῦτα εἶπεν αὐτῇ.

18 Mary 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 οὖς οὖν ὅπις τῇ ἡμέρᾳ ἐκείνῃ τῇ μη αὐτῶν καταλεγόμενοι, καὶ τῶν θυρῶν κεκλεισμένων ὡς οὖν ἤκουσα διὰ τὸν φόβον τῶν ἱερεῶν, ἔλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἑλπίζετε ὑμῖν.

19 Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.
And he says to them, "Peace be with you."

John 20:20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 'Επεν οὖν αὐτοῖς πάλιν, Εἰρήνη ύμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ύμᾶς.

21Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:22 καὶ τούτῳ εἰπὼν ἔνεφόσχηκαν καὶ λέγει αὐτοῖς, Λάβετε πνεύμα ἁγίον·

22And having said this, he blew, and says to them, 'Receive the Holy Spirit.

John 20:23 ἄν τινων ἀφίητε τὰς ἁμαρτίας αὐτῶν, ἐὰν τινῶν κρατήσετε κεκράτηται.

23Whose 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, ο λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 Ἐλέγον οὖν αὐτῷ ο ἄλλοι μαθηταί, ἔσωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, 'Εὰν μὴ ἰδὼ ἐν ταῖς χεροῖς αὐτοῦ τὸν τύπον τῶν ἠλών καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλών καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

25So 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 οὐκ ἤπαν ἦσαν ἐξω οἱ μαθηταὶ αὐτοῦ καὶ θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ύμῖν.

26And 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 Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὦδε καὶ ἰδεί τὰς χειρᾶς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστός.

27Thereupon 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 ἄπεκρίθη θωμᾶς καὶ εἶπεν αὐτῷ, 'Ο κύριός μου καὶ ὁ θεός μου.

28Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, 'Οτι ἐσώφρακας με πεπίστευκας μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

236 ἐμφρασάω - emphasidó, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פֵצ, 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.

237 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 [αὐτοῦ], ἀπὸ τῶν ἐστίν 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 ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσωτε· καὶ ἔχασαν ἐν τῷ ὄνομα τοῦ.

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 Τιβερίας. Ἐφανέρωσεν δὲ ὅπως.

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 ἤσαν ὄμων Σίμων Πέτρος καὶ ὑμιᾶς ὁ λεγόμενος Δίδυμος καὶ Παυλανήλ ὁ ἀπὸ Κανᾶ τῆς Γαλατίας καὶ οἱ τοῦ Ζεβεδείου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὡπάγω ἀλλεύᾳν. Ἐκβλέπων αὐτῷ, ἔρχομέθα καὶ ἴμενες σύν σοι, ἐξήδεσαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἔν ἐκείνῃ τῇ νυκτὶ ἐπισάαν 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 ἤδειαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστιν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, ὅ,τι.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυόν, καὶ εὑρήσετε. ἐβαλαν οὖν, καὶ οὐκέτι αὐτῷ ἐλκύσατο ἱσοῦν ἀπὸ τοῦ πλῆθους τῶν ἰχθυῶν.

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 ἐκείνος ἐν ἑκάστῳ ὁ Ἰησοῦς τῷ Πέτρῳ, Ὅ,τι κύριος ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ἃ ἦδη κύριος ἐστιν, τὸν ἐπενδύσατο διεξόσατο, ἰδοὺ γὰρ γυμνὸς, καὶ ἐβαλεν ἑαυτὸν εἰς τὴν βάλασαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

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238 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.

239 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

240 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγέω (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δίφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δίφος often meant simply "fish." (This word δίφος is later also used in its diminutive form, in verse ten of this chapter.)
for work,\textsuperscript{241} and he threw himself into the lake

John 21:8  οἱ δὲ ἄλλοι μαθηταὶ τῶν πλοιαρίων ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἄπο πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἱχθῶν.

\textsuperscript{8}(for they were not far from shore, but only about two hundred cubits\textsuperscript{242} away), while the other disciples came in the boat, towing the fish net.


As 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 ὀφαρίων ὑν ἐπιώσατε νῦν.

John 21:11  Ἀνέβη οὖν Σιών Πέτρος καὶ ἔλυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἱχθῶν μεγάλων ἐκατὸν πεντήκοντα τριών· καὶ τοσοῦτον ὄντων οὐκ ἔχοντο τὸ δίκτυον.

Simon 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, Δεύτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἔξετάσαι αὐτόν. Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριος ἐστίν.

John 21:13  Ἅρεται ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄφαρν ὁμοίως.


This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

\textit{Jesus Reappoints Peter}

John 21:15  ὅτε οὖν ἠρίστησαν λέγει τῷ Σιών Πέτρῳ ὁ Ἰησοῦς, Σιών Ἰωάννου, ἀγαπάς με πλέον τούτων; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βῶσε τα ἄρνια μου.

When 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, Σιών Ἰωάννου, ἀγαπάς με; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βῶσε τα κλάδων μου.

Again, 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, Σιών Ἰωάννου, φιλεῖς με; ἐλυπήθη ο Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἴδας, σὺ γνώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βῶσε τα κλάδων μου.

He 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.”\textsuperscript{243}

John 21:18  ὅτι οὐκ ἔμεν τῷ τῇ νεότερῳ, ἐξώνυμοι σεαυτὸν καὶ περιπάτεις ὑπὸ θέλες· ὅταν δὲ γηράσῃς, ἔκτενες τὰς χεῖρας σου, καὶ ἀλλος σε σέσωσε καὶ οἴκεις ὑπὸ σου θέλεις.

Truly, 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

\textsuperscript{241} 21:7 According to Chrysostom, \textit{Die Chrysostom} 55[72], the mariners would wear only underwear while working.

\textsuperscript{242} 21:8 Equivalent to 100 yards, or 92.4 meters.

\textsuperscript{243} 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 οἴδα 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 τὸ τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν, καὶ τὸ τοῦτο εἶπὼν λέγει αὐτῷ, ἀκολούθει μοι.
19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?
John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν δὲν ηγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, διὸ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἂστιν ὁ παραδίδοις σέ;
20Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"
John 21:21 τοῦτον οὖν ἴδων ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὔτος δὲ τί; 21So when he saw this one, Peter says to Jesus, "Lord, and what about him?"
John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἑώς ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. 22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."
John 21:23 ἔξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἔκεινος οὐκ ἀποθνῄσκει ὁ οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ’, Ἐὰν αὐτὸν θέλω μένειν ἑώς ἔρχομαι, 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 ἂστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἂστιν. 24That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.
John 21:25 Ἐστιν δὲ καὶ ἄλλα πολλὰ ὁ Ἰησοῦς ἂτινα ἐὰν γράφηται καθ’ ἐν, οὐδ’ αὐτὸν ὁμιλοῦν 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 Shabat." 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. 11 The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12 And 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." 13 Though 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 \( \text{מַעֲשֶׂים} \) am hā'ārets, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer 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 Ψ96 Ψ75 Α B C* E F H L M N S W5 Δ Δ Θ Θ 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 1344 1365* 1424 1505* 1514 2148 2174 M Lect iα,auir,b,c,e,f,ff,lq,r1 vg syrp,h,palmm* copbo slav Origen Eusebius Epiphanius mssacc. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

βηθανίᾳ G Χ 565 1071 1192c 1519

βηθαβαρά K C* Tvid Γ Π Ψc 083 0141 1 2c 33 180 1079 1192* 1230 1292 1365c 1505c 1546 1646c 1770 1773 TAD syρ,c,pa1ms* copβam* arm geo Origen Eusebius Epiphanius mssacc. to Chrysostom Cyril TR (Joshua 18:22 LXX)

Βηθαβαρά Ν* 892mg pc syrhmg* (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

Βηθαβαρά U 18 35

Βηθαβαρά Λ 13 69 828

Βιθαβαρά 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

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<td>II/III</td>
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SHOULD "THE PERICOPE OF THE ADULTERESS" BE INCLUDED?

John 7:53- 8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: ℶ ες vid Q ⁶⁶ S ⁷⁵ N ⁷⁷ ⁶⁶ B C Evid L N T W X Y Δε Θ Ψ 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 797 799 799 800 817 821 827 829 844 845 848 857 867 873 897 922 1073 1092 (later hand) 1187 1189 1192 1210 1230 1241 1242 1253 1333³⁴ 1424¹⁴ 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 0 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 1424mg² 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 Λ ⁶⁶ ⁶⁶ ⁷⁵ ⁷⁷ vid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:58 124 // 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 ³¹ (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 8:17 12 ms. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333mg² // lac P Q 0 50 054 060 063 065 068 078 083 086 087 091 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 majuscul script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list ℶες vid as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.
Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John's gospel, and was written by him.

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: http://www.bibletranslation.ws/trans/pachart.pdf

Some observations on Style

When you translate this passage from the Greek, you could say that there is a 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 in John's style.

Here is the pericope in question:

John 7:53 Καὶ ἔπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
53And each went to his home.

Chapter 8

John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
1But 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.
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 ἀγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι γυναῖκα ἐπὶ μοιχείᾳ κατειλήμενην, καὶ στήσαντες αὐτήν ἐν μέσῳ

3And 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 ἡ γυνὴ κατείλημπται ἐπὶ αὐτοφόρῳ μοιχευμένην.

4they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἠμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;

5And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτόν. ὁ δὲ Ἰησοῦς κάτω κύψας τὸ δακτύλῳ κατέγραψεν εἰς τὴν γῆν.

6Now 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 ώς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκψυψεν καὶ ἐπέν ἀυτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπʼ αὐτὴν βαλέτω λίθον.

7After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

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

8And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ’ εἰς ἄρξαμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελεύθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ ὄρασα.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γυναι, πού εἴσιν; οὐδείς σε κατεκρίνειν;

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

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνων πορεύομαι, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

11And 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 𝔓⁶ 𝔓⁷ Ρ Β Λ Ν Τ Υ Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices Α 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 (syr⁶ and the best manuscripts of syr⁷), 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 (ita,17,q). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John’s narrative least if it were inserted after 7:52 (D E (F) G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm mss) 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 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 "δέ" 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 say that the passage is not written in
the style of the apostle John. However, in view of the theory that it was mistakenly omitted later because of lectionary markings, and re-constructed, that would make it lose its Johannine purity.

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 straight-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her
This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase 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 ἐἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἰέρ του ἀντι σύν αὐτόν ἐπίδεν But this, from himself he did not say.

12:6 - ἐἶπεν δὲ τοῦτο ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to
him about the poor  (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τοῦτο ἔλεγεν σημαίνων ποίῳ θανάτῳ  Now this he was saying signaling by what kind of death

21:19 - τοῦτο ἔλεγεν σημαίνων 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; 1 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:  
https://www.zeolla.org/christian/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:  

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

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 ὑμῖν ὅτι καὶ λαλῶ ύμῖν;

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: ANDTHENHEISNOWHEREWHATAMYSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅτι - hó ti, which mean "that which." Or are they one word, ὅτι - hó ti, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - hólōs - "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 מַה - hólōs and מַה - "why."

2. As an exclamation, with hó ti as a Hebraism after מ ה - "(That I speak to you at all!)

3. As an affirmation, with hó ti and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus’ next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."
It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

http://bibletranslation.ws/tran.html