The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Greek by David Robert Palmer
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Chapter 1

The Word Became Flesh Among Us

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

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

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

2He was with God in the beginning.

John 1:3 οὗτος δὲ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν οὐ γέγονεν.

3Through him all things were made, and without him not one thing was made that has been made.

John 1:4 ἐν αὐτῷ ἦν ζωὴ ἦν, καὶ ἦν ζωὴ ἐν τῷ φως τῶν ἀνθρώπων.

4In him was life, and that life was the light for humankind.

John 1:5 καὶ τὸ φῶς ἐν τῇ σκωτίᾳ φαίνει, καὶ ἡ σκωτία αὐτὸ ὑπὸ κατέλαβεν.

5And the light shines in the darkness, and the darkness has not mastered1 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 περί 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 ἐκεῖνος τὸ φῶς, ἀλλ’ ἦνα μαρτυρίαν περί τοῦ φωτός.

8He himself was not the light; he came rather to bear witness to the light.

John 1:9 Ἐν τῷ φως ὁ ἀληθινός, ὁ φωτίζει πάντα ἀνθρώπου, ἐρχόμενοι εἰς τὸν κόσμον.

9The true light, which gives light to every human being, was coming into the world.

John 1:10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

10He was in the world, and though the world was made through him, the world did not recognize him.

John 1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι 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, τοὺς πιστεύοντιν 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 ἔχοντες τοῦ πνεύματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἄλλος 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 The Greek verb is καταλαμβάνω - katalambánō. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
John 1:14 Kαὶ ὁ λόγος ἀρξά ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμηκα τὴν δόξαν αὐτοῦ,
δόξαν ὡς μονογενός παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

14And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

John 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὕτως ἦν ὁ εἶπον, Ὅ ὁ πάσιν μου ἐρέμονος ἐμπροσθέν μου γέγονεν, ὅτι πρῶτος μου ἦν.

15John testifies concerning him, and he cries out, saying, “This is he of whom I said, ‘The one coming after me has outranked me, because he existed before me.’”

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

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

John 1:17 ὃτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

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

John 1:18 θεὸν ὁδείς ἐώρακεν πώποτε· ὁ μονογενής υἱός, ὃ ὄν εἰς τὸν κόσμον τοῦ πατρὸς ἐκείνου ἐξήγησεν.

18No one has ever seen God; but the Only Begotten Son, who is in the bosom of the

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2 1:15 ὁ μονογενής υἱός ἀ C F G H K L M Σ U V W μονογενής (W = ὁ μονογενής υἱός) Χ Y Γ Δ Α Π Ψ 047 063 0141 0211 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1342 1365 1424 1505 1546 1646 2148

3 1:18 ὁ μονογενής υἱός Α B C D E F G H K L M Σ U V W " (W = ὁ μονογενής υἱός) Χ Y Γ Δ Α Π Ψ 047 063 0141 0211 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1342 1365 1424 1505 1546 1646 2148
Father, he has made him known.

The Pharisees Question John

John 1:19  Καὶ αὕτη ἦστιν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ ἱουδαίοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ λευτάς ίνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;

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

John 1:20  καὶ ὤμολόγησεν καὶ οὐκ ἤρνηστο, καὶ ὤμολόγησεν ὃτι Οὐκ εἰμὶ ἐγώ ὁ Χριστός.

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

John 1:21  καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἡλίας εἶ σὺ; καὶ λέγει, Οὐκ εἰμί. Ὅ τι προφήτης εἶ σὺ; καὶ ἀπεκρίθη, οὐ.

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

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

The Liddell and Scott lexicon defines μονογενής as follows:
1. The only member of a kin or kind; hence generally, "only, single" paiz, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of τό δὲ, Parmeno 8.4 (3rd cent. B.C.); εἰς ὅδε μ. οὐρανός γεωνός Pl. Ti.31.b, cf. Procl. Inst. 22; θεὸς ὁ μ. Sammelb. 4324.15. [Note "God the μονογενῆς" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows:
(Hesiodus +; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) Idk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. --Also "unique" (in κοινοί) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. μονογενής ὁ κόσμος ἐστί. μονογενής κ. μόνα ἑστίν=unique and alone!); Pla., Timaeus 92c. Of the mysterious bird, the Phoenix 1 Cl 25:2. --In the Johannine lit. μονογενῆς 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. WBauer, Hdb.) prefer to regard μονογενῆς as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.; in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.), τὸν νῦν μ. Εὐαγγ. Jn 1:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενῆς ὁ μονογενής τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν νῦν τὸν μ. ἀπέσταλκεν ὁ θεὸς 1 Jn 4:9; cf. Dg 102. ON the expr. διδάξαν ως μονογενός μονογενοῦς παρά πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, 53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενῆς θεὸς (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενῆς ή Πατὴρ is found. Mpol. 202 in the doxology διά παντὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ. --On the mng. of μονογενει in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀυτῷ δι νησί δοκεῖν τοῦτον [SC. τὸν κόσμον] εἶναι μονογενὴν τῷ θεῷ καὶ ἀγαπητῷ; Wsd 7:22 of σοφία: ἐστὶν ἐν αὐτῇ πνεύμα νοερὸν ἀγιον μονογενεῖς--Vett. Val. 11,32) as well as the lit. given there, also Hklesiengang, Der Bruder des Erlösers: Ἀγγελος 1 25, 24-33; RBultmann J, 47, 2; 55f; FBuechel, 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 the Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and is. This glory was to be compounded by being the only son from a father.

4 1:19 txt {A} omit πρός αὐτόν φθιν. φθιν. Χολ F K L M U W esp Λ Π* 0141 f 2 28 33 118 180 205 461 565 597 700 892* 1006 1071* 1241 1292 1324 1505 m Lect Υ 38 TR HF Rfb | πρός αὐτόν B C* 33 892* 1010 1071* it aurg.χ. syr-pal cop AB arm ekt geo slav Chrysostom Cyril NA27 C | πρός αὐτόν after Ιουδαίου 1242 | πρός αὐτόν after Αὐτίπας πολυευθυν. Α Θ Π Ψ 43 (124) 157 579 1243 itajfs F J K L κολ v ath Aug | lac | D N P syr. F. 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; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

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

John 1:23 ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἑρῆμῳ, ἔβηδε τὴν ὄδον κυρίου, καθὼς εἶπεν ἡσαίας ὁ προφήτης.

23He said, 'I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness,' Prepare the way for the Lord.' "

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ οὖν οὐκ εἰ ὁ Χριστός οὐδὲ Ἥλιας οὔδε ὁ προφήτης;

25And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος δὲ ὑμῶν ἐστηκέν ὄν ὑμεῖς οὐκ οἴδατε,

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

John 1:27 ὁ ὄπισθεν μου ἐρχόμενος, οὐκ εἰμὶ ἄξιος ἵνα λύσῃ αὐτό τὸ ἵμαν τοῦ ὑποδήματος.

27And when he saw that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:12-13, one of which is Elijah.

1 These things happened in Bethany,10 on the other side of the Jordan, where 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 Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:12-13, one of which is Elijah.

7 1:26 txt δὲ Α C E N T W 047 461 latt syn cp TR RP // omit ἕνας Κ B C* L 083 codomiss NA28 // lac ῶ Q D P Q V Y 0233.
10 1:28 txt {Α} ἐν Βηθανία ἐγένετο παναστάδιον (the word Βηθανία is visible but not ἑγένετο) ὑ[5] 5120 A B* C* E F H L K M S W* ΔΣ ΘΨΩ Ε Ω 047 063 0211 254 28 118 124 157 205 579 597 700 892* 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365* 1424 2148 2174 ῶ Μ L lect ιτς,ĐT εὐφλα (ίτς,θς,ς,) λανα syri B palminis cod 5120 slav Or Euseb (Epiph.) (msscc to Chry) Chrys; Ambrosiast Aug HF RP PK NA27 (C) ἐν Βηθανιᾷ ἐγένετο Δ* ἐν Βηθανία παναστάδιον Τ* ἐν Βηθανία Φ[66] R* H* it ἐν Βηθανίᾳ ἐγένετο Γ X 565 1071 ἐν Βηθαβαρᾷ ἐγένετο (Joshua 18:22 LXX) C* K ταύτη Π Ψ 083 0141 1 25 33 180 1079 1230 1292 1365* 1505 1546 (1646) ἐν Βηθαβαρᾷ) 1646* 1770 1773 (AD) (syns+palmis) copomis arm geo Or Euseb (Epiph.) (msscc to Chry) Cyril TR ἐν Βηθαβαρᾷ ἐγένετο U ἐν Βηθαβαρᾷ ἐγένετο Λ ἐν Ἐβραῖο ἐγένετο 13 69 828 ἐν Ἐβραῖο ἐγένετο ἐν Βηθαβαρᾷ (Joshua 18:22 Heb.; 156, 61 Grk. LXX; cf. also Judges 7:24 LXX) R* 892mg pc (synths) // lac ῶ Q* D P Q V Y. Origen declares that in his text, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, said he, could he 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." 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 URL: http://www.bibletranslation.ws/down/hutton.pdf
Behold the Lamb of God

John 1:29 Ὁ ἐπάθησιν βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ὅτε ὁ ἄμως τοῦ θεοῦ ὁ ἄρων τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὕτως ἔστιν περὶ οὗ ἔγω εἶπον, ὡσποδότε ὑμῖν ἔρχεται ἀνήρ ὁς ἐμπροσθένυ μου γέγονεν, ὅτι πρῶτος μου ἦν.

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

John 1:31 καὶ ὁ ὀ@Before me will come a man who has outranked me because he existed before me.'

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 ἔμαθον τῷ Ἰησοῦ οὐκ είπεν ὁ βαπτίζων ἐν τῷ ὕδατι βαπτίζων.

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 ὁ Ἰησοῦς μοι ἐπέθεκε τὸ πνεῦμα καταβαίνον ὑπὲρ αὐτόν." 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 ἔφη ὁ Ἰησοῦς, καὶ ἔμαθον τῷ Ἰησοῦν ἐστιν ὁ θεὸς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Ὁ ἑπάθησιν πάλιν εἰσήκυξεν ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιστράταν λέγει, ὅτε ὁ ἄμως τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῦ ὁ δύο μαθηταὶ λαλοῦντος καὶ ἠκούσαν τῷ Ἰησοῦ.

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

John 1:38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ οὐκοῦμενος αὐτοῦ ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ἡρῴδης δὲ λέγεται μεθερμηνευόμενον Διδάσκαλε, οὐδὲ μένεις;

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

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11 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 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
John 1:39  λέγει αὐτοῖς, Ἐρχεσθε καὶ Ὀψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

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

John 1:40  Ὑν Ἀνδρέας ὁ ἄδελφος Σίμωνος Πέτρου εῖς ἐκ τῶν δύο τῶν ἄκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτῶν.

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

John 1:41  εὐρίσκει οὗτος πρῶτον τὸν ἄδελφον τὸν Ἰδιόν Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσίαν ὃ ἔστιν μεθερμηνευόμενον Χριστός;

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

John 1:42  ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ μικρός Ἰωάννου· σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται Πέτρος.

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

Philip and Nathaniel

John 1:43  Ἐπάνω ἐπέθελαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

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

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

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

John 1:45  εὐρίσκει Φιλίππον τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὡν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφητίζει εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ιωάννου ὁ ἀπὸ Ναζαρέτ.

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

John 1:46  καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχού καὶ ἰδε.

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

John 1:47  εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἀληθῶς Ἰσραήλιτής ἐν ψυχῇ δόλως οὐκ ἔστιν.

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

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14 142a txt Ἱωάννου $q^6$ 78 $p^{106}$ KB*(Ἰωάννου) L W supr33̆a.b,f,f,F13v_gmsscopae,be,NA28 {8} Ἱωάννα $v^gww.st$ Ἱωάννα 1241 Ἰωάννα 1241 Ἰωάννα $A B F E F G H K M S U X ΓΔΑ Λ Π Ψ Ω 047 0141 0211 0233 f/1 f/33 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect itc̆(d) vgd̆ (itaur vgmss Barina) sylr,p,Ip_h̆̆ arm eth geo slav Serap Epiph Chrys Cyrl̆em TR RP ¦ frater Andreae ite ¦ lac $F^5$ C D N P Q T V 063 070. According to BDF 553(2), ἱουανά is a shortening of ἵοαν(ν)ης, partly due to the influence of the Syriac word γονᾶ (both renderings of the Hebrew יְהוָּ). (So also in Matt. 16:17.) This phenomenon of ἱουανά is a shortened substitute for ἱουαν(ν)ης is also found in Septuagint manuscripts. ἵοαν(ν)ης is also shortened to ἱοανάβ as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has ἱοανας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

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

16 1455 txt Ναζαρέτ $p^{66}$ Α B H L A NA28 {8} Ναζαρέτ $p^{78}$ $p^{106}$ K M U A Π Ψ TR RP
Chapter 2

Water Into Wine

John 2:1 Kai tē ἡμέρα tē trίτη γάμος ἐγένετο ἐν Κανά τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰσσοῦ ἔκει.

1 And on the third day a wedding took place at Cana in Galilee. Jesus' mother was there, John 2:2 ἐκλήθη δὲ καὶ ὁ Ἰσσοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

2 And both Jesus and his disciples had been invited to the wedding, John 2:3 καὶ ὁ Ἰσσοῦς καὶ οἱ μαθηταὶ αὐτοῦ ἦσαν ἐκληθέντες εἰς τὸν γάμον.

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

John 2:4 λέγει Ἰσσοῦς, Τί ἔμειναι καὶ σοι, γυναι; οὕτω ἦκει ἢ ὀρὰ μου.

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

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

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

John 2:6 ἦσαν δὲ ἐκεῖ λιθάντας ὑδρίας εἰς κατὰ τὸν καθαρισμὸν τῶν ἱερατευμάτων, διακόνοι καθαρίζουσιν ἄνω καὶ κάτω.

6 Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.19

John 2:7 λέγει αὐτοῖς ὁ Ἰσσοῦς, ἐμπάτατε τὰς ὑδρίας ὄντας. ἔγειραν ἀυτὰς ἐκ τοῦ νεροῦ.

7 Jesus says to them, "Fill the jars with water." So they filled them to the brim. John 2:8 καὶ ἔλεγεν αὐτοῖς, ἀνετέλεσαν τὸν καθαρισμὸν τοῦ νεροῦ, χωρὶς μένης τοῦ νεροῦ αὐτῆς.

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

John 2:9 ὡς δὲ ἐγείρασαν τὸ αὐτοῖς ὧν ὑδρόν, οἱ διάκονοι ἤδεισαν οἱ ἐπὶ τῆς ἱερατείας τοῦ νεροῦ, ὡς δὲ ἤδεισαν οἱ ἑτεροδιάκονοι τὸ νερόν, ἀρχηγοὶ ἐπὶ τῆς ἱερατείας τοῦ νεροῦ.

9 When 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,

15 1:51 T T ὄφεσθε ὑπὸ τοῦ ἡσυχασμοῦ, ἐκείνης εἰς τῇ ἑβδομάδῃ τοῖς πρῶτοι νηπίων. ὡς δὲ ἐγείρασαν τὸ αὐτοῖς ὧν ὑδρόν, οἱ διάκονοι ἤδεισαν οἱ ἐπὶ τῆς ἱερατείας τοῦ νεροῦ, ὡς δὲ ἤδεισαν οἱ ἑτεροδιάκονοι τὸ νερόν, ἀρχηγοὶ ἐπὶ τῆς ἱερατείας τοῦ νεροῦ.

10 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:10 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσον σὺ τετήρηκας τὸν καλὸν οἶνον ἔως ἄρτι.

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 Ταύτην ἔποιησεν ἄρχῃ τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταί 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 τούτο κατέβη εἰς Καφαρναούμ αὐτὸς καὶ ἦ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταί αὐτοῦ, καὶ ἐκεῖ ἔμειναν πολλάς 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 ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἰερουσαλήμ ὁ Ἰησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ιερῷ τοὺς πωλοῦντας βόσκα καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστὰς καθιμένους.

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

John 2:15 καὶ ποιήσας φραγέλλιον εἰς σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ιεροῦ, τὰ τε πρόβατα καὶ τοὺς βόσκα καὶ τῶν κολυμβητῶν ἐξέχειν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν.

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

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20 John 2:12a τὸ κέρμα φιδικόν τὸ κέρμα φιδικὸν καὶ οἱ ἄδελφοι αὐτοῦ καὶ οἱ μαθηταί αὐτοῦ. [TNT]

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21 John 2:12b ἦ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ καὶ οἱ μαθηταί αὐτοῦ. [TNT]
and the cattle, and he poured out the coins of the money changers and overturned them,24 the tables.

John 2:16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταύτα ἐντεῦθεν, μήτε ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

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

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

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

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

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

John 2:19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισήμην ἡμέραις ἐγερῶ αὐτόν.

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

John 2:20 εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ εἴς ἔτειν οἰκοδομήθη ὁ ναὸς αὐτός, καὶ σὺ ἐν τρισίν ἡμέραις ἐγερεῖς αὐτόν;

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

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

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

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

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

John 2:23 Ὑς δὲ ἦν ἐν τοῖς Ἰεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὅνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἐποίησεν.

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

John 2:24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευσεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας.

24 But Jesus on his part did not commit himself to them, because he knew all people,
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  "Hēn de ánthrōpos ek tōn Phariσaiōn, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων  
1And there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

John 3:2  οὕτως ἦλθεν πρὸς αὐτόν νυκτός καὶ ἐπήν αὐτῷ, Ῥαββί, οἰδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας  
2He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing unless God were with him."

John 3:3  ἀπεκρίθη Ἰησοῦς καὶ ἐπήν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
3Jesus answered and said to him, "Truly, truly I tell you, Unless one is born again from above, it is not possible to see the kingdom of God."

John 3:4  λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς δύναται ἀνθρώπος γεννηθῆναι γέρων ὄν; μὴ δύναται εἰς τὴν κοιλιὰν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθῆναι καὶ γεννηθῆναι;  
4Nicodemus says to him, "How is it possible for someone who is old to be born? Can he enter a second time into his mother's womb and be born?"

John 3:5  ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὦδατος καὶ πνεύματος, οὐ δύναται εἰσελθῆναι εἰς τὴν βασιλείαν τοῦ θεοῦ.
5Jesus answered, "Truly, truly I tell you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God.

John 3:6  τὸ γεγεννημένον ἐκ τῆς σαρκὸς σαρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεύμα ἐστιν.
6That born from flesh is flesh, and that born from Spirit is spirit.

John 3:7  μὴ βασιλέας ὅτι εἶπόν σοι, Δεῖ ὃμι λος γεννηθῇ ἀνωθεν.
7You should not be surprised that I said to you, 'You must be born from above.'

John 3:8  τὸ πνεῦμα ὅπου θέλει πνεύματος, καὶ τὴν φωνήν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποὺ ὑπάγει' οὕτως εἶπον πάσας τις γεγεννημένος ἐκ τοῦ πνεύματος.  
8The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit."

John 3:9  ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;  
9Nicodemus answered and said to him, "How can these things be?"

John 3:10  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ ἐὰν διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γνωσκεις;  
10Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these

30 3:1 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ek tōn 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.

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

John 3:12 εἶ τὰ ἐπίσημα ἐπον ὦμι καὶ οὐ πιστεύετε, πῶς εἶ ἐπον ὦμι τὰ ἐπιστήματα πιστεύετε;

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

John 3:13 καὶ οὐδεὶς ἀναβῆκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 3:14 καὶ καθὼς Μωυσῆς ψώσεν τὸν ὄμιν ἐν τῇ ἐρήμῳ, οὕτως ψυωθήναι δεί τὸν υἱὸν τοῦ ἀνθρώπου,

14And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up.

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

15So that everyone who believes in him may have eternal life.

John 3:16 οὕτως γὰρ ἤγαπην ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱόν τοῦ ὑμῶν ἐξ ὑμῶν ἐδώκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ᾿Ζωὴν αἰώνιον.

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

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα ὁ σωθής ὁ κόσμος δι’ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ μὴ πιστεύων ἦδη κέρκυται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

18The person who believes in him is not condemned. The person who does not believe is condemned already, because he has not believed in the name of God’s only begotten Son.
John 3:19 τῇ δὲ ἔστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον 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 φαδλά πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχθη τὰ ἔργα αὐτοῦ.

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

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

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

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ 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 ἕν δὲ καὶ ὁ Ἰωάννης βαπτίζει ἐν Λινῶν ἐγγὺς τοῦ Σαλείμ, ὁ δὲ Ἰακώβ ἐφωγεν ἐκεί, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

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

John 3:24 ὁ δὲ Ἰακώβ ἐπήρξει εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 ἔγενεν οὖν ἥξις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

25Then a dispute arose between the disciples of John and a certain 37 Jew 38 about ceremonial washing.

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ἄραβι, ὡς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς σοὶ μεμαρτύρηκε, ἵνα σοὶ βαπτίζεις καὶ πάντες ἔρχονται πρὸς αὐτόν.

26And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, about whom you testified, behold, that man is baptizing, and everyone is going toward him."

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑαυτῷ καὶ ἐν τούτῳ δεδομένῳ ἐκ τοῦ οὐρανοῦ.

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

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36 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
37 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.
38 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.
Chapter 4

The Samaritan Woman at the Well

John 4:1 ’Ως οὖν ἔγνω ὁ κύριος ὅτι ἦκουσαν οἱ Φαρισαίοι ὅτι Ἱσοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει Ἡ Ἰωάννης. 39

Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 - καίτοις Ἰησοῦς αὐτὸς οὐκ ἔβαπτίζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ -
(although Jesus himself was not baptizing, but his disciples),
John 4:3 ἀφῆκεν τὴν Ιουδαίαν 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.
John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδώκεν Ἰακώβ ἱστώρτι τῷ υἱῷ αὐτοῦ:
5Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given his son Joseph.
John 4:6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακός ἐκ τῆς ὁδοποιίας ἐκαθέζετο οὖτως ἐπὶ τῇ πηγῇ ὧρα ἡν ὡς 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 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὄντως. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πείν
7A woman of Samaria comes to draw water. Jesus says to her, "Give me a drink."
John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελπισθείσαι εἰς τὴν πόλιν, ἵνα τροφῆς ἀγοράσωσιν.
8(For his disciples had gone into the town to buy food.)
John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρητίσσα, Πῶς ὅσον Ἰουδαίος ἦν παρ’ ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαρητίδος σὸν; οὐ γὰρ συναχρωνία Ιουδαίοι Σαμαρητίσσας.
9Then the Samaritan woman says to him, "How is it you, being a Jew, are asking a drink from me, a Samaritan woman?" (For Jews do not use dishes in common with Samaritans.)
John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἴ ἦδες τὴν δωρεὰν τοῦ θεοῦ καὶ τὶς ἔστιν ὁ λέγων σοι, Δός μοι πείν, σοὶ ἄν ἴητες αὐτὸν καὶ ἐδώκεν ἂν σοι ὄντως ζων.
10Jesus answered and said to her, "If you knew the gift of God, and who it is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water."
John 4:11 λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὔτε ἀντλήσαι ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἔχεις τὸ οὖν τῷ ζων;
11She says to him, "Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?
John 4:12 μὴ σὺ μεῖζον εἰ τοῦ πατρὸς ἠμῶν Ἰακώβ, δές ἐδώκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς εἰς αὐτοῦ ἔπιν καὶ οἱ οἱ αὐτοῦ καὶ τὰ γαμπράτα αὐτοῦ;
12Are you greater than our forefather Jacob, who gave us the well and drank from it himself, and also his sons and his animals?"
John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πῶς ὁ πίνων ἐκ τοῦ ὄντως τοῦτον διψάει πάλιν,
13Jesus answered and said to her, "Everyone who drinks from this water will thirst again,
John 4:14 δέ ἡ φήμη ἐκ τοῦ ὄντως σοὶ ἔγινε δῴσως αὐτῶ, οὐ μὴ διψάεις εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὄντως, δόσως αὐτῷ γεννηται ἐν αὐτῷ πηγὴ ὄντως ἀλλομένου εἰς ζωὴν αἰώνιον.
14but whoever drinks from the water which I will give him will by no means ever thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end.
John 4:15 λέγει πρὸς αὐτόν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὄντως, ἵνα μὴ διψᾷ μηδὲ διέρχωμαι ἐνδέχεται ἀντλείν.
15The woman says to him, "Sir, give me this water. Then I wouldn’t get thirsty, and neither would I have to keep coming over here to draw."
John 4:16 λέγει αὐτῇ, Ἐπαγε ϕώνησαν τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.
16 Ἡείς says to her, "Go call your husband and come back here."

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὦκ ἐχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἂνδρα σύκ ἔχω.
17 The woman answered and said to him, "I do not have a husband."

Jesus says to her, "Commendably, you said, 'I do not have a husband.'"

John 4:18 πέντε γὰρ ἄνδρας ἔχεσ, καὶ τῶν Ἰουδαίων ἐστιν σοι ἀνήρ· τοῦτο ἀληθῆς εἶρηκας.
18 For you have had five husbands, and he you now have is not your husband. This you have said honestly."

John 4:19 λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ σοῦ.
19 The woman says to him, "Sir, I am perceiving that you are a prophet.

John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ δρει τούτῳ προσκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμοις ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
20 Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε μοι, γυναῖκε, ὅτι ἔχεσα ὦρα ὅτε οὐδὲ ἐν τῷ δρει τούτῳ οὐδὲ ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρὶ.
21 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 δ ὡκ οἴδατε ὑμεῖς προσκυνούμεν ὁ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
22 You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.

John 4:23 ἄλλα ἔχεσα ὦρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθεῖν προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἄληθείς καὶ γὰρ ὁ πατὴρ τοιούτοις ζητεῖ τοὺς προσκυνοῦντας αὐτόν.
23 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 worshiping him.

John 4:24 πνεῦμα ὁ θεὸς, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἄληθείς δεῖ προσκυνεῖν.
24 God is spirit, and those worshiping him, must worship in spirit and in truth."

John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔχεσα, ὁ λεγόμενος Χριστός ὁ ζητεῖ τοὺς προσκυνοῦντας αὐτόν.
25 Jesus says to her, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."

John 4:26 λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμί, ὁ λαλῶν σοι.
26 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 ἐδασαμάζον ὅτι μετὰ γυναικὸς ἐλάλει οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς;
27 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 ἀρθρὶκτεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνῆ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις, ἢ, Τί λαλεῖς μετ’ αὐτῆς;
28 Then, the woman left her water jar and went away. And she says to the people,

John 4:29 Αύτή ἐδεῖ τιν άνθρωπον ὃς εἶπεν μοι πάντα ὀσ ἐποίησα μήτι οὐτός ἐστιν ὁ Χριστός; ἢ, Τί λαλεῖς μετ’ αὐτῆς;
29 "Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 ἔξηλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

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

John 4:31 Ἔν τῷ μεταξὺ ἡρῴων αὐτόν οἱ μαθηταὶ λέγοντες, Ὡβββ, φάγε.

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

John 4:32 δὲ ἔπειν αὐτοῖς, Ἔγω βρῶσιν ἔχω 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 οἱ μαθηταὶ πρὸς ἅλλονθε, Ἔτις τὰς ἤγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμα 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 to me, and that I may finish his work.

John 4:35 οὖν ὑμεῖς λέγετε ὅτι ἔτι τετράμηνος ἔστιν καὶ ὁ θερισμὸς ἔρχεται; ἵδον λέγω ύμῖν, ἐπάρατε τοὺς ὑμᾶς ὑμῖν οὖν καὶ θεάσασθε τὰς χώρας ὅτι λευκά εἰσίν πρὸς θερισμὸν ἥδη.

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

John 4:36 ὁ θεριζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὑμῶν χαίρῃ καὶ ὁ θεριζων.

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

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἔστιν ἄλλην ὅτι ἄλλος ἔστιν ὁ σπείρων καὶ ἄλλος ὁ θεριζων.

37For the saying, 'One sow and the other is the reaper,' is true in this:

John 4:38 ἐγὼ ἀπέστειλα ύμᾶς θεριζεῖν ὅ συν ὑμεῖς κεκοπιάκατε; ἄλλοι κεκοπιάκασιν, καὶ ύμεῖς εἰς τὸν κόπον αὐτῶν εἰσελήλυθατε.

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

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44 Ἐμὸν βρῶμα ἔστιν ἵνα ποιήσω - emŏn brōma estin hína poiēsō, literally, "My food is that I may do."

45 The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDAG p. 577, II. This is very much like the hina in 1 Corinthians 4:3– ἐμοὶ δὲ εἰς ἐλεήσιον ἔστιν ἵνα ὑμῖν ὑμῶν ἀνακρίβη ὡς ἀνθρώπινης ἡμέρας ἀλλ’ οὔθε ἐμαυτόν ἀνακρίνω - "It is a very small thing to me that I might be judged by you."

46 See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge...." As for the pronoun ὑμᾶς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ὑμᾶς is used as a reflexive for ἐμαυτὸν - emauton. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμᾶς 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, "Were you not saying, 'There is four months yet, and then comes the harvest?'" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

45b The word ἡδή 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 4:43 “Ἐκ δὲ τῆς πόλεως ἔκεινης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι ἔπεν μοί πάντα δόσα ἐποίησα.

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 4:40 ὡς σὺν ἠδόν πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μείναι παρ’ αὐτοῖς καὶ ἔμεινεν ἐκεί δύο ἡμέρας.

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

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

And, because of his word, many more believed.

John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι ὁ Κύριος οὐχ ἐστὶν ἁλθῆς γὰρ ἄστρον καὶ ὁ Κύριος ἄνθρωπος ὁ ἐστὶν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

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

The Official’s Son Stays Alive

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

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

John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτυρήσεν ὅτι προφητὶς ἐν τῇ ἱδίᾳ πατρίδι τιμῆν οὐκ ἔχει.

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

John 4:45 ὅτε οὖν ἠδόν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες δόσα ἐποίησαν ἐν Ἠροδολόμους εἰς τὴν ἐστήθη, καὶ αὐτοὶ γὰρ ἠδόν εἰς τὴν ἐστήθην.

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 ἠδόν τὸν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ωδηρὸν οἶνον. καὶ ἦν τις βασιλικὸς οὗ οὐ υἱὸς ἠθένει εἰς Καρφαναοῦμι·

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 ὅτι Ἰησοῦς ἦκεν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβῇ καὶ ἴσοντα αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνῄσκειν.

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, Ἐὰν μὴ σημεῖον καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

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

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, καταβῇ πρὶν ἀποθανεῖν τὸ παιδίον μου.

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου ὁ υἱὸς σου ζήτω ἐπιστευεῖν ὅ ἄνθρωπος τῷ λόγῳ ἐπεβίω ἀντὶ δύο ἰησοῦς καὶ ἐπορεύετο.

John 4:51 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου ὁ υἱός σου ζήτω ἐπιστευεῖν ὅ ἄνθρωπος τῷ λόγῳ ἐπεβίω ἀντὶ δύο ἰησοῦς καὶ ἐπορεύετο.

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

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

And even as he was going back down, his servants met him saying that his boy was living.
Chapter 5

Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰούδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ιεροσόλυμα.

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

John 5:2 ἐστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη ἤμετραι Βηθεσδά, πέντε στοιχεῖα ἔχουσα.

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

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

52:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as 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)
In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. [[waiting for the movement of the water.]]

[[John 5:4] a ἄγγελος γὰρ κυρίου κατὰ καρδίνα ἐλούετο ἐν τῇ κολυμβήσθαι καὶ ἐτάρασον τὸ ὕδωρ, ὅσον πρώτοις ἐμβατ' ἐκάθετο τῇ ταραχῇ τοῦ ὕδατος ὑγίης ἐγίνετο ὁμοίως δίπλος κατείχετο νοσήματι]]

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

"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 Betheshdadhayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, נִינַר תֶּשֶד א - "Beyt Eyshda," or "Place of out-pouring [water]."]

In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5.2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise – Restauration – Epigraphie 1, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. J Maccabees 7:19 mentions a "great cistern," Bethzatha. Bethsaida is used as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.
John 5:5  ἤν δὲ τις ἀνθρώπως ἐκεῖ τρίακοντα καὶ ὀκτώ ἐτη ἔχων ἐν τῇ άσθενεῖα.  

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

John 5:6  τούτου ἵδων ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Ἰησοῦς ὁ γενέσθαι;  

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

John 5:7  ἀπεκρίθη αὐτῷ ὁ ἀνθρώπως, Κύριε, ἥν ἄν κρατάττων σου καὶ περιπάτηται.  

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

John 5:8  λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτηται.  

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

John 5:9  καὶ εὐθείᾳ ἔγενε πάντα ὁ ἀνθρώπως, καὶ ἤρεν τὸν κράβαττόν αὐτοῦ καὶ περιπάτητε.  

9And 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 ὀικουδαίοι τῷ τεθεραπευμένῳ, Ἀββατόν ἔστιν, καὶ οὐκ ἔξεστίν σοι ἄρα τὸν κράβαττόν σου.  

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

John 5:11  ἀπεκρίθη αὐτῷς, Ὁ ποιήσας με ὑγιή ἐκείνος μοι ἐπεν, Ἀρον τὸν κράβαττόν σου καὶ περιπάτητε.  

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

John 5:12  ἠρώτησαν αὐτὸν, Τίς ἐστιν ὁ ἀνθρώπως οὗ εἰσίν οἱ, Ἀρον καὶ περιπάτητε;  

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

John 5:13  ὁ δὲ ἰαθείς οὐκ ἤδη τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν όντος ὁντος ἐν τῷ τόπῳ.  

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

John 5:14  μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ ἐπεν αὐτῷ, Ἰδε ὑγιὴς γέγονας· μηκέτι ἀμαρτάνει, ἵνα μὴ χειρὸν σοι τι γένηται.  

14After 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."

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tαραχή, and νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as." See also Wieland Willker's excellent commentary on this addition.
John 5:15 ἀπῆλθεν ὁ ἀνθρωπός καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγίην.

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

John 5:16 καὶ διὰ τοῦτο ἐδίσκωκαί ὁ ἱουδαίοι τὸν Ἰησοῦν, καὶ ἐξῆτου ἀυτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὅ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅ πατήρ μου ἐστιν ἐργαζόμενος, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξῆτο τόν ἱουδαίον ἀποκτείναι, ὅτι οὐ κυρίων ἔλευθεν τὸ σαββάτον ἀλλὰ καὶ πατέρα ἵδιον ἐλεγεν τὸν θεόν, ἵδιον εὐαγγελίου ποιῶν τῷ θεῷ.

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

John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἐλεγεν αὐτοῖς, ἦμιν ἅμιν λέγω ὑμῖν, οὐ δύναται οὐκ ὁ υἱὸς ποιεῖν ἄρ′ ἐαυτοῦ οὐδὲν εάν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ὅ γὰρ ἄν ἐκείνος ποιήσει, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

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

John 5:20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ὁ αὐτὸς ποιεῖ, καὶ μείζων τῶν δείκνυσι αὐτῷ ἑργά, ἵνα ὑμεῖς θαυμάσητε.

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

John 5:21 ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗ ᾧλει ζωοποιεῖ.

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

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

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

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61 5:16 The Greek verb translated "breaking" here, is λύω - λάο. 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 to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

62 5:18 The Greek verb translated "breaking" here, is λύω - λάο. 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 to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."
John 5:23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτὸν.
23that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him.

John 5:24 ἂμην ἂμην λέγω ὑμῖν ὅτι τὸν λόγον του ἀκοοῦν καὶ πιστεύουσι τῷ πέμψαντι με ἔχει ἰδίωνι αἰωνίοις, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβῇ ἐκ του θανάτου εἰς τὴν ζωήν.
24"Truly, truly I say to you, the person who hears my word and believes the One who sent me, eternal life, and is not going into judgment, but has crossed over out of death into life.

John 5:25 ἂμην ἂμην λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκοοῦσι τῆς φωνῆς τοῦ υἱοῦ του θεοῦ καὶ οἱ ἀκοοούσις ἰδίωνι.
25"Truly, truly I say to you, a time is coming, and is now come, when the dead will hear the voice of the Son of God,64 and the ones who hear will live.

John 5:26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ἰδίωνι ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἑδωκεν ἰδίωνι ἐχειν ἐν ἑαυτῷ.
26For just as the Father has life in himself, so he has granted to the Son also to have life in himself.

John 5:27 καὶ ἐξουσιαν ἑδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι οὐκ ἀνθρώπου εστίν.
27And to him he has given authority to do the judging, because he is the son of a human.66

John 5:28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾧ πάντες οἱ ἐν τοῖς μνημείοις ἀκοοοῦσι τῆς φωνῆς αὐτοῦ.
28Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

John 5:29 καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιοῦσας εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.
29and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.67

John 5:30 Οἱ δύομαι ἔγω ποιεῖν ἀπ’ ἑμαυτοῦ οὐδέν καθὼς ἀκοοῦς κρίνω, καὶ ἣ κρίσις ἢ ἡ ἡμιδικαι ἐστὶν, ὅτι οὐ ζητῶ τὸ θέλημα τοῦ ἐμοῦ ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of him who sent me.68

Testimonies About Jesus

John 5:31 ἐὰν ἔγω μαρτυρῶ περὶ ἑμαυτοῦ, ἢ μαρτυρία μου οὐκ ἔστιν ἄληθῆς:
31"If I testify about myself, my testimony is not valid.

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65 5:25 txt τοῦ υἱοῦ τοῦ θεοῦ /66 5:26 στὸν αὐτοῦ /67 A D E F G H L M U V W Y Π Θ Λ Ψ 063 f 33 118 157 565 700 1071 1424 TR RP NA27 /68 5:27 he has given authority to do the judging, because he is the son of a human.

66 5:27a txt omit παρασκευαζομαι K68,2 A B L N W ῥυφα 070 33 579 2211 it vg cl syr Or SBL NA28 /69 Or SBL NA28 /70 5:28 καὶ ἐξουσιαν ἑδωκεν αὐτῷ /71 lat syr /72 (H. L. Swanson) /73 lac C F P Q T V X 078 0210 0233 346 788 /74 5:27b Or, "The Son of Man." /75 Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. /76 For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.


68 5:30 txt οὐκ ἔστιν ἄληθῆς /70 A B DL N W ῥυφα 070 010 071 139 157 565 700 1071 1424 TR RP NA28 /72 ἅπας ἕκαστος ἐν δόξῃ μετατρέπεται /73 στὸν αὐτοῦ /74 cop εν δόξῃ /75 Or SBL NA28 /76 lac C F P Q T V X 078 0210 0233 346 788 syr
The one he has sent, him you do not accept praise from human beings.

And you do not have the love of God in yourselves. Yet do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.

For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47 eἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοίς ῥήμασιν πιστεύετε;

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

Chapter 6
Jesus Feeds the Five Thousand

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

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

John 6:2 ἦκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ᾧ ἐποίει ἐπὶ τῶν ἀσθενοῦντων.

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

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

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

John 6:4 ἤν δὲ ἐγγὺς τὸ πάσχα, ἤ ἐστητή τῶν Ἰουδαίων.

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

John 6:5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πώθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

5Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where might70 we buy loaves so that these people can eat?"

John 6:6 τοῦτο δὲ ἔλεγεν πειράζων αὐτῶν, αὐτοὶ γὰρ ἦδε τι ἐμελλέν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἐκάτος ἄρχος τί λάβῃ.

7Philip answered him, "Two hundred denarii71 are not enough loaves for them to each get a little!

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

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

John 6:9 ἔστιν παιδάριον ὃν ὦς ἔχει πέντε ἄρτους κριθίνους καὶ δύο υἱών: ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτος;

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

John 6:10 εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἤν δὲ χάρτος πολύς ἐν τῷ τόπῳ ἀνέπεσαν οὐν οἱ ἄνδρες τοῦ ἄρτος ὡς πεντακοσίαλην.

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

John 6:11 ἔλαβεν οὖν τῶν ἄρτων ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὢμοίως καὶ ἐκ τῶν υἱών ὅσον ἤθελεν.72

11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining,72
and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήσθησαν λέγει τοις μαθηταῖς αὐτοῦ, ἴνα μὴ τί απόληται.

12 And 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 δῶδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἀπὸ ἐπιπλούσεως τοῖς ἑκάτεροι.

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

John 6:14 οἱ οὖν ἀνθρώποι ἰδόντες ὑποδέχεσθαι ἐλέγον ὅτι Οὐδὲς ἔστιν ἄλλης ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

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

John 6:15 Ἰησοῦς οὖν γνώνην ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάξειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνέχορος πάλιν εἰς τὸ ὁρός αὐτοῦ μόνος.

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

Jesus Walks on the Water

John 6:16 ζε δὲ ὡφία ἐγένετο κατεβέσθησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16 And 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 σκοτεὶ ἤδη ἐγέγονε καὶ οὕτως ἐλήλυθε πρὸς αὐτοὺς ὁ Ἰησοῦς,

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

John 6:18 ἢ τε θάλασσα ἀνέμου μεγάλου πνεύμονος διεγείρετο.

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

John 6:19 ἐλήλυκέτοι οὖν ὡς σταῖδος εἰκοσιπέντε ἢ τρίακοντα θεώροντα τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγώς τοῦ πλοίου γινόμενον, καὶ ἑφοβήθησαν.

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

John 6:20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μὴ φοβεῖσθε.

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

John 6:21 ἤθελον οὖν λαβέναι αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἦν ὑπήγον.

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

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

74: Deuteronomy 16:14:18

75: Deuteronomy 16:14-18
"I Am the Bread Come Down out of Heaven"

John 6:22  Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστικώς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ Ἔν, καὶ ὅτι οὐ συνεισήθησαν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

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

John 6:23  ἄλλα ἤλθεν πλοῖα ἕκαστοι τοῦ πότου ὧν ἤφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

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

John 6:24  ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι ὁ Ἰησοῦς οὐκ ἤταν ἐκεῖν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἤλθον εἰς Καρφαναύων ἁπτόμενος τὸν Ἰησοῦν.

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

John 6:25  καὶ ἐφούντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ὡρᾶββη, ποῦ ἐδέχοντας.

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

John 6:26  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἂμην λέγω ὑμῖν, ζητεῖτε με οὐκ ὅτι εἶδετε σημεία ἄλλα ὅτι ἔφαγετε ἐκ τῶν ἄρτων καὶ ἐξορθάσθητε.

26 Jesus 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  ἐργαζόμεθα μὴ τὴν βρώσιν τὴν ἀπολύμαννην ἄλλα τὴν βρώσιν τὴν μένουσαν εἰς ὑμῶν αἰώνιον, ἐν τούτῳ τῷ ἄνθρωπῳ ἥματι διώκει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

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

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

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

John 6:29  ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἔστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύετε εἰς ὅν ἀπέστειλεν ἐκεῖνος.

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  εἶπον οὖν αὐτῷ, Τί οὐκ ποιεῖς σὺ σημείον, ἵνα ἰδοίμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;  

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

John 6:31  οἱ πατέρες ἠμῶν τὸ μάνα ἤφαγον ἐν τῇ ἑρήμῳ, καθὼς ἐστίν γεγραμμένον, ἀρτον ἐκ τοῦ ὀφναῦν ἐδώκεν αὐτοῖς φαγεῖν.

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

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

John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἔχων διδύμως τῷ κόσμῳ.  

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

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

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

John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς; ὁ ἐρχόμενος πρὸς ἐμέ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήφιε πόσιτε.  

35 Jesus 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 ἐωφάκατε με καὶ οὐ πιστεύετε.  

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

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

37 All 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 καταβῆται ἀπὸ τοῦ οὐρανοῦ οὗ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.  

38 For I have come down from heaven not to do my will, but the will of him who sent me. John 6:39 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πάν ὁ διδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἅλλα ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.  

39 And 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 τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν ὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.  

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

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81 6:36 John 5:38, 47; Diatess. 8:15, 17  
82 6:37 See the footnote on 6:39.  
83 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα· το αὐτοῦ, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μη·") (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  Εγώγγυζον οὖν ὁ ἵουδαίοι περὶ αὐτοῦ ὅτι ἐπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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 οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωάννης, οὐ ημεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὁ ἐκ τοῦ οὐρανοῦ καταβάς·

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, Μὴ γογγύζετε μετʼ ἄλληλων.

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

John 6:44 οὖν δύναται ἔλθείν πρὸς μὲν ἡ πάτηρ ὁ πέμψας με ἐλκύση αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσόχατι μηρα.

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

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

46 It is written in the Prophets: 'And they shall all be taught by God.'  Everyone who has heard and learned from the Father, comes to me.

John 6:46 οὐχ ὅτι τὸν πατέρα ἑωράκεν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἑωράκεν 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 ἢμιν ἢμιν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰωνίων.

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

John 6:48 ἔγω εἰμί ὁ ἄρτος τῆς ζωῆς.

49 I am the bread of life.

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

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

John 6:50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνη.

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

John 6:51 ἔγω εἰμι ὁ ἄρτος τοῦ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβὰς· εάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὅν ἐγὼ δώσω ἡ σάρξ μου ἐστίν ἡν ὅγω δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 I am the living bread coming 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 Ἐμάχθη ὁ οὖν πρὸς ἀλλήλους οἱ ἵουδαίοι λέγοντες, Πῶς δύναται οὗτος ἢμιν δοῦνα τὴν σάρκα φαγεῖν;

53 Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ ιωτοῦ τοῦ ἀνθρώπου καὶ πίπτε αὐτὸν τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

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

John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρατε.

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

John 6:55 ἡ γὰρ σάρξ μου ἄληθή ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἄληθή ἐστιν πόσις.

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

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

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

John 6:57 καθὼς ἀπέστειλεν με ὁ ζων πατήρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κακείνος ἢσται δι’ ἐμὲ.

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

John 6:58 οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὗ καθὼς έφαγεν οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τοῦτον ἐκ τοῦ αἰῶνος.

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

John 6:59 Τάῦτα εἶπεν ἐν συναγωγῇ διδάσκοντες ἐν Καπαρναούμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος τις δύναται αὐτῷ ἄκουειν;

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

John 6:61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγυζοῦσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδάλιζε;

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

John 6:62 ἐὰν οὖν θεωρήσετε τὸν τιὸν τοῦ ἀνθρώπου ἀναβάνοντα ὅπου ἦν τὸ πρότερον;

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

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

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

65 b txt αληθής...αληθής Πολυκεφάλου Ἰουστίνου ψ.28 ΕΚΕΙΝΕΙΣ ΚΑΙ ΤΗΝ ΠΤΩΣΗΝ ΠΕΡΙ ΣΟΥ ἘΝ ΤΗΝ ΗΡΑΚΛΗΣΗΝ ΜΟΣ ΤΗΝ ΟΣΙΟΤΗΤΑΝ ΚΑΙ ΤΗΝ ΠΟΣΙΤΗΤΑΝ ΟΥΚ ΕΙΝΑΙ ΚΑΙ ΤΗΝ ΕΝ ΚΑΙΝΟΥΡΓΙΑΝ ΤΗΝ ΕΝ ΤΗΝ ΕΟΡΤΕΣ ΤΩΝ ΘΕΩΝ

66 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of 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  Τὸ πνεῦμα ἐστίν τὸ ζωοποιοῦν, ἡ σάρξ οὖν ὦφελεί οὐδέν· τὰ ῥήματα ἂ ἐγώ λελάθηκα
 ὑμῖν πνεῦμα ἐστίν καὶ ζωὴ ἐστίν.

63Spirit is what makes alive; flesh counts for nothing. The words that I have spoken to you are spirit, and they are life.

John 6:64 Ἀλλ' εἰσὶν εἷς ὑμῶν τίνες οἳ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἶσον οἳ
 μὴ πιστεύουσι καὶ τίς ἐστίν ὁ παραδώσων αὐτὸν.

64Yet 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.90 him.

John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο ἐξείρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἕαν μὴ ἢ
 δεδομένον αὐτῷ ἐκ τοῦ πατρός.

65He went on to say, “This is why I told you that no one has the ability to come to me, unless it is given to him from the Father.”

John 6:66 Ἐκ τούτου πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὁπίσω καὶ οὐκέτι μετ’ αὐτοῦ
 περιεπάτησαν.

66From this,91 many of his disciples drew back, and no longer went along with him.

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

67Jesus therefore said to the twelve, "You are not thinking of leaving too, are you?"

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

68Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

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

69And we have believed and have come to know that you are the Holy One of God.”92

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Οὐκ ἔγαγ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ εἰς ὑμῶν εἰς
 διάβολος ἐστίν;

70Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of
 you is a devil.”93

John 6:71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἱσκαριώτου· οὗτος γὰρ ἐμέλλει παραδίδοναι αὐτὸν, εἰς
 ἐκ τῶν δώδεκα.

71He was speaking of Judas, son of Simon of Keriōth; for he, one of the Twelve, was
 going to betray him.
Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ. οὐ γὰρ ἦδεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἔζητον αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

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

John 7:2  ἤν δὲ ἐγγὺς ἡ ἐορτή τῶν Ἰουδαίων ἡ σχηματισμός.

2But the Jewish Festival of Booths was near.

John 7:3  εἶπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν τὰ ἔργα αὐτοίς·

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  οὐδὲις γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτοῦ ἐν παρθενίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

John 7:5  οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καιρὸς ὁ ἐμὸς οὖπαρέστη, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἐτοιμός.

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

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

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

John 7:8  ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβάινω εἰς τὴν ἐορτήν ταὐτῆν, ὅτι ὁ ἐμὸς καιρὸς οὖπα πεπλήρωται.

8You go up to the festival. I am not44 going up to this festival. I am not yet fully come.

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44 τoπ κ [B] οὖκ (not) Ν Δ Κ Μ Π 1071 1079 1241 1242 1546 1672 1673 1813 1950 1223 ita,aaur,h,cd,ef,fl vg syr-c cop bo arm eth geo slav Diatessaron Porphyry ace. to Jerome Epiphanius Chrysostom Cyril: Ambrosiaster, Augustine NA27 [C] ‖ oπωο (not yet) p46 p63 P B E F G H L N S T U V W X Γ Α Ψ Ω 047 070 0105 0141 0211 0250 0270 2 28 69 124 157 180 205 597 700 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 Μ Λ ετι ca vgms syr-l,hs,pal cop,ms,pb,achl Basil TR Φ KP ‖ omit 33 565 579 (homoioteleuton τὴν ἐορτήν...τὴν ἐορτήν) ‖ lac p2 p5 p6 p72 p22 p36 p39 p40 p44 p46 p52 p55 p59 p60 p76 p80 p90 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 0901 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 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 (p46, 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 oπωο 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  τάυτα δὲ εἶπὼν, αὐτὸς ἐμείνεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 Ὄς δὲ ἀνέβησαν οἱ αὐδερῷοι αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλ’ ἐν κρυπτῷ.

And when his brothers had gone up to the festival, then he also went up, not openly, but rather his glory of him who speaks from himself is seeking his own glory. But one seeking 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, "Where is that fellow?"

John 7:11 οἱ ἱουδαῖοι εξήτησαν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἔστιν ἐκείνος;

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 δόχλῳ οἱ μὲν ἔλεγον ὅτι ἀγαθός ἔστιν, ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανάτι τὸν δόχλον.

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

John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλησεν περὶ αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

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

John 7:14 Ἡδὲ δὲ τῆς ἑορτῆς μεσοῦ ἡν ἀνέβη ἡ ἱσραίλις εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

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

John 7:15 ἐθαύμαζον οὖν οἱ ἱουδαίοι λέγοντες, Πῶς οὗτος γράμματα οἴδει 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 ἱσραῖλις καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ ὑύκ 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 ἐὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ’ ἐμαυτοῦ ἐλάλητο.

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 ἄρ’ ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ἒδεις ἦτε ὁ δὲ ἔστιν τὴν δόξαν τοῦ πέμψαντος αὐτοῦ, οὗτος ἀληθῆς ἔστιν καὶ ἀδίκως ἐν αὐτῶ 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 ἦν 205 1424 it₂δ₂ες.imreads.org/cps/a/cps/a/boach2.imf geo Aug2/7 ἰός ἐν κρυπτῷ Ψ67 B E F G H K L M N S T U W Y Γ Δ Θ (Λ τοῦ κρυπτῶ) Π Ψ Ω 047 070 0105 0141 0211 0250 f12 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 ¬ itaurc.f.f.f,1.la vg syrp,ha,psal copb arm Basil Chrys Cyril Gaud jer Aug5/7 TR RP SBL [NA28] [C] lac A C P V 063 0233 346. It seems probable to me that ἐστιν was added for the same reason οὕτω was, to soften the appearance that Jesus was 'deceiving' people.

96 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."
John 7:19  οὖν Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἓξ ὑμῶν ποιεῖ τὸν νόμον. τί με ἵπτεῖτε ἀποκτείναι;

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 δὲ ὄχλος, Δαμίουν ἔχεις· τίς σε ζητεί ἀποκτείναι;

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

John 7:21 ἀπεκρίθη Ἡσυχός καὶ ἔπειν αὐτοῖς, "Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

John 7:22 διὰ τούτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν — ὥστε ὃτι ἐκ τοῦ Μωϋσεως ἐστίν ἀλλ' ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ πεπεριτεύμετε 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 περιτομὴν λαμβάνει ἀνθρώπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσεως, ἐμοὶ χολάτε ὅτι ὅλον ἀνθρώπον ὄψιν 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' ὅψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

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

Is Jesus the Anointed One?

John 7:25 ἔλεγον οὖν τινες ἐκ τῶν ἱεροσολυμίτων, ὅχι οὔτος ἐστίν ὁ ἐκτούσιν ἀποκτείναι;

25 Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill?"
John 7:26 καὶ ἢδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μὴ ποτὲ ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

26And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?

John 7:27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅσαν ἔρχεται οὐδείς γινώσκει πόθεν ἐστίν.

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

John 7:28 έκραζεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμέ οἶδας καὶ οἴδατε πόθεν εἰμὶ καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστίν ἀληθινὸς ὁ πέμψας με, ἢν οὐκεὶ οὐκ οἴδατε.

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

John 7:29 έγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμὶ κἀκεῖνός με ἀπέστειλεν.

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

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

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

John 7:31 ἐκ τοῦ ἄγαλμα δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὁ Χριστὸς ὅσαν ἔλθῃ μὴ πλέονα σημεία ποιήσει ἢν οὗτος ἐποίησεν;

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

John 7:32 Ἦκουσαν οἱ Φαρισαίοι τοῦ ἄγαλμα γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχοντες καὶ οἱ Φαρισαῖοι ὑπηρέτας ἕνα πάσων σου.νον αὐτόν.

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

John 7:33 έπεν οὖν ὁ Ἰησοῦς, Ἐτι χρόνον μικρὸν μεθ’ οὗμόν εἰμι καὶ ύπάγω πρὸς τὸν πέμψαντά με.

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

John 7:34 ζητήσετε με καὶ οὖχ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 7:35 έπεν οὖν οἱ ἱουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὖχ εὑρήσωμεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἐλλήνας;

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

John 7:36 τίς ἐστιν ὁ λόγος οὗτος ὃν έπεν, Ζητήσετε με καὶ οὖχ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆλθε οἱ Ἰησοῦς καὶ ἐκραζέν λέγων, Ἐὰν τις τις ὑπῆρχον πρὸς με καὶ πίνετω.

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

John 7:38 ὁ πίστευσεν εἰς ἐμέ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσαι ὕδατος ζωντος.

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

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102 John 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
from His belly." John 7:39: "Surely this man is..."?

30Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Spirit was not yet present, because Jesus had not yet been glorified.

John 7:40: "Εκ τοῦ ὠρχολού οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, οὕτως ἔστιν ἀληθῶς οἱ προφήταις:"

40Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."
Others were saying, "This man is the Christ." The former were then saying, "What? The Christ comes from Galilee?

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

A split therefore occurred in the crowd because of him. And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities

"Has anyone of the authorities or of the Pharisees believed on him? As for this crowd, cursed are they, not knowing the law."

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

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

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

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106 ὁ δὲ; the δὲ supposedly complementary to an earlier "ghost" μὲν at the beginning of verse 40. Verse 40 starts out ἐκ τοῦ ὀψί, 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 This is a difference of dialect, ἐπιπεν being epic Ionic 3rd pl aor ind act, and ἐπενα 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 π. Or, perhaps π "normalized" the word to the Attic.

108 This reading first: ἐκ τῆς Γαλαλείας ἐπροφήτησεν ὁ οὐκ ἐγείρεται (pres pass) T Treg NA27 SBL
Chapter 8

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

But Jesus went to the Mount of Olives.

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

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

John 8:3  ἀγοῦσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι πρὸς αὐτόν γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήμαντες αὐτήν ἐν μέσω

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

John 8:4  λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφόρῳ μοιχευμένην.

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

John 8:5  ἐν δὲ τῷ νόμῳ ἡμῶν ἔντετελατο τὰς τοιάδυς λιθάζειν τὸν τί λέγεις;

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

The Woman Caught in Adultery

John 7:53  Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

And each went to his home. 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 (𝔓⁴⁶) and the Sahidic Coptic, and possibly also the Syriac. 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, not the same hill. This is yet another way in which Jonah was a sign of Christ.

¹⁰⁹

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

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."

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

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.

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

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

The Validity of Jesus’ Testimony

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

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

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

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἢ κρίσις ἢ ἐμὴ ἀληθινὴν ἔστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγώ 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 ἐὰν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθινή ἐστιν.

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

John 8:18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἑμοῦ 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 ἐλέγεν οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἄν ἤδειτε.

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 ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδές εἶπαν αὐτόν, ὅτι οὐδὲ εἶπεν ἡ 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 ὑπάρχω καὶ ζητήσετε με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ὅπου ἐγὼ ὑπάρχω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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 ἐλέγεν οὖν οἱ ὁιδανοί, Μὴτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, ὅπου ἐγὼ ὑπάρχω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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 ἐλέγεν αὐτοῖς, Υμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστέ, εγὼ οὖν εἰμί ἐκ τοῦ κόσμου τουτοῦ.

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 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθαι ἐν ταῖς ἀμαρτίαις 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 ἐλέγεν οὖν αὐτῷ, ἄν τις εἴ; 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 Deuteronomy 19:15

113 ὅτι ἐγώ 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 ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially—ὅλως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.… The BDF grammar $160 says the Tuy ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words δ’ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, δ’τι, "that" or "why." "That I am even speaking to you at all!” or "Why am I even speaking to you at all.” Those translations which say "from the beginning” need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning” and this is not one of them. Especially with ἀρχήν being accusative case. The BDF gives many
John 8:26 ἠμιλά ἐμών λαλεῖν καὶ κρίνειν ἄλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κἀγὼ ἡ ἱκουσα παρ' αὐτοῦ ταῦτα λαλῶ· εἰς τὸν κόσμον.

26I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world."

John 8:27 οὐκ ἐγνώσαν ὅτι τὸν πατέρα αὐτοῦ ἐλεγεν.

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

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.

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 αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευον εἰς αὐτόν.

30As he was speaking these things, many believed in him.

The Children of Abraham

John 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμείς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταί μοι ὑστε, ὃ ἐστιν τὸ καθήκοντά σου. 31Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, and you will know the truth, and the truth will make you free."

32καὶ γνώσετε τὴν ἁλήθειαν, καὶ ἡ ἁλήθεια ἐλευθερώσει ὑμᾶς. 32and you will know the truth, and the truth will make you free."

33οὕτως δὲ γνώστε τὸ ἐλευθεροῖς ἡμᾶς, καὶ οὗτοι δεδουλεύκαμεν πάντως: πῶς οὐ λέγεις ὅτι ἐλευθεροῖς γενήσεσθε; 33They responded to him, "We are seed of Abraham, and to one no one we have ever enslaved. How do you mean, that we will become free?"

34ὁ γὰρ πατὴρ Ἰακώβα δεδουλεύκαμεν πώποτε: πῶς ὁ γὰρ πατὴρ Ἰακώβα δεδουλεύκαμεν πώποτε: 34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

35οὐκ εἶ να αὐτῷ ἤπατος ὁ Ἰησοῦς, Ἀμὴν ἠμὴ λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας. If therefore the Son should make you free, you will be free indeed."

36οὐκ εἶ να αὐτῷ ἤπατος ὁ Ἰησοῦς, Ἀμὴν ἠμὴ λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας. 36And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

37ὁ δὲ δοῦλος σπέρμα Ἀβραάμ ἔστε ἀλλὰ ἐποκείεται με ἀποκτέναι, ὅτι ὁ λόγος ὁ ἐμὸς σὺ χωρεῖ ἐν ὑμῖν. 37I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.
The Children of the Devil

John 8:42 εἰπεν αὐτοῖς ὁ Ἰησοῦς, Ἐι ὁ θεὸς πατήρ υμῶν ἦν, ἡματάτε ἄν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἔμων γόνος γὰρ ἐμῇ ἐμὸν, ἀλλὰ ἐκεῖνος μὲ ἀπέστειλεν.

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

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

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

119 We have one father: God."

The Greek verb translated "tolerate" is the infinitive form of ἀσχολέομαι - akouo, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.

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The Children of the Devil

John 8:44 εἰπεν αὐτοῖς ὁ Ἰησοῦς, Ἐι ὁ θεὸς πατήρ υμῶν ἦν, ἡματάτε ἄν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἔμων γόνος γὰρ ἐμῳ ἐμῳ, ἀλλὰ ἐκεῖνος μὲ ἀπέστειλεν.

44Jesus 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 8:45 διὰ τὴν λαλάν τὴν ἐμήν οὐ γινώσκετε; ὃτι οὐ δύνατε ἀκούειν τὸν λόγον τὸν ἐμὸν.

45What is the reason you do not understand my speech? Because you are not able to tolerate my word.
You 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 experience, into all time."

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

John 8:48 'Apekrithasan oi Ιουδαίοι και εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ ὑμῖν καὶ δαίμονιν ἔχεις;

46So I, because I am saying the truth, you do not believe me.

Who of you is convicting me of a sin? If I am saying the truth, why is it you do not believe me?

The 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 only distinction is whether the context indicates will on the part of the person hearing.

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."

844b The Greek word translated "the lie" at the end of verse 44, is αὖτος - 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 αὖτος is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύστης to ὅταν λαλῇ τὸ φεῦδος, 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 αὖτος 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: “I’m not yet fifty, and you have beheld the hero, Abraham,” or “I am who I am,” or “I am who I will be,” etc. These interpreters ask, “Why else would they want to glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God.”

John 8:55: “Jesus answered, “If I glorify myself, that glory of mine is worthless. My Father is the one who is,” or something to that effect, etc. But other early witnesses say "I am he who is," referring to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

John 8:56: “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 8:57: “Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled.”

John 8:58: “The Jews therefore said to him, “You are not yet fifty, and you have beheld Abraham?”

John 8:59: “Jesus said to them, “Truly, truly I say to you, before Abraham was, I am.”

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

123 8:57 Several early witnesses say Άβραὰμ ἐστιν se - 'Abraam heôrakan se, "Abraham has seen you?" But other early witnesses say Άβραὰμ ἐστιν - 'Abraam heôrakas, "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 you 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 γενεσθαι - genethai, punctiliar infinitive of γίνομαι - ginomai. 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-eminenence.

125 8:58b εἰμί - 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 Ιησοῦς Ἰς ΥΣΙΩΝ Ψ Π Χ Θ Φ Κ Ω ΑΜΗΝ ΝΑΣΕΔΔΑΚΑΚΕΝ ΚΑΤΩ ΒΑΒΛΥΝΝΑΙ ΔΑΣΟΥΝ ΘΗΡΥΝΝΑΙ. The phrases after Ιησοῦς are suspiciously like the expressions on his face.
Chapter 9

Jesus Heals a Man Born Blind

John 9:1  Καὶ παράγων εἶδεν ἀνθρώπων τυφλὸν ἐκ γενετής.

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

John 9:2  καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ραββί, τίς ἦμαρτεν, οὖτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

2And his disciples queried him, saying, “Rabbi, who sinned, this man or his parents, that he would be born blind?” 127

John 9:3  ἀπεκρίθη Ἡσυχῶς, Οὔτε οὖτος ἦμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4  ἡμᾶς δὲ εἴρησατο τὰ ἔργα του πέμψαντός με ἐξω χὰμερα ἔστιν’ ἐρχεται νύξ ὁ οὐδεὶς δύναται ἐργάσεσθαι.

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

John 9:5  ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου.

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

John 9:6  ταῦτα εἶπον ἐπιτεύξει χαμαί καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτυσσόματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς.

6When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man’s eyes.

John 9:7  καὶ ἐπέσε αὐτῷ, Ἰπαγε νῦια εἰς τὴν κολυμβηθέν τοῖς Σιλωάμ ὁ ἐρμηνεύεται Ἀπεσταλμένος. ἀπήλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.

7And he said to him, “Go, wash in the pool of Siloam” (which when translated is "Sent"). He went therefore and washed, and came back seeing.

John 9:8  Οὶ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρῶτον ὅτι προσαίτης ἦν ἔλεγον, οὐχ οὖτος ἐστὶν ὁ καθήμενος καὶ προσαίτων;

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

John 9:9 ἄλλος ἔλεγγον ὅτι οὐτός ἐστιν ἄλλος ἔλεγγον, οὐχὶ ἄλλα δομιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἡγὼ εἰμί.

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

John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἦνωσχημαν σου οἱ ὀφθαλμοί;

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

John 9:11 ἀπεκρίθη ἐκεῖνος, ὁ ἀνθρώπος ὁ λεγόμενος Ἡσυχῶς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωάμ καὶ νύαι ἀπελθὼν οὖν καὶ νυψίμενος ἀνέβλεψα.

11He answered, "The man named Jesus made mud and rubbed my eyes with it, and he told me, ‘Go to Siloam and wash.’ So when I went and washed, I saw again.”

John 9:12 καὶ ἐπέσε αὐτῷ, Ποῦ ἐστίν ἐκεῖνος; λέγει, οὐκ οἶδα.

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

The Authorities Investigate the Healing

John 9:13 Ἁγοσιν αὐτὸν πρὸς τοὺς Фαρισαῖος τὸν ποτε τυφλὸν.

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

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127 9:2 The Pharisees taught that an unborn child could sin.
John 9:14 ἐὰν δὲ σάββατον ἐν ἥμερᾳ τῶν πηλῶν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

14 And the day on which Jesus had made mud and opened his eyes had been a Sabbath.128

John 9:15 πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὃ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν μου ἑπὶ τοὺς ὀφθαλμοὺς καὶ ἐνηψάμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἀλλά δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαύτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

16 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.

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

17 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."

John 9:18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαίοι περὶ αὐτοῦ ὅτι ἦν τυφλός καὶ ἀνέβλεψεν, ἦς ὅτι ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸ ἀναβλέψαντος.

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

John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὕτως ἔστιν ο ύιὸς ὑμῶν, ὅν ὑμεῖς ἔλεγετε ὅτι τυφλὸς ἐγεννηθή; πώς οὖν βλέπει ἄρτι;

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, οἴδαμεν ὅτι οὗτος ἔστιν ὁ ύιὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννηθή.

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

John 9:21 πῶς δὲ νῦν βλέπει οὔκ οίδαμεν, ἡ τις ἠνεῳξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὔκ οίδαμεν· αὐτόν ἐρωτήσατε, ἡλίκιαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

21 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."

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἢ ἂν συνετέθειντο οἱ Ἰουδαίοι ἵνα ἕνα τοῖς αὐτοῦ ὄμολογησης Χριστόν, ἀποσυνάγωγος γένηται.

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.

128 9:14 The 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 part of “building.” MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:23 διά τούτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ὑλικάν ἔχει, αὐτὸν ἐπερωτήσατε.

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

John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ός ἦν τυφλός καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ· ἡμεῖς οἰδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστίν.

24Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."[129]

John 9:25 ἀπεκρίθη ὦν ἐκείνος, Ἐι ἀμαρτωλός ἐστίν οὐκ οἶδα· ἐν οἴδα, ὅτι τυφλὸς ὃν ἂρτι βλέπω.

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

John 9:26 εἶπον οὖν αὐτῷ, Τί ἐποίησαν σοι; πῶς ἤνιοξέν σου τοὺς ὀρφαλμοὺς;

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

John 9:27 ἀπεκρίθη αὐτοῖς, Ἐιπον μὴν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούσει; μὴ καὶ ὑμεῖς θέλετε αὐτὸν μαθηταί γενέσθαι;

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

John 9:28 καὶ ἐλοιðζσαν αὐτόν καὶ εἶπον, Σὺ μαθήτης εἶ ἐκείνου, ἡμεῖς δὲ τῷ Μωϋσεώς ἐσμὲν μαθηταί

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

John 9:29 ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τούτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

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

John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνιοξέν μου τοὺς ὀρφαλμοὺς.

30The man answered and said to them, "Well, there certainly is something strange in this, that you don't know where he comes from, and he opened my eyes.

John 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλ' ἐάν τις ἡ θεοσθήθη ἢ καὶ τὸ θέλημα αὐτοῦ ποιή τούτου ἀκούει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἤνιοκυθῇ ὅτι ἤνεβξεν τις ὀρφαλμοὺς τυφλοῦ γεγεννημένου

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

John 9:33 εἰ μὴ ἢν οὖν θεοῦ παρὰ θεοῦ, οὐκ ἤδυνατο ποιῆν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαις σὺ ἱγεννήσας ὁλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἐξω.

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

Spiritual Blindness

John 9:35 Ἡκούον Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξω, καὶ εὐρῶν αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν ὑιόν τοῦ ἄνθρωπου;[130]

35Jesus 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 utóv τοῦ ἄνθρωπου p56 Ῥ Ῥ B D W 397 pc Í 67 syr s cop sa boach l om eth Origen NA27 {A} // τοῦ τοῦ θεοῦ Ἄ.Ε.Γ.Κ.Λ.Μ.Σ.Υ.Γ Δ.Σ.Λ.Υ.Θ.Ο.Τ.Ο. 047 070 0141 0211 0233 0235 0306 f1 f3 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 ἔ. lat syr h cop b TR RP // lac. p46 C H N P Q T V Π.
the Son of God?"

John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε; ἢνα πιστεύοις εἰς αὐτόν;

36That one answered and said, "And who is he, sir, so that I may believe in him."

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἐξώριζε καὶ αὐτόν καὶ ὁ λαλῶν μετὰ σου ἐκείνος ἐστίν.

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

John 9:38 δὲ ἔφη, Πιστεύοις, κύριε· καὶ προσεκύνησαν αὐτῷ.

38And he said, "I believe, Lord." And he worshipped him. 132

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα, ἐγὼ ἐστιν καὶ λῃστής; 132

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

John 9:40 Ἡκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Ἄρα καὶ ἡμεῖς τυφλοὶ ἐσμεν;

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

John 9:41 εἶπεν αὐτῷ ὁ Ἰησοῦς, Εἰς τοὺς ἐκεῖνος ἕτε, σοὶ ἰδοὺ ἐγένετο ὁ ἄμαρτων· νῦν δὲ λέγετε ἃ τίς ἐστιν· ἤ ἁμαρτάνων ὑμῶν ἡμεῖς;

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

Chapter 10

The Good Shepherd

John 10:1 Ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν, � ??????????? "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.

131 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.

132 The use of Εφέ in 9:36 and 9:39a may be lac.
John 10:2  ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἔστιν τῶν προβάτων.

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

John 10:3  τοῦτο ὁ θυρωδὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἰδιὰ πρόβατα φωνεῖ κατ’ ὀνόμα καὶ ἐξάγει αὐτὰ.

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 ἰδία πάντα ἐκβάλη, ἐμπροσθεὶς αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἶδαν 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  ἄλλοτε δὲ ὁ μὴ ἀκολουθήσουσιν ἀλλὰ φεύγωσιν ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἄλλοτρίων τήν 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  ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἐγνώσαν 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, Ἀμήν ἀμήν λέγω ὑμῖν ὅτι ἔγω εἰμί ή 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 δοῦ ήλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λῃσταί ἀλλ’ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

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

John 10:9  ἔγω εἰμί ή θύρα· δ’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

9If 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 φάεται καὶ ἀπολέσῃ—ἔγω ἠλθον ἵνα ζωὴν ἐχωσιν καὶ περισσὸν ἐχωσιν.

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

John 10:11  Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τῆς ψυχῆς αὐτοῦ τίθην ὑπὲρ τῶν προβατῶν.

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

John 10:12  ὁ μισθωτὸς καὶ οὐκ ἦν ποιμὴν, οὐ οὐκ ἐστιν τὰ πρόβατα ἰδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει—

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

John 10:13  ὅτι μισθωτὸς ἐστίν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβατῶν.

13For he is a wage earner, and it matters not to him about the sheep.

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133 10:8  ἠλθον πρὸ ἐμοῦ ἐμοὶ κλέπται εἰσὶν καὶ λῃσταί ἀλλ’ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

134 10:13  ὅτι μισθωτὸς ἐστίν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβατῶν.
John 10:14 'Eγώ εἰμί οὗτος τὸ ποιμήν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκοι με τὰ ἐμὰ,

I am the good shepherd, and I know mine, and mine know me.

John 10:15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.

John 10:16 καὶ ἄλλα πρόβατα ἔχω αὐτὸν ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμὴν, εἰς ποιμήν.

Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.

John 10:17 διὰ τούτου με ὁ πατὴρ ἀγαπᾷ· ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτὴν.

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

John 10:18 οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείαν αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν· ταύτην τὴν ἐντολὴν ἐλαβον παρὰ τοῦ πατρὸς μου.

No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”

John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦ λόγου τοῦτου.

Because of these words, there was again a split among the Jews.

John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαμιόνιον ἔχει καὶ μάινεται· τί αὐτῷ ἀκούετε;

Many of them were saying, “He has a demon, and he’s crazy. Why are you listening to him?”

John 10:21 ἄλλοι ἔλεγον, Τάῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

Others were saying, “These are not the expressions of someone demonized. Can a demon open the eyes of the blind?”

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο τότε τὰ ἑγκαίνια ἐν τοῖς Ἱεροσόλυμοις· χειμών ἦν,

Then came the Festival of Dedication at Jerusalem. It was winter, John 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στίχῳ τοῦ Σολομῶνος.

and Jesus was walking in the temple, in the Portico of Solomon.
John 10:24: ἐκύκλωσαν οὖν αὐτὸν οἱ Ιουδαίοι καὶ ἔλεγον αὐτῷ, ἦσον πότε τὴν ψυχὴν ἡμῶν ἁρέως; εἰς ο力还是 Ἰησοῦς, εἶπεν αὐτῷ καὶ οὔ πιστεύετε τὰ ἔργα αὐτῷ; ἔγω ποιῶ ἐν τῷ ὄνομα τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

Then 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 αὐτῷ ὁ Ἰησοῦς, εἶπον υμῖν καὶ οὔ πιστεύετε τὰ ἔργα αὐτῶν ποιῶ ἐν τῷ ὄνομα τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

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

John 10:26: ἀλλὰ υμεῖς οὐ πιστεύετε, ὅτι οὓς ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν.

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

John 10:27: τὰ προβατά τὰ ἐμὰ τῆς φωνῆς μου ἀκούουν, καί ἀκολουθοῦν μοι,

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


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

John 10:29: ὁ πατὴρ μου ὁ δὲ διδώκεν μοι μειζόν πάντων ἐστίν, καὶ οὕτως δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς.

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

John 10:30: ἐγὼ καὶ ὁ πατὴρ ἐν ἐμοί.

I and the Father are one."

John 10:31: ἔβαστασαν πάλιν λίθους οἱ Ἰουδαίοι ἕνα λίθοσσων αὐτῶν.

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

John 10:32: ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Πολλὰ ἔργα καὶ ἑδικέα ὑμῖν ἐκ τοῦ πατρὸς διὰ ποιὸν ἀυτῶν ἔργον ἐμε λιθάζετε;

Jesus 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 αυτῷ οἱ Ἰουδαῖοι. Περὶ καλοῦ ἔργου οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὡν ποιεῖς σεαυτὸν 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." 142

John 10:34  ἀπεκρίθη αὐτῶν ὁ Ἰσχοῦς. Όλοκ ἐστιν γεγραμμένον ἐν τῷ νόμῳ υμῶν ὃτι ἔγω εἶπα, θεοὶ ἐστε;

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

John 10:35  εἰ ἐκείνους εἶπον θεοὺς πρὸς οίς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,

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

John 10:36  ὃν ὁ πατὴρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον υμεῖς λέγετε ὃτι βλασφημεῖς, ὃτι εἶπον, 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 οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς 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 ἔμοι μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὃτι ἐν ἐμὸν 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 ἔξηθον ὁμ μὲνα ἑλθαν τοῖς πρὸ τοῦ ἦν ἱωάννης τὸ πρῶτον ἑξήκει.

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

John 10:40  Καὶ ἀπήλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν ἱωάννης τὸ πρῶτον ἑκάτη, καὶ ἐμείνεν ἑκέι.

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 G P56 Π56 ΝΑΒΚLMWXΘΠΨ0211 f13 33 157 565 579 1071 latt syr copG SBL NA28 {}/ ἔλεγον τοῖς ΔΕΓΗΣΥΓΔΛΩ472 28124700892s 1424 πιτες vg copG SBL TR RP lac P75 CFNPQT V070233

142 10:33b ποιεῖσαι σεαυτόν θεόν – ποιεῖσαι σεαυτὸν θεόν. This could also be translated, "you are reckoning yourself to be God." For the verb ποιεῖσαι, "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 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 8:11 (8:1 in English) in the Septuagint: 'Ο θεὸς ἐστίν ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech as referring 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 10:38α txt καὶ γινώσκητε P56 P75 Θ f1 33 205 213 397 565 597 799e 865 844 iter G copG SBLMNO CP CPW Θ ABKLMWXΘΠΨ0211 f13 565 579 1071 latt syr copG SBL NA28 {} ἔλεγον τοῖς ΔΕΓΗΣΥΥΓΔΛΩ472 28124700892s 1424 πιτες vg copG SBL TR RP lac P75 CFNPQT V070233

arm eth geo Athanasius Theodoret13; Hilary NA27 / καὶ γινώσκητε B / καὶ γινώσκεται L / καὶ γινώσκεται W / καὶ γινώσκετε X (253) / καὶ πιστεύετε A G E H K M U Y Δ ΠΨ0141 f13 2 28 180 205 700 892supp 1006 1071 1243 1292 1505 15823 M Lext sur f vg syrH slav Basil Cyrillem John-Damasc; Augustine TR HF RP / καὶ πιστεύετε X (2011) 1010 1293 (2121) πες f καὶ πιστεύετε 579 1241 1031 omit D E (homoiooteuten) 157 1424 (TAbcd cf esub slav syrP Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginōsko, the first, γνωστεία - gnōste, being punctiliar in aspect, and the second, γινώσκεται- ginōskete, being linear or continuous in aspect. Later copies appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
been baptizing, and he stayed there a while.
John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν,
pάντα δὲ δοσο ἐπεν Ἰωάννης περὶ τούτου 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 έκει.
42And many there believed in him.

Chapter 11
The Death of Lazarus

John 11:1 Ὅν δὲ τις ἀσθενών, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς
αδελφῆς αὐτῆς.
1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister
Martha.
John 11:2 Ὅν δὲ Μαρίαμ ἡ ἀλείψασα τοῦ κύριου μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς βριζέν
αὐτής, ἦς ἡ ἀδελφός Λάζαρος ἠσθενεί.
2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off
with her hair, was the one whose brother was ailing.
John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαν, Κύριε, ἵνα ὁ φιλείς ασθενεῖ.
3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."
John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀυτὴ ἡ ἀσθενεία οὐκ ἔστιν πρὸς θάνατον ἀλλὰ ὑπὲρ τῆς
δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ 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 ἤγαγα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφήν αὐτῆς καὶ τὸν Λάζαρον.
5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 ὡς οὖν ἠκούσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ὑ γ ἡν ὑπὸ τῆς 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 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγμὼν 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, Ῥαββί, τῶν ἔζητον σε λιθάσασι οἱ ἱουδαίοι, καὶ πάλιν ὑπάγεις ἔκει;
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, Ὁμιλί δώδεκα ὡρα εἰσίν τῆς ἡμέρας; ἐάν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ,
οὐ προσκόπτησι, ὅτι τὸ φῶς 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 ἐάν δὲ τις περιπατήσῃ ἐν τῇ νυκτί, προσκόπτησι, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
10But if someone walks around in the night, he stumbles, because the light is not with
him."
John 11:11 ταῦτα εἶπεν, καὶ μετὰ τούτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοιμηθή, ἀλλὰ
πορεύματι ἱνα ἐξυπνιὼσ αὐτῶν.
11He said these things. And after this, he is saying to them, "Our friend Lazarus has

11:6 Here is the particle μὲν - mēn, supposedly anacoluthic, that is, not following through to its
expected conclusion, which in the case of μὲν means without its usual complementary δὲ following.
However, I see it as complemented by the word ἐπείτα - épeita at the beginning of verse 7. If this épeita
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 κεκοιμημένοι οὐκ εἰσάγεται.

13 The disciples therefore said to him, “Lord, if he has fallen asleep, that will help him.”

John 11:13 εἶρηκε δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδειξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὄπουν λέγει.

14 But 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,

15 So then, Jesus said to them plainly, “Lazarus died.

John 11:15 καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμιν ἐκεῖ ἀλλὰ ἀγωμέν πρὸς αὐτὸν.

16 And 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, ἀγωμέν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

17 Then Thomas, the one called the Twin, said to the rest of the disciples, “Let us go also, and die with him.”

“I Am the Resurrection and the Life”

John 11:17 ἔλθων οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὸν ἡμέρας ἔχοντα ἐν τῷ νυκτερίῳ.

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

John 11:18 ἤν δὲ η Ἱδωνία ἔγγος τῶν Ἰερουσαλήμων ὡς ἀπὸ σταδίων δεκαπεντή.

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

John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἑλπίζοντας πρὸς τὴν Μάρθαν καὶ Μαριάμ ἤν παραμυθήσωντα αὐτὰς περὶ τοῦ ἀνελθοῦντος.

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

John 11:20 ἀνὴρ Μάρθα ὡς ἔκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησαν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

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

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὡδὲ οὐκ ἂν ἀπέθανεν ὁ ἀνελθοῦντος μου.

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

John 11:22 καὶ νῦν οἶδα ὅτι ὁ ἄνεως ὑμῖν δῶσει σοι ὁ θεός.

23 Even now, I know that whatever things you ask God for, God will grant you.”

John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀνελθοῦντος σου.

24 Jesus says to her, “Your brother will rise again.”

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

25 Martha says to him, “I know that he will rise again in the resurrection at the last day.”

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἔγω εἰμί ἡ ἀνάστασις καὶ ἡ ἐσχάτη ὁ πιστεύων εἰς ἐμὲ κἀγὼ ἀναστάθη ἐγώ.

26 Jesus 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 ὑπὸ ἀποθάνῃ ἐπὶ τῶν αἰώνων πιστεύεις τούτο;

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

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· ἐγὼ πεπίστευκα ὅτι σὺ εἷς ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

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 εἶποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα, ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

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 ἤγρευσεν τοῦ καὶ ἤρχετο πρὸς αὐτόν·

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

John 11:30 οὖτω δὲ ἐκλύσατο ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ’ ἤν ἐτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

(John 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 δὲντες μετ’ αὐτῆς ἐν τῇ οίκῳ καὶ παραμυθοῦμενοι αὐτήν, ἴδοντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἤξελθον, ἠκολούθησαν αὐτήν, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἣν κλαύσῃ ἐκεῖ.

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 ή οὖν Μαριὰμ ὡς ἤλθεν ὅπου ἦν Ἰησοῦς ἴδος αὐτόν ἔπεσεν αὐτῶς πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἢ ὤδε οὐκ ἂν μου ἀπέθανεν ο 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 εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ιουδαίους κλαίοντας, ἐνεβρίμησατο τῷ πνεύματι καὶ ἔταραν ἐμαυτόν,

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 ἔστην, Ποῦ τεθείκατε αὐτὸν; λέγουσιν αὐτῷ, Κύριε, ἔρχοντο καί ἰδε.

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

John 11:35 εἶδάντες τὸ Ἰησοῦς.

Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ιουδαίοι, ἰδε πώς ἔφιλεν αὐτὸν.

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

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148 Greek: ἐνεβρίμησατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάσατο - embrimáomai, 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 - dakría, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
John 11:37  τινὲς δὲ ἐξ ἀυτῶν ἔπαν, ὡς ἐδύνατο οὗτος ὁ ἄνοιξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;  

But some of them said, “Shouldn’t he who opened the eyes of the blind man, also have been able to make it so this man would not have died?”

Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἵνα δὲ σπήλαιον, καὶ λίθος ἐπέκειτο εἰπ’ αὐτῷ.  

Then Jesus, again heaving inside himself, arrives at the tomb. And a cave it was, and a stone was there, covering over it.

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκός Μάρκα, Κῦρα, ἥδη ἤξε, τεταρτάς γὰρ ἔστιν.  

Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day.”

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Ὡς εἶπόν σοι ὅτι ἐὰν πιστεύῃς ὅψη τὴν δόξαν τοῦ θεοῦ;  

Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"  

John 11:41 ἦραν σοι τὸν λίθον. ὁ δὲ Ἰησοῦς ἠρέν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἔπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἠκουσάς μου.  

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

John 11:42 ἐγὼ δὲ ἤδει πάντοτε μου ἁμαρτείσας ἀλλὰ διὰ τὸν ἄγνωστον ἔποιξαν, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.

But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me.”

John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λαζαρί, δεῦρο ἐξώ.

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

John 11:44 ἐξῆλθεν ὁ τεθνηκὸς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἄφης αὐτοῦ σοφορίῳ περιεδέθη. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφητε αὐτὸν ὑπάγειν.  

The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go.”

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοί οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἠ ἐποίησαν, ἐπίστευσαν εἰς αὐτὸν.  

Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him.

John 11:46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ ἔπαν αὐτοῖς ἠ ἐποίησαν Ἰησοῦς.  

But some of them went to the Pharisees, and told them what things Jesus had done.

149 11:41 εἰπ’ ὅτι πολλοὶ τοῦτο συνήκασαν ἀρατεῖς τὸν λίθον μεγάλως ἐπέκειτο ἐπὶ τὸν λίθον. Ὁς εἶπόν σοι, μεταπεπήραν αὐτὸν.  

150 11:42 ἦφαι, pluperfect of ἠφαίνετο – old. No word “already” is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

151 11:45 εἰπ’ ὅτι πολλοὶ τοῦτο συνήκασαν αὐτοῖς μεγάλως ἐπέκειτο ἐπὶ τὸν λίθον. Ὁς εἶπόν σοι, μεταπεπήραν αὐτὸν.
John 11:47  συνήγαγαν οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι ὁ ὄντος ὁ ἄνθρωπος πολλαὶ 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 ἐὰν ἀφώμεν αὐτὸν σῶτος, πάντες πιστεύσουσιν εἰς αὐτὸν, καὶ ἐλεύσονται οἱ Ῥωμαίοι καὶ ἀρξοῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

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 τὶς αὐτῶν Καίπας, ἀρχιερεῖς ὤν τὸν ἐνιαυτὸ ἐκείνου, εἶπεν αὐτοῖς, Ἕμεῖς οὖν οἴδατε οὐδὲν,

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

John 11:50 οὖν λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὀλον τὸ ἔθνος 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 τοῦτο δὲ ἀρ᾽ ἐαυτοῦ οὖν εἶπεν, ἀλλὰ ἀρχιερεῖς ὤν τὸν ἐνιαυτὸ ἐκείνου ἐπροφήτευσαν ὅτι ἐμέλλεν ἡσυχὸς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους,

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

John 11:52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἄλλα ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεκορπισμένα συναγάγῃ εἰς ἔν.

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

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

John 11:54 ὦ οὖν ἡσυχοῦσιν οὐκετί παρρησία περιεπάτει ἐν τοῖς ἱουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἑφραίμ λειχομένην πόλιν, κακὴ 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

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115 11:48 Perhaps, "our place of worship," or temple.
115a 11:50a txt μαθητεῖα B D L Μ Χ Γ 0211 0233 346 1010 1241 1242 1244 1418 211 751 773 866 cp.aur.b.d.e.f. g vgg1 copso slav Or-lat Josipppus Chrysem SBL NA28 (B) ἢ μνῆμα A E G H K S Υ W Y Δ Θ Λ Π Ψ Ω 047 065 0141 0250 0 f 13 2 28 33 157 180 205 461 565 579 797 700 8925 1006 1009 1071 1079 1195 1216 1230 1243 1292 1342 1344 1365 1550 1564 1646 2148 2174 it.c.f. 3 vgg2,sw syr.s,h.pal copssms,ach1 arm eth geo slavms Or Eustath Cyr6 Hilary Aug3/9 TR RP ℱ omit K 0950 copssms,pb0 Chryscomm Cyr6 Theoetore Ambrose Aug6/9 Jerome Photius ℱ lco p59 φ59 C F N P 070 69. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in K and a few other witnesses may be accidental or under the influence of 1814." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"'" 14 11:50b Greek ἄνθρωπος - ἄνθρωπος, 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.
115 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
disciples.\textsuperscript{156}

John 11:55 'Ην δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσολύμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνώσωσαν ἐαυτούς.'

\textsuperscript{156}But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves.

John 11:56 ἔζησαν οὖν τὸν Ἱσραήλ καὶ ἔλεγον μετ’ ἄλληλον ἐν τῷ ἱερῷ ἄστηκότες. Τί δοκεῖ υἱόν; οὗ μὴ ἐλάθῃ εἰς τὴν ἔορθην;

\textsuperscript{56}They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?"

John 11:57 διεδώκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ διδάσκαλοι ἐντολάς ἵνα ἐὰν τις γνώ ποῦ ἔστιν μνησίας, ὡς πάσωσιν αὐτὸν.

\textsuperscript{57}Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

Chapter 12
Jesus Anointed at Bethany

John 12:1 ὁ οὖν Ἰσραήλ πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἠγείρεν ἐκ νεκρῶν Ἰσραήλ.

\textsuperscript{1}Then, six days before the Passover, Jesus came to Bethany, where Lazarus\textsuperscript{157} was, whom Jesus\textsuperscript{158} had raised from the dead.

John 12:2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεί, καὶ Μάρτα διηκόνει, ὃ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.

\textsuperscript{2}So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him.

John 12:3 ἡ οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστίκης πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰσραήλ καὶ ἔξεμαξεν ταῖς θριείν αὐτῆς τοὺς πόδας αὐτοῦ· ὃ δὲ οἰκία ἐπηλύρθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

\textsuperscript{3}Then Mary, having taken a litre\textsuperscript{159} of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4 Λέγει δὲ Ιωάννης ὃ Ἰσαρώτης εἰς τῶν μαθητῶν αὐτοῦ, ὃ μέλλων αὐτόν παραδιδόναι,

\textsuperscript{4}But Judas the Keriothite, one of his disciples, the one about to betray him, says,

John 12:5 Διὰ τὸ τοῦτο τὸ μύρον οὖν ἐπράθη ἐρακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

\textsuperscript{5}"Why was this ointment not sold for three hundred denarius\textsuperscript{160} and given to the poor?"

John 12:6 εἶπεν δὲ τοῦτο οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεῖν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσοκομοῦν ἔχων τὰς δαλάλενα ἐβάσταζεν.

\textsuperscript{6}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.

\textsuperscript{156}11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."

\textsuperscript{157}12:1a txt omitt N B L W X 0218 Septuagint syr- pal copsiaebo eth Or lat Amph Chrys Chromvid SBL NA28 [\textsuperscript{\textsuperscript{A}}] \| o τεθνηκάς Φ\textsuperscript{\textsuperscript{M}} A D E G H K M S U Y Γ Δ Λ Θ Π Ψ Ω 065 047 0141 0211 0217\textsuperscript{\textsuperscript{IV}} 0233 0250 J 3 2 28 33 157 180 205 461 565 579 597 700 788 892\textsuperscript{\textsuperscript{G}} 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1344 1365 1424 1505 1546 1646 (2148) 2174 \textsuperscript{\textsuperscript{B}} Lect i̲β̲d̲d̲d̲f̲f̲ R̲ \| syr\textsuperscript{\textsuperscript{v}} ch̲cop̲bo̲ach̲arch̲ \| arm geo slav goth Ps-Eustathius Cyrl̲e̲m̲ Aug TR RP \| lac Φ̲δ̲ ψ̲7̲5̲ C G N R 070 69

\textsuperscript{158}12:1b txt ek νεκρών ιησους Φ̲δ̲ Β X SBL NA28 \{\} \| ek νεκρων o ιησους A D E G L W Δ Λ Θ Π 047 065 0211 0217\textsuperscript{\textsuperscript{IV}} 0233 J 3 2 33 \{\} ιησους ek νεκρων K̲ Φ̲ \| ο ιησους ek νεκρων K̲ 579 \| ek νεκρων H K M S U Y Γ Δ Θ Ψ Ω \| 28 157 461 565 700 788 892\textsuperscript{\textsuperscript{G}} 1071 1241 1242 1292 1344 \| it cop\textsuperscript{\textsuperscript{am}} TR RP \| lac Φ̲δ̲ C G N Ρ 070 69

\textsuperscript{159}12:3 In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\textsuperscript{160}12:5 About a year’s wages.
John 12:7 ἐπεν οὖν ὁ Ἱσοῦς, Ἄφες 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." Ο Ἱσοῦς εἶπεν στῷ Παῦλῳ, ἐπέδωκεν δὲ ἐκ τῆς ὑπηρεσίας αὐτῆς τὴν δοσίν ἕνα ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτόν.

The poor you always have with you, but me, you do not always have." John 12:8 Ἡγγώ σοι ὑμῖν ὅ δέχοισθε ἐκ τῶν θυσίων ὧδε ἐκέιστος, καὶ ἢλθον ὑμῖν διὰ τοῦ Ἱσοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἰδοῦν ὄν ἤγειρεν ἐκ νεκρῶν.

Then the great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead. John 12:10 ἐβουλεύσατο δὲ ὁ Ἱσοῦς ἵνα καὶ τὸν Λάζαρον ἀποκτένωσιν, ὅσοι μνήμη τῆς ἀνάπτυξις τῆς καὶ ἀποκτένωσιν τοῦ Ἱσοῦν.

11So the chief priests resolved that they would kill Lazarus also, and John 12:11 ὅτι πολλοὶ ἤταν τοῦ Ἱσοῦν ἐμφανίζοντο καὶ ἐπιστέφοντο εἰς τὸν Ἱσοῦν.

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

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127 ἸΩΑΝΝΗΣ 12:7 ἸΩΑΝΝΗΣ 12:8 ἸΩΑΝΝΗΣ 12:10 ἸΩΑΝΝΗΣ 12:11 ἸΩΑΝΝΗΣ 12:16

161 127 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" Περιοδική Εταιρεία Βιβλικών Σπουδών, 1995, p. 611

162 129 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 "Then when six days before the Passover, Jesus came to Bethany, where he had been bathing in the house of Simon the leper, and where he had supped, he said, "Beloved woman, you have anointed my head with an expensive ointment; and why did you not sell it and give the proceeds to the poor? For it will be given to the poor whenever I will." When his disciples heard it, they said, "Why this waste of the ointment? It could have been sold for more than three hundred denarii (worth a year's wages). ""But it was done to make ready for my burial, and it is being done now.""

13The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,
John 12:13 "And when they had entered Jerusalem and come to the temple, Jesus sent two of his disciples,
John 12:14 "Tell the owner of the house, 'The Master says, Where is the little ass assigned to me? For I need it.' The owner will immediately say, 'Take it and set it before him.'"
15And Jesus, having found a young donkey, took his seat upon it, just as it is written:
John 12:15 "The text reads: "Blessed is his kingdom, and it is the root of Jesse."
16And as he went, everyone spread palm branches before him, and everyone cried, "Hosanna! The king is coming to you in the name of the Lord!"
John 12:16 "Then, when they had come near to Jerusalem and were at Bethphage and Bethany, at the mount of Olives, he sent two of his disciples,
John 12:17 "saying, 'Go into the village yon from here, and immediately you will meet a young donkey tied. Unloose it and bring it."
18And when his disciples had done so,
John 12:18 "they brought him on a donkey, and he sat on it. And a great multitude spread their garments on the road, while others cut branches from the trees and placed them on the road."
John 12:19 "And those who were in front went and cried out, "Blessed is the King who comes in the name of the Lord!"
John 12:20 "Blessed is the son of David! "Hosanna in the highest!"
John 12:21 "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.
19The crowd therefore, the one who had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.
John 12:18 "Then Jesus entered Jerusalem, and all the city was stirred up, and they were wondering what could be the purpose of this."
John 12:19 "But others said, "He will rob this city, as he did Samaria!"
20And among those going up to worship at the festival, were some Greeks.

Jesus Ponders Crucifixion

John 12:20 "And among those going up to worship at the festival, were some Greeks.

The Triumphal Entry

12:13a Ἄραμα = Aramaic כָּלַח נְגוֹן - hōšîʻāh nā'”, similar to the Hebrew כָּלַח נְגוֹן - hōšîʻāh nā’, an expression reminiscent of the כָּלַח נְגוֹן 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 ὃς κύριε, σῶσον δή - ὃς κύριε, σῶσον δή, "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.

12:13b Psalm 118:26
12:15 Zechariah 9:9
12:18 112:18 ᾿Αραβα = Aramaic כָּלַח נְגוֹן - hōšîʻāh nā’, similar to the Hebrew כָּלַח נְגוֹן - hōšîʻāh nā’, an expression reminiscent of the כָּלַח נְגוֹן 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 ὃς κύριε, σῶσον δή - ὃς κύριε, σῶσον δή, "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.

12:19 αὐτῶν ἐνδοξεῖται ἡ ἡμετέρα ἡμέρα - αὐτῶν ἐνδοξεῖται ἡ ἡμετέρα ἡμέρα, "His hour has come," a phrase that appears in John 1:27 and 6:14 and 10:11, and is a key theme in the Gospel of John.
12:20 Ἀλλὰς ἐγέρθη ῥήμα μετὰ ἀπὸ τοῦ λόγου - Ἀλλὰς ἐγέρθη ῥήμα μετὰ ἀπὸ τοῦ λόγου, "And when the hour has come," a phrase that appears in John 1:27 and 6:14 and 10:11, and is a key theme in the Gospel of John.
12:21 Ἀλλὰς ἐγέρθη ῥήμα μετὰ ἀπὸ τοῦ λόγου - Ἀλλὰς ἐγέρθη ῥήμα μετὰ ἀπὸ τοῦ λόγου, "And when the hour has come," a phrase that appears in John 1:27 and 6:14 and 10:11, and is a key theme in the Gospel of John.
John 12:21  othoi oin prooseilhoun Filippou tō ἀπὸ Βηθσαϊδα τῆς Γαλαταίας, καὶ ἠράτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἱσοῦν ἰδεῖν.

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

John 12:22 ἔρχεται ο Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φιλίππος καὶ λέγουσιν τῷ Ἱσοῦν.

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

John 12:23 ὅ δὲ Ἰσοῦς ἀποκρίνεται αὐτοῖς λέγων, ἐλήλυθεν ἢ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ ὀντός πεσὼν εἰς τὴν γῆν ἀποθάνη, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

24 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.

John 12:25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλάζει αὐτὴν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

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

John 12:26 ἐὰν ἐμοὶ τὰς διακονίας ἐμοὶ ἀκολουθεῖται, καὶ ὅπου εἰμὶ ἐγώ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἐσται· ἐὰν τις τοὺς διακονίας τιμήσῃ αὐτὸν ὁ πάτερ.

26 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.

John 12:27 Νῦν ἡ ψυχή μου τεταράκτηκε. καὶ τι ἐπιτρέπεις; Πάτερ, σώσον με ἐκ τῆς ωρᾶς ταύτης· ἀλλὰ διὰ τοῦτο ἠλθον εἰς τὴν ωράν ταύτην.

27 "Now, my soul has become troubled. And what shall I say—'Father, save me from this hour'? No, for this very thing I have arrived to this hour."

John 12:28 πάτερ, δοξάσον σου τὸ θνημα. ἠθέλην οὖν φωνή ἐκ τοῦ οὐρανοῦ, Καὶ ἔδοξασα καὶ πάλιν δοξάσω.

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

John 12:29 ὅ οὖν ὄχλος ὁ ἐστὶς καὶ ἀκούσας ἔλεγεν βροντήν γεγονόνα· ἀλλοὶ ἔλεγον, Ἀγγέλος αὐτῷ λελάληκεν.

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

John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰσοῦς· Οὐ δὲ ἐμὲ ἡ φωνή αὕτη γέγονεν ἀλλὰ δὲ ὑμᾶς.

30 Jesus answered and said, "Not for my sake has this voice happened, but for you."

John 12:31 νῦν κρίσις ἐστιν τοῦ κόσμου τούτου, νῦν ὁ ἀρχων τοῦ κόσμου τούτου ἐκβληθεται ἐξε·

31 Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32 καίγω ἐὰν ψυχή ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

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

John 12:33 τοῦτο δὲ ἔλεγον σημαίνον ποὺς διανέμει ἡμελεῖν ἀποθεοῦσιν.

33 Now this he was saying signaling what manner of death he was about to die.

John 12:34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος. Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστός μένει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις ὅτι εἶς·

34 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?"

John 12:35 “Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Εἶτε μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔστιν. Περιπατεῖτε ὡς τὸ φῶς ἔχετε, ίνα μὴ σκοτία ὑμᾶς καταλαβῇ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἴδην ποῦ ὑπάγει.

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

John 12:36 Ὕμνὸς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἦν οὐκ ἕμαρτος γένοιτο. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

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 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευσαν εἰς αὐτόν,

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

John 12:38 ἵνα ὁ λόγος ὁ Ἰησοῦν τοῦ προφήτην πληρωθῇ ἦν εἶπεν, Κύριε, τίς ἐπίστευσαν τῇ ἁκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;

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

John 12:39 διὰ τούτοις οὐκ ἤδυνατον πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,

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

John 12:40 Τετυφλωκέναι αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσαν αὐτῶν τὴν καρδίαν, ἦν μὴ ἰδοῦν τῶν ὀφθαλμούς καὶ νοεῖν τῇ καρδίᾳ καὶ στραφόνι, καὶ ἰσομαίαν αὐτοῖς.

40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."

John 12:41 τοσαῦτα εἶπεν Ἰησοῦς, ὅτι εἶδον τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

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

John 12:42 ὡς μὲν τούτοις καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τούς Φαρισαίους οὐχ ὁμολογοῦν ἵνα μὴ ἀποσυνάχωμοι γένονται.

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 ἡγαπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἦπερ τὴν δόξαν τοῦ θεοῦ.

43For: They loved the approval of human beings over and above the approval of God. 173 John 12:44 Ἰησοῦς δὲ ἐκράζειν καὶ εἶπεν, Ὁ πιστεύεις εἰς ἐμὲ οὐ πιστεύεις εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

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

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168 12:35 ἔπαθαν ἀναγκασθεὶς αὐτόν, ὅτι ἦν ἐκπέμπανεν εἰς αὐτόν, καὶ ἠλάλησεν περὶ αὐτοῦ.

169 12:36 ἴσαν μὲν τοὺς ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τούς Φαρισαίους οὐχ ὁμολογοῦν ἵνα μὴ ἀποσυνάχωμοι γένονται.

170 12:38 Isaiah 53:4

171 12:40 Isaiah 6:10

172 12:41 Τοσαῦτα δὲ ἐκπέμπανεν εἰς αὐτόν, καὶ ἠλάλησεν περὶ αὐτοῦ.

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

46 ἀνδρὸς τοῦν κόσμου ἐλλήλου, ἵνα πᾶς ὁ πιστεῦων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

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

John 12:47  καὶ εἶναι τὸν κόσμον ἐληλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

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

48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ δρᾶματα μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἑλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὦ ζωή ἂν παρέχως μὲ πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπως καὶ τί λαλῆσο.

49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 ὁ δὲ ἐν τῷ ἐντολῇ αὐτοῦ ἡζω ἃν ἠκούειν ἐ藏 ἐντολῇ ἀυτοῦ δυστύχως ἐκεῖνος ἂν ἐν τῷ ἐκκόλουθον ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

50And 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 ἀνάμεσα τοῦ πασχάκη εἰδὼς ὁ Ἰησοῦς ἃν ἠλθεν αὐτός ἦ ωρα ἕνας μεταβέβη ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τῆς ἡγάτηρν αὐτοῦ.

1And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2 καὶ διείπτου γενομένου, τοῦ διαβόλου Ἰησοῦς ἄρχεται σῖνως Ἰσαριώτων,

2And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him,
John 13:17 said to them, "Do you know what I have done for you? ἔτη βάλλει ὑδρό εἰς τὸν νιτῆρα καὶ ἢρξατο νίψειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσεις τὸ λεντίῳ ὡ ἦν διελωσμένος.

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 ἔρχεται οὖν πρὸς Ἱωάννην 

6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet? John 13:7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅ ἐγώ ποιῶ σὺ οὐκ οἴδας ἄρτι, 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 νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νῖψῃ σε, οὐκ οἴκεις 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 κεφαλήν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well." John 13:10 λέγει αὐτῷ ὁ Ιησοῦς, ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλὰ ἐστὶν καθάρος ἡ τοῦ καθαροῦ ἐστε, ἀλλὰ οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, which is clean on the whole. And you men are clean; though not all of you." John 13:11 ᾖδει γάρ τὸν παραδίδοντα αὐτὸν ὁ διὰ τοῦτο ἐπέν ὅτι ὦχι πάντες καθαροὶ 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 ἐνίψεν τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἰματία αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γνῶσκετε τί πεποίηκα ὑμῖν;

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

John 13:13 ὑμεῖς φονεύετε με' ο διδάσκαλος καὶ ο κύριος καὶ καλῶς λέγετε, εἰμὶ γάρ.

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

John 13:14 εἰ οὖν ἐγὼ ἐνίψα ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφειλεῖτε ἀλλήλων νίψειν τοὺς πόδας;

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

John 13:15 ὑπὸδειγμά γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

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 ἐστίν δούλως μείζων τοῦ κυρίου αὐτοῦ οὔδε 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 ἐὰν ποιήτε αὐτά.

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

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John 13:18 οὐ ἐπὶ πάντων ὑμῶν ἠλέη: ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὅτι τρώγων μου τὸν ἄρτον ἐπήρεν ἐπ' ἐμὲ τὴν πέτραν αὐτοῦ.

19"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 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὃτι ἐγὼ εἰμί.

20"Yes indeed." I am telling you before it happens, so that when it happens, you may believe who I am.

John 13:20 ἅμνι ἅμνι λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

21"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."


22When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἔβλεπον εἰς ἅλλος οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

23The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἂν ἀνακείμενος εἰς ἑκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅν ἡγάπα ὁ Ἰησοῦς.

24One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεῦει οὖν τοῦ Ἰμαρθοῦν Πέτρος πυθόθαι τις ἃν εἰπή περὶ οὗ λέγει.

25Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.

John 13:25 ἀναπεσόν ὁν ἔκεινος οὕτως ἐπὶ τό στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

26That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκράνεται Ἰησοῦς, ἔκεινος ἐστίν ὃ ἐγὼ βάψω τὸ ψωμίν καὶ δῶσώ αὐτῷ, βάφας οὖν τὸ ψωμίν λαμβάνει καὶ δίδωσιν Ἰωάννην Ἰησοῦν Ἰσαριώτου.

27Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread instead, he takes it and gives it to Judas, the son of Simon of Ap'artì, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρτὶ, 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, 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 ἀπό 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 DeBrunner says it was originally one word, ἀπαρτὶ, and it would make sense that vai (yes) was added by later copyists as a replacement for the same idea.

180 13:24 Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

181 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.
Where Is Jesus Going?

John 13:31  "Ote oúν ἐξήλθεν λέγει Ιησοῦς. Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ:

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

John 13:32  ἐγὼ ἂν ἐξήλθαν ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

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

John 13:33  τέκνα, ἔτι μικρὸν μεθ' ὑμῶν εἶμι ἵπτησετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὁποῦ ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν, καὶ ὑμῖν λέγω ἠρτί.

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  ἐντολήν καὶνήν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἄγαπᾶτε ἀλλήλους.

A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35  ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐάν ἀγάπην ἔχετε ἐν ἀλλήλοις.

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

John 13:36  Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, Ὄπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὑστερον.

Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow, but you will follow later.”
John 13:37  λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἀρτί; τὴν ψυχὴν μου ὑπὲρ σοῦ θῆσον.

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

John 13:38  ἀποκρίνεται Ἡσυχι, Τῇν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις, ἀμήν ἀμήν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἐως οὐ ἀρνήσετε με ἐμείς.

38 Jesus answers, “You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

Chapter 14
John 14:1  Μὴ ταρασσεῖσθαι ὑμῶν ἡ καρδία, πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

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

John 14:2  εἰν τῇ οἴκῳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν’· εἰ δὲ μή, εἶπον ἃν υμῖν ὃτι πορεύομαι ἐτοιμάσαί τὸν οἶκον·

2 In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you? 185

John 14:3  καὶ εὰν πορευθῶ καὶ ἐτοιμάσω τὸν οἶκον, πάλιν ἔρχομαι καὶ παραλήψωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμί ἐγώ καὶ ὑμεῖς ἤτε.

3 And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4  καὶ ὅπου ἐγώ ὑπάγω οἰδατε τὴν θάνατον.

4 And where I am going, you know the way.” 187

Jesus the Way to the Father
John 14:5  λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις; πῶς οἴδαμεν τὴν θάνατον;

5 Thomas says to him, "Lord, we don’t know where you are going— how is it we know the way?" 188

John 14:6  λέγει αὐτῷ ὁ Ἡσυχι, Ἐγώ εἰμι ἡ θάνατος καὶ ἡ ἀλήθεια καὶ ἡ ζωή; οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ ἐνὶ ἐμοὶ ἤμου.

6 Jesus says to him, “I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7  εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτὸν.

7 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.”

185 14:2 See chapter 13 verse 36.

186 14:3 txt καὶ ἐτοιμάσω  ℶ 66 Κ Β Ω Λ Σ Υ Χ Υ Α Ψ Ω 0233 ἦταν εἰσιν’  lac Q 60 068

187 14:4 txt τὴν οἶκον  ℶ 66 Κ Β Ω Λ Σ Υ Χ Υ Α Ψ Ω 0233 ἦταν εἰσιν’  copsaams,pbo TR SBL NA28 B,  ἦταν εἰσιν’  lac Q 60 068

188 14:5a txt οἴδαμεν  ℶ 66 Κ Β Ω Λ Σ Υ Χ Υ Α Ψ Ω 0233 ἦταν εἰσιν’  copsaams,pbo SBL NA28 B,  οἴδαμεν  lac Q 60 068

189 14:5b txt οἴδαμεν  ℶ 66 Κ Β Ω Λ Σ Υ Χ Υ Α Ψ Ω 0233 ἦταν εἰσιν’  lac Q 60 068

14:6b txt ὃς θάνατος  ℶ 66 Κ Β Ω Λ Σ Υ Χ Υ Α Ψ Ω 0233 ἦταν εἰσιν’  lac Q 60 068

14:7b txt οἴδαμεν  ℶ 66 Κ Β Ω Λ Σ Υ Χ Υ Α Ψ Ω 0233 ἦταν εἰσιν’  lac Q 60 068
Philip says to him, “Lord, show us the Father, and that will satisfy us.”

Jesus 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?’

Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύετε μοι ὃτι ἐγὼ ἐν τῷ πατρί καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τά ἔργα αὐτά πιστεύετε.

Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

The 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.

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

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

Jesus Promises the Holy Spirit

If you love me, you will keep my commandments.

14:10 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.”

14:14a victit "me" πιστεύετε ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι ὅτι ἐγὼ ἐν τῷ πατέρα πορεύομαι ὅτι ἐγὼ τῆς ἐντολάς τὰς ἐμὰς τηρήσετε...

14:14b εἰ δὲ μή πιστεύετε ὑμῖν ὅτι ἐγὼ ἐν τῷ πατρί καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τά ἔργα αὐτά πιστεύετε...

14:15 If you love me, you will keep my commandments.
John 14:16  κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα 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, δό ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὕτως γινώσκει ὑμεῖς γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.
17the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be194 in you.
John 14:18  οὐκ ἀφίσσω ὑμᾶς ὅρφανους, ἔχομαι πρὸς ὑμᾶς.
18I will not leave you as orphans; I am coming to you.
John 14:19  ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.
19Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.
John 14:20  ἐν ἑκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοί κἀγὼ ἐν ὑμῖν.
20In that day you will know, that I am in my Father, and you in me, and I in you.
John 14:21  ὅ ἐχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἑκείνως ἔστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτόν καὶ εὑρασώ αὐτὸν ἐμαύτων.
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  Ἀλέγει αὐτῷ Ἰσαάκα, οὕχ ὁ Ἰσαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις εὑρασιέν ἑαυτοῦ καὶ οὐκ οὕτως κόσμῳ;
22Judas (not the Keriothite) says to him, “Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?”
John 14:23  ἀπεκρίθη Ἰσαάκ καὶ εἶπεν αὐτῷ, Ἐὰν τὶς ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατέρας μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.
23Jesus answered, and said to him, “If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.
John 14:24  ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ἐκ ἀκούετε ὡς ἐστίν ἐμὸς ἀλλὰ τοῦ πέμψαντος 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  ἰδὼν λελαλήκα ὑμῖν παρ’ ὑμῖν μένειν·
25Jesus 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 14:26  ἤ ὁ παράκλητος, τὸ πνεῦμα τὸ ἀγαπᾷ ἀγαπήσει, ἐκείνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἐν ἐμοὶ ὡς ἐγὼ ἐν πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν μένειν.
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  ἐρήμην ἀφίσσω ὑμῖν, ἐρήμην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. ἡ μὴ παρασκεύα ὑμῶν ἡ καρδία μηδὲ δειλιάτω.
27Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.
John 14:28  ἡκούσατε ὅτι ἐγὼ ἐπίσην ὑμῖν, ‘Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτε με ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατέρας μείζων μου ἔστιν.
28“You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

194 14:17 ext estatt φ66 B * A E G H K L M Q S U X Y Γ Θ Λ Π Ψ Ω f13 f 2 28 35 118 157 461 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1424 1519 1546 1646 2148 2174 TR RP NA27 [C] g εστιν φ66* B D* W 0211 f 69 565 1365 goth WH g est εστιν D* εστ ε φ75 C F N P T V 047 060 070 0233 33.
Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 Ἐγώ εἰμί ὁ ἰμέλεως ὁ ἀληθινός, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστίν.

1 I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν, ἀπεῖ αὐτό, καὶ πᾶν τὸ καρπὸν φέρειν καθάρει αὐτὸ ἵνα καρπὸν πλεῖον φέρῃ.

2 Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἢ ὡς ὠμὲς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λειλάθη ὑμῖν;

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

John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα ὑμῶν ὄντα καρπὸν φέρειν ἀφ᾽ ἐαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμέλειᾳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

4 Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμί ὁ ἰμέλεως, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἐμοῖ κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὃτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

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

John 15:6 ἐὰν μὴ τὰς μένας ἐν ἐμοί, ἐβλήθη ἑξὼς ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίταια.

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

195 156 Greek: καί, as substitute for δότι - hóti, "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 aóra," the topic is neuter plural, which can take a singular verb. I translated aóra 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 ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, 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 φέρῃτε καὶ γένησθε ὑμοί μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.\(^{197}\)

John 15:9 καθὼς ἡγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἡγάπησα: μείνατε ἐν τῇ ἁγάπῃ τῇ ἑμή.

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

John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ 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 Ταύτα λελάληκα ὑμῖν ἵνα ἡ χαρά ἡ ἑμή ἐν ὑμῖν ἵνα καὶ ἡ χαρά 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 ἐντολὴ ἡ ἑμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς·

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

John 15:13 μείζονα ταύτης ἡγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

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

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

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

John 15:15 οὐκέτι λέγω ὑμᾶς δοῦλους, ἵνα ὁ δοῦλος ὑμῖν οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἰρήκα φίλους, ὅτι πάντα ἡ ἱκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ὅτι εἰ ἐμὲ αἰτήσητε τὸν τετήρηκα καὶ μένω αὐτοῦ ἐν τῷ ὀνόματι μου δῶ ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.\(^{198}\)

For This the World Hates You

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

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

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\(^{196}\) 15:8a txt γενησθε (aor subj) Ψ\(^{66}\) B D L 0250 tv vg Amphil Chrys interpol Aug SBL NA28 [C] ἑστις (pres subj) ἤκακεσο (pres pass subj) τετήρηκα (fut ind) ἕστηκα (pres subj) μαθηταί ἐντολής μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ τῆς ἑμῆ.

\(^{197}\) 15:9 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρῃτε καὶ γένησθε ὑμοί μαθηταί.

\(^{198}\) 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  ἐὰν τὸ κόσμου ἤτε, ὁ κόσμος ἃν τὸ ἴδιον ἐφίλει· ὃτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ’ ἐγὼ ἐξελέξαμεν ὑμᾶς ἐκ τοῦ κόσμου, διά τούτο μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20  μηνιμονεύετε τοῦ λόγου οὗ ἐγὼ εἴπον ὑμῖν, ὥστε ἔστιν δύο λοιπὸν μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἔδωξαν, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐπήρθησαν, καὶ τὸν ὑμετέρον τηρήσουσιν.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' 199 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, ὃτι οὐκ οἰδαν 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 ἰδέαν καὶ ἑλάλησα αὐτοῖς, ἀμαρτιάν οὐκ εἴχοσαν· 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  ὃ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24  εἰ τὰ ἔργα μὴ ἐποίησαν ἐν αὐτοῖς ὁ οὐδεὶς ἀλλος ἐποίησεν, ἀμαρτιάν οὐκ εἴχοσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμηικασίαν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25  ἀλλ’ ἐνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὃτι ἐμίσησάν με δωρέαν.

25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26  ὡσπερ ἐλθη ὁ παράκλητος ἵνα ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὁ παρὰ τοῦ πατρός ἐκποιεῖται, ἐκείνως μαρτυρήσει περὶ ἐμοῦ·

26When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27  καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἂν ἀρχής 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 σκανδαλίσῃτε.

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

John 16:2  ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὁ ωρα ὕπας ὁ ἀποκτείνες ὑμᾶς δόξη λατρείαν 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  ταῦτα ποιήσουσιν ὃτι ὑπὲρ τὸν πατέρα ὑμᾶς ἔμε.

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

199  15:20 John 13:16; Diatessaron 28:32
200  15:25 Psalm 35:19; 69:4
201  15:26 txt omitt ப 32 φ 65 Ν B ἡν.1 copṣmg6.ly.bos ἘφηΣ SBL NA28 {/} // δὲ A D E L 047 065 M (it) syr copṣmg6.pbo.bos TR RP lac φ75 C N P T W 0233
John 16:4  ἀλλὰ ταῦτα λειλαλήκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ ἐπὶ οὐ ὑμῖν.

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

The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ ἔπον, ὅτι μεθ’ ὑμῶν ἦμην.

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

John 16:5  νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὕτως ἐξ ὑμῶν ἐρωτά με, Ποῦ ὑπάγεις?

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

John 16:6  ἀλλ’ ὁτι ταῦτα λειλαλήκα ὑμῖν ὅ λοπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

Instead, 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 ὑμῶν ἐλέγχεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

But 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 ἐκείνος ἐλέγχει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9  περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

concerning sin, because they do not believe in me;

John 16:10  περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11  περὶ δὲ κρίσεως, ὅτι ὁ ἰχθύς τοῦ κόσμου τοῦτοῦ κέκριται.

and concerning judgement, because the ruler of this world has been judged.

202 164 txt

203 168 It is hard to chose an English word to render the Greek word here, ἐλέγχω - eléngchô. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
John 16:12 "I have many things yet to say to you, but you are not able at the present time to bear it."  
John 16:13 "when the one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming."

The Disciples’ Pain Will Be Turned to Joy

because of the joy that a human being is brought forth into the world.
John 16:22  καὶ ὑμεῖς ὅσον νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄφοιμαι ὑμᾶς, καὶ χαρῆσεται ὑμῶν ἡ καρδία, καὶ τήν χαρὰν ὑμῶν οὔδεςίς αἴρει ἃρ υμῶν.

22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.
John 16:23  καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε σοίδεν. ἀμὴν οὖν λέγω ὑμῖν, ἂν τι αἰτησίης τὸν πατέρα ἐν τῷ ὄνοματί μου δώσει ὑμῖν.

23And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.
John 16:24  ἔως ἃρτι οὐκ ἠτίσατε σοίδεν ἐν τῷ ὄνοματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.
John 16:25  Τάτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε ὑμεῖς ἐν παροιμίαις λαλῆσθε ὑμῖν ἀλλὰ παρρησία περὶ 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 ὄνοματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.
John 16:27  αὐτός γὰρ ὁ πατήρ φίλει ὑμᾶς, ὅτι ὑμεῖς ἐμὲ περιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἔξηλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God.
John 16:28  ἔξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ παροιμώμα δύο πάντα περί ὑμῶν.

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 οὖν οἱ μαθηταὶ αὐτοῦ, Ἡδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

29His disciples are saying, “There, now you are talking with clarity and not speaking any allegory.
John 16:30  νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτάῃ· ἐν τούτῳ πιστεύομεν ὃτι ἀπὸ θεοῦ ἔξηλθες.

30Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”
John 16:31  ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἀρτέ πιστεύετε;

31Jesus answered them, “For now you believe.
John 16:32  ἵδιον ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθήθη ἐκαστὸς εἰς τὰ ἵδια κἀκεῖ μόνον ἀφῇς· καὶ οὐκ έκιμόν οὖν, ὅτι ὁ πατήρ μετ’ ἐμὸν 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  τάτα λελάληκα ὑμῖν ἓν ἐν ἐμοὶ εἰρήνην ἔχετε· ἐν τῷ κόσμῳ θλίψειν ἔχετε, ἀλλὰ ἀρατείτε, ἐγὼ γενικήκα τὸν κόσμον.

33“These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world.”

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209 16:33 ἔχετε D 69 124 788 8925 it vgclwv Antoniades Scriv1894 TR | omitt en τῷ κόσμῳ θλίψιν ἔχετε Ψ6 Δ 157 1424
Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἑπάρας τοὺς ὄρθιοις αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δοξαζόν τινιν ὑπὸν, ἵνα ὁ νῦς δοξάζῃ 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 ἐδωκας αὐτῷ ἐξουσιάν πάσης σαρκός, ἵνα πάν ὁ δέδωκας αὐτῷ δώσῃ αὐτοῖς ἡμέραν αἰώνιον.

2inaasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.

John 17:3 αὕτη δὲ ἔστιν ἡ αἰώνιας ἡμέρα, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν καὶ ὁν 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 ἔδωκασα ἐπί τῆς γῆς, τὸ ἐργον τελειώσας ὁ δέδωκας μοι ἵνα ποιήσω·

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δοξάσωμεν με σοῦ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ Ἰησοῦν πρὸ τοῦ 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 Ἐξανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις ὑμῖν ἀντὶ τοῦ κόσμου. σοὶ ἤσαν κάμοι αὐτοῖς ἐδωκας, 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 ἔγνωκαν ὅτι πάντα ὅσα δέδωκας μοι παρὰ σοῦ εἶστιν·

7Now they are persuaded that all the things you have given to me are indeed from you; John 17:8 ὅτι τὰ ῥήματα ὁ δεδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἄλλης ὅτι παρὰ σοῦ ἐξελόθησαν, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ σοῦ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ᾧ δέδωκας μοι, ὅτι σοὶ εἰσίν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμα πάντα σᾶ ἐστίν καὶ τὰ σᾶ ἐμά, καὶ δεδόξασαι ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὡκεῖτι εἰς ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καῦς ὑπὸ σε ἐχρηματίζαντως. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνοματι σου ἵνα δέδωκας μοι, ἵνα ωθεῖν ἐν καθὼς ἡμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to

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210 17:2a See the footnote on 6:39.
211 17:2b txt δώσῃ αὐτοῖς Ν 2 1050 TR SBL NA28 || δώσῃ αὐτῶι ως 1047 0301 DN || δώσῃ αὐτοῖς Ν 1447 0454 || δώσῃ αὐτῶι Ν 2 1050 TR SBL NA28. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
212 17:4 txt τελειώσας Ν 2 1050 TR SBL NA28 || τελειώσας Ν 2 1050 TR SBL NA28. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
213 17:7 txt εἰς τον ὄνομα Ν 2 1050 TR SBL NA28 || εἰς τον ὄνομα Ν 2 1050 TR SBL NA28. 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 214 you have given to me, so that they may be one, just as we are one. 
John 17:12 ὅτε ἦσαν μετ᾽ αὐτῶν ἔγετο ἔτροφον αὐτοὺς ἐν τῷ ὀνόματι σου ὁ δεινώκας μοι, καὶ ἐφώλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

12While I was with them, 215 I kept them in your name, that flesh that 216 you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, 217 so that the scripture may be brought to completion. 
John 17:13 νῦν δὲ πρὸς σὲ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. 

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion. 
John 17:14 ἐγὼ δέδωκα αὐτοὺς εἰς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσῃ αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ ὑμῖν 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 ἐρωτάω ἵνα ἀφικοψίν 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 ἀγάπαν αὐτοὺς ἐν τῇ ἀληθείᾳ ὁ λόγος ὁ σὸς ἀληθεία ἐστιν. 

17Sanctify them in the truth; your word is truth. 
John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καίγω 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 ἑγώ ἀγάπα ἐμαυτῶν, ἵνα ὤσιν καὶ αὐτοὶ ἠγιασμένοι 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 πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ὑμᾶς, 

20And 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 ὑμίν, καθὼς ὑμῖν, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ημῖν ὄσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι οὐ με 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.

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. 
215 17:12a τὶς μετ᾽ αὐτῶν ὁ λόγος ὁ σὸς ἀληθεία ἐστιν. 
216 17:12b 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. 
217 17:12c ὁ υἱὸς τῆς ἀπωλείας – ho huios tis apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is 'Απολλόων, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 1021. 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. 
218 17:17 ἄγιαuze – hagiazο; dedicate or set something apart for God's holy purposes.
John 17:22 κἀγὼ τὴν δόξαν ἧν δεδωκάς μοι δεδώκα αὐτοῖς, ἵνα ὤσιν ἐν καθὼς ἡμεῖς ἐν,

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 σοὶ ἐν ἐμοί, ἵνα ὤσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σοῦ ἐπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἔμε ἡγάπησας.

23 I in them, and you in me, so that they may become fully developed into one,

John 17:24 Πάτερ, ὁ δεδώκας μοι, θέλω ἵνα ὤσιν εἰμί ἐγώ κάκεινοι ὤσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν ἦν δεδώκας μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24 "O Father, that flesh that you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

John 17:25 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σοῦ ἐπέστειλας.

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 γνωρίσα, ἵνα ἡ ἀγάπη ἦν ἡγάπησας ἐν αὐτοῖς ἅ κἀγὼ 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 Ταύτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ κειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὅν εἰσῆλθαν αὐτοῖς καὶ οἱ μαθηταὶ αὐτοῦ.

1 After 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 παραδίδος αὐτῶν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλών.

3 Judas therefore, after taking the cohort 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 ἐπ’ αὐτοῦ ἐξῆλθεν καὶ ἔλεγεν αὐτοῖς, Τίνα ζητεῖτε;

4 Then, 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 ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεασαν 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; οὶ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."
John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ύμῖν ὅτι ἐγώ εἰμί; εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τοῦτοὺς 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 ἦν γὰρ πληρωθῆ ὁ λόγος δὲν εἶπεν ὃτι Οὐς δέδωκασα ἥξα αὐτῶν οὐδένα.

9In order that the word he had said would be fulfilled: "Of those you have given me, I have not lost even one."
John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαραν ἐλίκουσεν αὐτὴν καὶ ἐπάσαν τὸν τοῦ ἀρχιερέως ὄλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὄλον τὸ δεξίον. ἦν δὲ ὅνομα τῷ δουλῷ Μάλχος.

Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.
John 18:11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δέδωκέν μοι ὁ πατήρ ὑμῖν πώς 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 σπέιρα καὶ ὁ χιλιαρχὸς καὶ οἱ ὑπηρέται τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν· καὶ ἔξῆκαν 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· ήν γὰρ πενθέρος τοῦ Καϊάφα, δς ἦν ἀρχιερεύς τοῦ ἑνιαυτοῦ 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 συμβουλεύον τοῖς ἱουδαίοις ὃτι συμφέρει ἑνά ἄνθρωπον 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 ἦκολοθεὶ δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:16 ὁ δὲ Πέτρος εἰσῆκεν πρὸς τῇ θύρᾳ ἐξε. ἐξήλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τῷ ἀρχιερείως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγεν 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 λέcores τῷ Πέτρῳ ἡ παίδισκη ἡ θυρωρός, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Ὡκε 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 υπηρέται ἄνθρωπον πεποιηκότες, ὅτι φύχος ἦν, καὶ εὐθερμαίνοντο· ὅτι δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίνομενος.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 Ὅ σὺν ἀρχιερεὺς ἦρωτεν 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, Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγώ πάντοτε ἐδιδάσκα τὸ συναγωγῆς καὶ ἐν τῷ ἱερῷ, ὡς τῶν οἱ ἱερατεῖς συνέρχονται, καὶ ἐν κρυπτῇ ἐλάλησε σύνδεν.

20 Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἔρωτάς ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἵπτεν αὐτοὶ σίδασιν ἄ 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 αὐτοῦ εἰπόντος εἰς παρεστηκότων τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόν, ὅτι ἀποκρίνη ἄρχιερεῖ;

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· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἴ δὲ καλῶς, τί μέ δέρες;

23 Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?”

John 18:24 ἀπέστειλεν οὖν αὐτόν ὁ Ἀννας δεδεμένων πρὸς Ὀᾶραν τὸν ἀρχιερέα.

24 (Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἑστώς καὶ θερμαίνομενος. εἶπον οὖν αὐτῷ· Μή καὶ ὦ ἐκ τῶν μαθητῶν αὐτοῦ εἴ· ἤρνηστε ἕκεινος καὶ εἶπεν, Οὐκ εἰμί.

25 And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?” He denied it and said, "No I am not.”

John 18:26 λέγει ἐς ἐκ τῶν δοῦλων τοῦ ἀρχιερεῖς, συγγενῆς ὁν οἳ ἀπέκοψαν Πέτρος τὸ ὦτιον, ὦκ εἶς σε εἶδον ἐν τῷ κῆπῳ 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 ἤρνηστε Πέτρος· καὶ εὑθεὺς ἀλέκτωρ ἐφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγουσιν οὖν τὸν Ἰησοῦν ἅπα τοῦ Καίαφα εἰς τὸ πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοί οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μινθίσωσιν ἀλλὰ φάγωσιν τὸ πάσχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἔξηλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτούς καὶ φησίν, Ἡνα κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;

29 So Pilate came outside to them. And he says, "This man? You are bringing what kind
of charge against him?"
John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐὰν μὴ ἦν ὁ ὅτος κακὸν ποιῶν, οὐκ ἂν σοί παρεδώκαμεν αὐτόν.

30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."
John 18:31 εἶπαν οὖν αὐτῷ ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα

31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."
John 18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὅτι εἶπεν σημαίνων ποιῶν θανάτῳ ἡμέλλειν ἀποθνῄσκειν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 ἦσθησαν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπον σοι περὶ ἐμοῦ;

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαίῳς εἰμί; τὸ ἐξός τὸ σὸν καὶ οἱ ἄρχοντες παρεδώκαν σε ἐμοί τί ἐποίησας;

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"
John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ ἐστίν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ εἰμὶ ἡγούμενοι εἰς τὸν κόσμον, ἴνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· ἦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστὶν ἐντεῦθεν.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."
John 18:37 εἶπαν οὖν αὐτῷ ὁ Πιλάτος, Ὁκοῦν βασιλεὺς εἰς σὺ; ἀπεκρίθη Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμί, ἐγὼ εἰς τοῦτο γεγεννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρῆση τῇ ἀληθείᾳ· πάς οὐ γὰρ ἐκ τῆς ἀληθείας ἀκούει 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 οἱ Ἰουδαίοι, Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰτῶν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ ὁ Ἰησοῦς τῇ ἀληθείᾳ ἀκούεις μου τὰς φωνὰς τῆς πρᾳδότητος.

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 ἔστω δὲ συνήθεια μὴν ἵνα ἔνα ἀπολογοῦσα ἔστω πάσα χριστευθῇ σὺν ἀπολογοῦσα ὑμῖν τόν βασιλέα τῶν Ἰουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

222 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dē, "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  Τότε οὖν ἤληφεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιώται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρόν περιέβαλον αὐτὸν,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγεν, Χαίρε, ὁ βασιλεὺς τῶν ἱεραίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  Καὶ ἔξθησαν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἰδε ἄγω ὑμῖν αὐτὸν ἔξω· ἵνα γνώτε ὅτι οὔ δέχετε αὐτὸν εὐρίσκον ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5  ἔξθησαν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθιστον στέφανον καὶ τὸ πορφυρόν ἰμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἀνθρώπος.

5Jesus 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 εἰδον αὐτὸν οἱ ἁρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγώ γάρ ὑμῖν εὐρίσκω ἐν αὐτῷ αἰτίαν.

6When 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  ἀπέκριθαν αὐτοὶ ὁ Ἰουδαῖος, Ἰμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὅφειλεν ἠποθνῄσκειν, ὅτι ὑπὸ τὸν θεόν ἐαυτὸν ἐποίησεν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8  ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἐφοβήθη.

8When therefore Pilate heard this information, he was more afraid,

John 19:9  καὶ εἰσῆλθεν εἰς τὸ πραιτορίου πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισαν οὐκ ἔδωκεν αὐτῷ.

9and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10  λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ σὺ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσιάν ἔχω ἁπαλύσασα σε καὶ ἐξουσιάν ἔχω σταυρώσασα σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11  ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν συνεχόμενα κατ' ἐμοῦ, εἰ μὴ ἦν σοὶ δεδομένον ἁνωθέν· διὰ τὸ τοῦτο ὁ παραδίδος μὲ σοὶ μείζονα ἀμαρτίαν ἔχει.

11Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12  ἐκ τοῦτοῦ ὁ Πιλάτος ἔξθησεν ἁπαλύσας αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐάν τούτον ἁπαλύσης, οὐκ εἴ φίλος τοῦ Καίσαρος· πάς ὁ βασιλεὺς ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

12From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”
John 19:13  ‘Ο οὖν Πιλάτος ἄκούσας τῶν λόγων τούτων ἤγαγεν ἐξώ τὸν Ἰησούν, καὶ ἐκάθισεν ἐπὶ
βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαβριαλθα.
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 ἔκτη, καὶ λέγει τοῖς Ἰουδαίοις, "Τί δὲ
βασιλεὺς ὑμῶν.
14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews,
"Behold, your king."
John 19:15  ἐκραύγασαν οὖν ἑκείνοι, Ἄρων ἄρων, σταύρωσον αὐτόν. λέγει αὐτοῖς ο Πιλάτος, Τὸν
βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχιερες, Ὡκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.
15They then shouted out, "Away with him! Away with him! Crucify him!” Pilate says
to them, "Shall I crucify your king?" The chief priests responded, "We have no king but
Caesar."
John 19:16  τότε οὖν παρέδωκεν αὐτόν αὐτοῖς ἑνα 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 ἑαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃς
λέγεται Ἐβραϊστὶ Γολγοθα.
17And carrying the cross by himself, he proceeded forth, to what is called the Skull
Place, which in Hebrew is pronounced Gulgolta [κηρής],
John 19:18  ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ
τὸν Ἰησοῦν.
18where they crucified him, and with him, two others, one on this side and one on the
other, and Jesus in the middle.
John 19:19  ἔγραψεν δὲ καὶ τίτλον ο Πιλάτος καὶ ἐθηκεν επὶ τοῦ σταυροῦ ὃν δὲ γεγραμμένον,
Ἰησοῦς ο Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.
19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS
THE NAZARENE, THE KING OF THE JEWS."
John 19:20  τούτου οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς
πόλεως ὅπου ἐσταύρωθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Εβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ.
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  ἐλευθερώθη οὖν τῷ Πιλάτῳ οἱ ἄρχιερες τῶν Ἰουδαίων, Μή γάρ, ὁ βασιλεὺς τῶν Ἰουδαίων,
ἀλλ’ ὅτι ἐκείνος 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.”

John 19:22 ἀπεκρίθη ὁ Πλάτων, ὡς γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιῶται ὅτε ἐστάραωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνωθεν ὄφαντος δι’ ἄλοου.

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.


24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing, those things therefore the soldiers did.

John 19:25 εἰσηχθευσαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦς ἢ μήτηρ αὐτοῦ καὶ ἢ 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 ἐδὼ τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὅν ἦγαπα, λέγει τῇ μητρί, γύναι, ἢδε 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 μαθητῇ, ἢδε ἢ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὡρας ἐλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἴδια.

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τούτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἦν τελειωθῇ ἡ γραφή, λέγει, Δυσώ.

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 σκεύος ἐκεῖτο δόξως μεστόν· σπόγγον ἄνευς ἐξουσώπω περιβέντες προσφέρεκαν 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 ὅτε οὖν ἔλαβεν τὸ δόξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμά.

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 Ιουδαῖοι, ἐπεὶ παρασκεύη ἦν, ἤνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ ὀφείλοντα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγώσατέ αὐτῶν τὰ σκέλη καὶ ἀρθότων.

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.  

The soldiers therefore, and broke the legs of the first one, and of the other crucified with him, John 19:33  ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ως είδον ἡδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.

but 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 ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. John 19:35  καὶ ἐκ τοῦ παλαικός μειρατύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἔστιν ἡ μαρτυρία, καὶ ἑκείνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα υμεῖς πιστεύσητε.

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 ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὅσον οὐ συντριβήσεται 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 ἐτέρα γραφὴ λέγει, ὅφωται εἰς δὲν ἐξεκέντησαν.

And again, another scripture says: "They shall look upon him whom they have pierced.”

Jesus’ Burial

John 19:38  Μετὰ δὲ ταῦτα ἤρώτησαν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, Ἰνα ἁρῇ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body. John 19:39  ἤλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτός τὸ πρῶτον, φέρων μίμα σμόραν καὶ ἄλλας ὡς λίτρας ἑκάτων.

And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. John 19:40  ἔλαβον ὁμ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὠθονίας μετὰ τῶν ἀρωμάτων, καθὼς ἠθεσεν ἐστίν τοῖς Ἰουδαίοις ἐνταφιάζειν.

They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

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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.
And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42  ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὡς ἑγώς ἢν τὸ μνημεῖον, ἔθηκαν τὸν Ἱσσαύν.

So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Ἄρα δὲ ἐν τῷ τόπῳ ὧν ἦσαν ἡμεῖς κῆπος, καὶ ἐν τῷ κήπῳ μνημείων καίνων ἦν ὁ οὐδέπω οὐδεὶς ἦν τεθειμένος.

And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 ἦγετε οὖν καὶ ἤρχεσθαι πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἠφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἤδην τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἤρχεται οὖν καὶ Σίμων Πέτρος ἀκολούθων αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημείον· καὶ θεωρεῖ τὰ οἴχονα κείμενα.

Then 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 σουότριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, σωματικὰ τῶν οἴχονα κείμενον ἄλλο χωρὶς ἐντετυλιγμένον εἰς ἑνα τόπον.

And 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 ὁ ἔλθον πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν.

Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

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.

Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking
John 20:9  οὐδέπω γὰρ ἤδεισαν τὴν γραφήν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

For they did not yet understand the scripture that he had to rise from the dead.

**Jesus Appears to Mary of Magdala**

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τῷ μνημεῖῳ ἐξω κλαίοντα. ὡς οὖν ἐκλαίει παρέκφυγεν εἰς τὸ μνημεῖον,

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 θεώρησεν δύο ἁγγέλους ἐν λευκόις καθεξεράσομένους, ἐνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἐκεῖνο τὸ σῶμα τοῦ Ἰησοῦ,

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 ἐκείνου, Γόνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

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 ταῦτα εἰπόδεσα ἑστράφη εἰς τὰ ὑπόσω, καὶ θέωρησεν τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστιν.

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 Ἰησοῦς, Γόνα, τί κλαίεις; τίνα ζητεῖς; ἐκεῖνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπὲ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἀφώ.

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 Ἰησοῦς, Μαρία. στραφεῖσα ἐκεῖνη λέγει αὐτῷ Ἑβραϊστί, Ραββουνί ὃ λέγεται Διδάσκαλε.

Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μοι ἰστίν, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύομαι δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

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 Μαγδαληνὴ ἁγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

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 οὖσας οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φρόνον τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἐστή εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

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.
midst. And he says to them, "Peace be with you."

John 20:20  καὶ τότῳ εἶπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ, ἔχαρησαν οὖν ὃι μαθηταὶ ἴδοντες τὸν κύριον.

And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21  ἐπεν οὖν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

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

John 20:22  καὶ τότῳ εἰπὼν ἐνεφύσησαν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίον·

And having said this, he blew, 236 and says to them, 'Receive the Holy Spirit.

John 20:23  ἄν τινων ἀφέσῃ τὰς ἁμαρτίας αὐτοῖς, ἄν τινων κρατήσῃ κεκράτηται.

Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

John 20:24  Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδυμός, οὐκ ἦν μετ᾽ αὐτῶν ὃτε ἠλθὲν Ἰησοῦς.

But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25  ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, Ἑωράκαμεν τὸν κύριον. ὃ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χεραίς αὐτοῦ τὸν τύπον τῶν ἧλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἧλων καὶ βάλω μου τὴν χειρά eἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26  καὶ μεθ᾽ ἡμέρας οκτώ πάλιν ἦσαν ἑσώ οἱ μαθηταί αὐτοῦ καὶ θωμᾶς μετ᾽ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρών κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27  εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὄνδε καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος άλλα πιστῶ.

Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28  ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὃ κύριός μου καὶ ὁ θεός μου.

Thomas responded and said to him, "My Lord and my God."

John 20:29  λέγει αὐτῷ ὁ Ἰησοῦς, ὃτι ἐώρακας με πεπίστευκας; μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες.

Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

236 20:22 ἐμφυοῦσα - emphusado, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb דע, 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  Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ὡς ἐστὶν 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 γεγράφη τίνα πιστεύσατε ὅτι Ἰησοῦς ἦστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ τίνα πιστεύοντες ζωὴν ἔχετε ἐν τῷ θόντας αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ,299 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριαδὸς ἐφανέρωσεν δὲ οὕτως.

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  ᾧ δὲν ὄνομα Σίμων Πέτρος καὶ Ἡρῴδας ὁ λεγόμενος Διδυμὸς καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ Ἀλλοι ἕκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλλεύοιν. Λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν αὐτῷ ἐξηθῶν καὶ ἐνέβηκαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνῃ τῇ νυκτὶ ἐπίσανον 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  πρῶτας δὲ ἦδη γενομένης ἐστὶ Ἰησοῦς εἰς τὸν αἰγαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

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 Παῦλος, μὴ τι προσφάγησθεν ἔχετε ἀπεκρίθησαν αὐτῷ οὖ.

5Jesus therefore says to them, "Children, have you no fish?"240 They answered, "No."

John 21:6  ὃ δὲ εἶπεν αὐτοῖς βάλετε εἰς τὰ δεξία μέρη τοῦ πλοίου τὸ δίκτυον καὶ εὐρήσετε ἐβαλον οὖν καὶ οὕκετο αὐτὸ ἐλκύσας ἰσχυροῦ ἀπὸ τοῦ πλῆθους τῶν ἰχθυών.

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 μαθητής ἐκείνος ὅν ἦγατα ὁ Ἰησοῦς τῷ Πέτρῳ ὁ κύριος ἦστιν ὁ Σίμων ὁ Πέτρος ἀκούσας δέ οὐ κύριος ἦστιν τὸν ἐπενδύσαν τὴν διεζώσατο ἢ γὰρ γυμνός καὶ ἐβαλεν ἑαυτὸν εἰς τὴν βάλασαν ἦστιν.

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

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 προσφάγαιν - prophagı̂aion; "a relish:" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγαιμα is Hellenistic for the Attic δίψον, "side dish." In other words, what is eaten besides bread. And according to Bauer, δίψον often meant simply "fish." (This word δίψον is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake. 

John 21:8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρῳ ἠλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πιθῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.


9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψάριων ὃν ἐπισάσατε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐλύσαε τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντά τριῶν καὶ τοσοῦτον ὄντων οὐκ ἐγίνοντο ὑπὸ τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

John 21:12 λέγει αὐτῷ ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σῷ τις εἰ; εἰδότες διʼ ὅ ὁ κύριός ἐστιν.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὄμοιως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἦδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἑγερθεὶς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 Ὁτε οὖν ἤριστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπάς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σῷ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, “Simon son of John, do you love me more than these?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Feed my lambs.”

John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπάς με; λέγει αὐτῷ, Ναί, κύριε, σῷ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

16Again, he says to him a second time, “Simon son of John, do you love me?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Pastor my sheep.”

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυσθή ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σῷ οἴδας, σῷ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17He says to him the third time, “Simon son of John, do you love me?” Peter was hurt that he said to him the third time, “Do you love me.” And he says to him, “Lord, you know all. You know that I love you.” Jesus says to him, “Feed my sheep.”

John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἤ γενομένος, ἐξώνυμος σεαυτόν καὶ πεπεράτεσθε ὅπου ἤθελες· ὅταν δὲ γηράσεις, ἐκτενεῖς τὰς χειρὰς σου, καὶ ἄλλος σε ζώσει καὶ οἰαίει ὅπου οὐ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your

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241 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

242 Equivalent to 100 yards, or 92.4 meters.

243 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 φιλῶ in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ βανάτῳ δοξάσει τὸν θεόν, καὶ τοῦτο εἶπών λέγει αὐτῷ, ἀκολούθει μοι.

19 This 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 οὖν Πέτρος βλέπει τὸν μαθητὴν δὲν ἡγάσα τὴν ἱησοῦς ἀκολούθουντα, δὲ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδοις σε;

20 Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, “Lord, who is the one betraying you?”

John 21:21 τοῦτον οὖν ἰδὼν οὗτος λέγει τῷ ἱησοῦ, Κύριε, ὁτὲς δὲ τί;

21 So when he saw this one, Peter says to Jesus, “Lord, and what about him?”

John 21:22 λέγει αὐτῷ ὁ ἱησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχόμαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

22 Jesus says to him, “If I want him to remain until I come, what is that to you? You follow me.”

John 21:23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει, οὐκ εἶπεν δὲ αὐτῷ ὁ ἱησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλὰ, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχόμαι, τί πρὸς σέ;

23 This 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 Ὁτὲς ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ σώζειν ὅτι ἄλλης αὐτοῦ ἡ μαρτυρία ἐστίν.

24 That 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 ἵησοῦς, ἀτινα ἐὰν γράφηται καθ’ ἑν, οὐδ’ αὐτὸν οὕτως τὸν κόσμον χαρίσασ τὰ γραφόμενα βιβλία.

25 And 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.
Endnotes

**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

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**Principal Witnesses to the gospel of John**

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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 – ánthrópos to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.
PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and
Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom’s capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as “Judeans” or “Jews,” and the people of the northern kingdom came to be named after their capital city, and were called “Samaritans.” Later also, there was an intermediate group called Galileans. Here’s an analogy: Not all facial tissues are made by the “Kleenex” brand company, but the Kleenex brand has been so dominant, that the trademark “Kleenex” has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as “Galilee of the Gentiles,” that is, “the galil (circle or district) of the Gentiles.” The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."

   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified.” (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the “triennial cycle” of the reading of the Pentateuch in the synagogue, in which cycle the passages or “sederim” 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 latterly 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. The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 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." 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: ה א רֶץ עַם ‏ʼ am ha'ārets, "people of the land." Originally, this phrase am-ha'ārets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptist warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.
But if some of the branches were broken off, and you, a wild olive
shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you.... Romans 11:13-21

Critical Apparatus re. Bethany vs. Bethabara in John 1:28

This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

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Βηθανίᾳ G X 565 1071 1192ε 1519

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Βηθαβαρὰ Ν9 892ms pc syrhms (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

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Origen declares that in his time, "nearly all the manuscripts” said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, “house of preparation,” (about which he was mistaken; actually means “house [or place] of passing over”) versus the meaning of Bethany, which is “house of obedience.”

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:
Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule.” source: IGNTP

### Witnesses arranged by date, up to the 12th century:

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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 Barococci 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: P46 ντ P75 Π Λ B C D EHN T W X Y Δ Θ Ψ 070 ντ 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 778 779 780 788 799 800 817 821 827 828 843 849 865 896 899 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 13333 1424* 2193 2323 2561* 2768 (some 280+ total) plus the majority of lectionaries NA27 {A} // include it with scribal marks: E (only 8:2-11-indicating Lection boundaries?) M S Λ (only 8:3-11 – indicating Lection boundaries?) Π II 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 1078 1080 1178 1192 1194 1314 1333 1424 1443 1445 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U Δ* ντ 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f13 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f1 (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333mg // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0303 0306 0309 (565* apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list P46 ντ 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 71 ½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:35-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.
Papyrus 45, A, C and 070 are more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. 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:

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 is John's style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἐκαστὸς εἰς τὸν ὴκον 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 ὁ ὄρος δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἠχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτοὺς.
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 ἔδωκεν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, 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 κατείληπται ἐπὶ αὐτοφόρῳ μοιχευομένη.

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

John 8:5 ἐν δὲ τῷ νόμῳ ἦμιν 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 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ ὀδηγόν τῷ δακτύλῳ κατέγραφεν 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 ὥς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἔπεσεν αὐτοῖς, ὁ ἀναμάρτητος ὁμοίως πρώτος ἐπὶ 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 ἔγραφεν εἰς τὴν γῆν.

8And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηκροντο εἰς καθ' ἐς αὐτὸν ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ ὅσα.

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, ποῦ εἶσιν; οὐδεὶς 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, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνων πορεύομαι, [καί] ἀπὸ τοῦ νόμου 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 Ψ66 Ψ88 0145 0238 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 αλ. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr ג and the best manuscripts of syr R), 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 (it₄₇₁₇₄). 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 (ƒ¹³). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obelis, 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 "de" 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 "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I 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 πειράζον τούτον But he said this testing him

7:39 - τοῦτο δὲ ἔιπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ ἔιπεν But this, from himself he did not say.

12:6 - ἔιπεν δὲ τοῦτο ὦχ 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 δὲ ἔλεγεν σημαίνων ποίω θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίω θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: 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: http://www.willker.de/wie/TCG/TC-John-PA.pdf

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 ὅ τι 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: ANDTHENHEISNOWHEREWHATAMYSTEROUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅτι - ὅτι, which mean "that which." Or are they one word, ὅτι - ὅτι, 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 διὰ τοῦ ἀλλήλου - "altogether." This use of ὅτι 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 - ὅτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as הָלָּלָל - "altogether.

2. As an exclamation, with ὅτι as a Hebraism after מָה ("That I speak to you at all!")

3. As an affirmation, with ὅτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."
It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

http://bibletranslation.ws/tran.html