The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Robinson-Pierpont 2018 Text by David Robert Palmer
Alternating verse by verse with the RP 2018 Greek majority text.

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Chapter 1

The Word Became Flesh Among Us

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

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

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

He was with God in the beginning.

John 1:3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὧν γέγονεν.

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

John 1:4 ἐν αὐτῷ ζωή ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

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

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

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

John 1:6 Ἐγένετο ἀνθρώπος ἀποσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ Ἰωάννης.

There came a man sent from God; his name was John.

John 1:7 οὗτος ἰδέθη εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.

He came as a witness to testify about that light, so that through him all people might believe.

John 1:8 οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

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

John 1:9 Ἡν τὸ φῶς τὸ ἀληθινόν, δὲ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

The 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.

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

John 1:11 εἰς τὰ ἰδία ἦλθεν, καὶ οἱ ἰδιοί αὐτὸν οὐ παρέλαβον.

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

John 1:12 διὸς δὲ ἔλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ.

But to all who did receive him, to those believing on his name, he gave the right to become children of God—

John 1:13 οἱ οὐκ ἐξ αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν.

Children born, not from bloods, nor from body desire, nor from a man's decision, but born of God.

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1:5 The Greek verb is καταλάμβανο - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

John 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.’”

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

For the law was given through Moses; grace and truth came through Jesus Christ.
John 1:18  θεὸν οὖν ὀφθαλμῷ πόρωτε—ὁ μονογενὴς υἱὸς, ὃς ἔν αὐτῷ τὸν κόπλον τοῦ πατρὸς ἐκείνου  ἐξηγήσατο.

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

3 1:18 txt ὁ μονογενὴς υἱὸς A C E F G H K M S U V W supp (W supp εἰ μὴ ὁ μονογενὴς υἱὸς) X Y Γ Δ Θ Λ Π Ψ Ω 047 063 0141 0211 153 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1234 1241 1242 1253 1292 1342 1365 1424 1505 1546 1646 2148 300 Ita,v,a,b,c,ef1 3a 3b vg syn,ch,gal arm eth geol slav Irenaeus1/3; Clement from Theodotus1/2 Clement1/3 Hippolytus Origen1/2 Letter of Hymanes Alexander Eustathius Eusebius1/2 Serapion1/2 Athanasius Basil1/2 Gregory-Nazianzus Chrysostom Theodore Cyril1/4 Proclus Theodoret John-Damascius; Tertullian Hegemonius Victorinus-Rome Ambrosiaster Hilary5/7 Ps-Priscillian Ambrose10/11 Faustinus Gregory-Elvira Phoebeadius Jerome Augustine Varimadum TR HF RP ὁ μονογενὴς υἱὸς τοῦ θεοῦ ita5/vgms Ps-Vigilius1/2 ὁ μονογενὴς υἱὸς τοῦ θεοῦ ita5/vgms Irenaeus1/2/3 Ambrose1/11vid μονογενὴς ὁ θεος P66 A B C 1 L syr-hb geo2 Origen2/4 Irenaeus-lat Didymus Cyril1/4 NA27 [B] ὁ μονογενῆς θεος P59,E 1x 33 cop/ino Clement1/3 Clement from Theodotus1/2 Origen2/2 Eusebius1/2 Basil1/2 Gregory-Nyssa Epiphanius Serapion Cyril1/4 1/2 lacuna p2 p3 p5 p12 p22 p25 p27 p28 p29 p30 p34 p44b p46 p52 p55 p59 p60 p63 p78 p80 p82 p90 p93 p95 p106 p107 p108 p109 p110 p119 p120 p121 p122 D N P Q T 050 054 060 065 066 070 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 syn. (The above list accounts for all Papyri and uncials containing at least a portion of gosp. of John) The variant μονογενὴς θεος, has been translated by some as God the Only Son, and God the only begotten, and, as the only son who is God, by Gnostics, and thus the later change to the seemingly more orthodox reading be preferred, since copyists would tend to smooth over or simplify, rather than the other way around. The testify to the NA27 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (it3), which is IV century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading μονογενὴς θεος is far too difficult to be genuine. I understand this point of view, since it is very hard. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενὴς θεος, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable." Bart Ehrman says the θεος "God" reading is an "orthodox corruption," a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts P59 and B contain the seeming orthodox corruption in John 7:8, "I am not YET going up to this feast." On the other hand, I propose we examine the "orthodox corruption" idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεος reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a "begotten God" is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the "orthodox corruption" of sorts, in order to more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεος reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεος reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox υἱὸς "Son" reading.

The Liddell and Scott lexicon defines μονογενῆς as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς, 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 τὸ ὅν, Parmeno 8.4 (3rd cent. B.C.); εἰς ὅν, μ. ὁ παῖς ἔχων δικαίως 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. ἀμα "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 μονογενῆς as follows:
The Pharisees Question John

John 1:19  Καὶ ἀπέστειλαν οἱ Ἰουδαῖοι ζὲ Ἰεροσολύμων ἱερεῖς καὶ Λευίταις ἵνα ἐρωτήσωσιν αὐτόν, ὅτι τίς εἰς

21And 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 ὄμολογησεν καὶ οὐκ ἤρριπτο, καὶ ὄμολογησεν ὅτι Οὐκ εἶμι ἐγώ ὁ Χριστός.

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

John 1:21  καὶ ἤρωτησαν αὐτόν, Τί οὖν; Ἡλίας εἴ οὖ; καὶ λέγει, Οὐκ εἶμι. Ὅ ροφήτης εἴ οὖ; καὶ ἀπεκρίθη, ὁδ.

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

"Are you the Prophet?" And he answered, "No."

John 1:22  εἶπον οὖν αὐτῷ, Τίς εἰς; ἧνα ἀπόκρισιν δώμεν τόσον 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?"

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(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) 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἶς κ. μονογενῆς ὁ κόσμος ἐστίν. μονογενής κ. μόνα μόνα μονογενής "unique and alone"; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2. --In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213–19; FGrant, ATR 36, '54, 284–87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής 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 οἶκον μ. ἐδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενὴς υἱός ὁ μονογενὴς υἱος τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading τὸν οἶκον τοῦ μ. ἀπέσταλκεν ὁ θεὸς 1 Jn 4:9; cf. Dg 10:2. On the expr. δόξαν τοῦ μονογενοῦς μονογενοῦς παρὰ πατρὸς Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335–65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. θεός μονογενής is found. Mpol. 20:2 in the doxology διὰ πατίδος αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ. --On the mng. of μονογενής in history of religion of the material in Hdb. 3 He 11:14 (also Plut., Mor. 423A Πλάτων...αὐτῷ δὲ ἠγαπητὸν τοῦτον [SC. τον κόσμον] εἶναι μονογενὴς τω θεω καὶ διαπηγτω; Wsd 7:22 cf. κόσμος εἶναι ἐν αὐτῇ ενεχθὲν ναορέν ὄψιν μονογενείς; --Vett. Val. 11, 32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Ἀγγέλους 1 '25, 24–33; RButtmann 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 we Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and is. This glory would be compounded by being the only son from a father.
In other words, he

²vid (the word Βηθανία is visible but not έγένετο) Ψ97 Ψ75 'A 'B C* E F H L M S W* Δ* ᾿Ω 007 046 0211 2* 28 118 124 157 205 579 597 700 892txt 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365* 1424 2148 2174 Σε Λεκ ιτηραλ.,LREG,la (lt,bp,ga) vg syr-b,palmis copis bo slav Or Euseb (Epiph) (missac. to Chrys) Chrys: Ambrosiast Aug HF RP PK NA27 (C) Κ ἐν Βηθανίᾳ ἐγένετο Δ* Κ ἐν Βηθανίᾳ ἐγένετο Ν Ἐν ἐν Βηθανίᾳ Ψ66 Ν* Η: Π εν Βηθανίᾳ ἐγένετο G X 565 1071 Κ ἐν Βηθαραβά ἐγένετο (Joshua 18:22 LXX) C* E N* Ι 083 0141 1 25 33 180 1079 1230 1292 1365* 1505 1546 (1646* Βηθαρά) 1646 1670 1773 (1733) (ἐν αὐτῷ) copis palmis arm geo Or Euseb (Epiph) (missac. to Chrys) Cyril TR Κ ἐν Βηθαρά Εὐγένετο U Κ ἐν Βηθαρά Εὐγένετο Α Κ ἐν Βηθαρά Εὐγένετο 13 69 828 Κ ἐγένετο ἐν Βηθαρά (Joshua 18:22 Heb.; 156; 61 Grk. LXX; cf. also Judges 7:24 LXX) N² 892mg: pc (syr-hmg) Κ lac Ψ50 D P Q V Υ.

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." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: http://www.bibletranslation.ws/down/Hutton.pdf

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 11:1-12, one of which is Elijah.

7 1:26 txt A C* E N T W 047 461 latt syr copis bo TR RP Κ omit Ψ59 Ψ66 Ψ75 Ψ120 K B C* L 083 copis NA28 lac Ψ50 D P Q V Υ 0233.

8 1:27a txt Αὐτός ἐστιν ὁ ὄπισθών μου ἐφραμένος Α B C* E N* Ψ 047 lat syr-h ΤRP Κ Π Ο τό ὄπισθών μου ἐφραμένος Ψ66 Ψ75 Ψ120 K B C* L Ν* T W 083 itl syr-hc Ψ26 lac Ψ50 D P Q V Υ 0233.

9 1:27b txt ὁ ἐπισκοπίσθην μου γέγονέν Α B C* E N* Ψ 047 lat syr-hc copis NA28 Κ omit Ψ5 Ψ66 Ψ75 Ψ120 Ψ lac Ψ50 D P Q V Υ 0233.
Behold the Lamb of God

John 1:29 Ἄνευ μεταφορᾶς ἴσον ἢ σώμαν πρὸς αὐτόν, καὶ λέγει, ἢδε ὁ ἀμινός τοῦ θεοῦ ὁ υἱὸς τῆς ἁμαρτίας τοῦ κόσμου.

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

John 1:30 οὖτος ἐστιν περὶ οὗ ἐγὼ εἶπον, ὅπισώ μου ἔρχεται ἀνήρ ὁ ἐμπροσθέν μου γέγονεν, ὃτι πρῶτός μου ἦν.

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

John 1:31 καί ὁῦ ἧδειν αὐτόν, ἀλλ' ἴνα φανερωθῇ τῷ Ἰσραήλ διά τούτο ἠλθόν ἐγὼ ἐν τῷ ὑδάτι βαπτίζων.

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

John 1:32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Θεόπαιμα τὸ πνεῦμα καταβάειν ἐπὶ ἀνθρώπου καὶ ἐφευλείν ἐπὶ αὐτόν

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

John 1:33 καί ὁῦ ἧδειν αὐτόν, ἀλλ' ὁ πέμφας με βαπτίζειν ἐν ὑδατί ἐκείνος μοι εἶπεν, Ἡφ' ἐν ἀν ἴδῃ τὸ πνεῦμα καταβάειν καὶ μένεν ἐπὶ αὐτόν, οὖτος ἐστιν ὁ βαπτιζόν ἐν πνεύματι ἁγίῳ.

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

John 1:34 καί ὁῦ ἔφη, καὶ μεμαρτύρηκα ὅτι οὖτος ἐστίν ὁ υἱὸς τοῦ θεοῦ.

34 And now I have seen, and now11 ἔχω δεῖξαι, ὅτι αὕτης ἐστιν ὁ υἱός τοῦ θεοῦ.

And I have testified, that this is the Son of God."12

John and Andrew Have Found the Messiah

John 1:35 Τῇ ἐπαύριον πάλιν εἰσήκηκεν ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δῶ, ἕως τοῦ βαπτίσαι αὐτόν.

35 The next day, again, John was standing with two of his disciples.12

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἰδεῖ ὁ ἀμινός τοῦ θεοῦ.

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

John 1:37 καὶ ἠκούσαν αὐτοῦ ὅ τι δῶ μαθηταὶ ἐλεύθεροι καὶ ἠκούσαν τῷ Ἰησοῦ.

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

John 1:38 σαφεῖς δὲ ὁ Ἰησοῦς καὶ θεαμαζόμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ἡρῴδης ὁ λέγεται ἐρμηνευόμενον Διδάσκαλε, ποῖο μένεις;

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

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11 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 There are two more words illegible.) ὁ ἐκλεκτὸς τοῦ θεοῦ ὁ ἐκλέκτος τοῦ θεοῦ ὁ ἐκλέκτος τοῦ θεοῦ ὁ ἐκλεκτὸς τοῦ θεοῦ ὁ ἐκλέκτος τοῦ θεοῦ ὁ ἐκλεκτὸς τοῦ θεοῦ ὁ ἐκλέκτος τοῦ θεοῦ. The new ECM edition of John's gospel will cite ὁ ἐκλεκτὸς "in favor of the ὁ ἐκλεκτὸς τοῦ θεοῦ reading."
13 John the son of Zebedee and Andrew the brother of Peter.
John 1:39 "Come and see." They went, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

John 1:40 "He says to them, "Come and see." They went, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

John 1:41 Philip was from Bethsaida, of the city of Andrew and Peter.

John 1:42 Philip finds Nathanael, and tells him, "We have found him of whom Moses in the Law, and also the prophets wrote: Jesus son of Joseph, from Nazareth."

John 1:43 And Nathanael said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see." John 1:47 He says to them, "Come and see." They went, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

Philip and Nathaniel

John 1:44 John 1:45 Philip finds Nathanael, and tells him, "We have found him of whom Moses in the Law, and also the prophets wrote: Jesus son of Joseph, from Nazareth."

John 1:46 And Nathanael said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see." John 1:47 He says to them, "Come and see." They went, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

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

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1342a txt 'Ἰωάννα Θ Β' E F G H K M S U X Γ Δ Λ Π Ψ Ω 047 0141 0211 0223 f13 2 28 118 157 180 205 565 579 597 700 892 1066 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect it c d vg c1 (h eur vg mss Barinae) syr e p b p al cop b altern arm eth geo slov Serap Eipon Chrys Cyril TR RF1 'Ἰωάννα Θ Β' vg mss Barinae Θ Β' Β' 1424 1244 122 v 12 Ιωάννα Φ 125 v Ιωάννα Φ 129 v Ιωάννα Φ 140 v Ιωάννα Φ Ν Β' (Ἰωάννα) L W supr 33 ita b f12 p and cop r b NA28 B frater Andreae ite lac D C D N P Q T V 063 070. According to BDF §53(2), 'Ἰωάννα is a shortening of 'Ἰωάννα, partly due to the influence of the Syriac word yūnā, for the name (both renderings of the Hebrew י(':', מ). (So also in Matt. 16:17.) This phenomenon of 'Ἰωάννα as a shortened substitute for 'Ἰωάννα is also found in Septuagint manuscripts. 'Ἰωάννα is also shortened to 'Ἰωάννα or 'Ἰωάννα as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ιωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

1342b 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.
John 1:48 λέγει αὐτῷ Ναθαναήλ, Ὑδὲν με γινώσκεις ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππων φωνήσαι ὡτα ὑπὸ τὴν συκῆν εἰδὸν σε.

49Nathanael says to him, "Where do you know me from?" And Jesus answered and said to him, "I saw you while you were under the fig tree before Philip called you."

John 1:49 ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ὁ αὐτός, σοὶ ἄρα ὑπὸ τοῦ θεοῦ, σοὶ ἄρα ὁ βασιλέας τοῦ Ἰσραήλ.

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

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἰπόν σοι, εἰδόν σε ὑπὸ κτισμάς τῆς συκῆς πιστεύεις; μείξα τούτων ὑπὲρ τούτων ὑπερθύμβη.

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

John 1:51 καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἀρτὲ ὑπερθύμβησα τοὺς ὑπὸ τοῦ θεοῦ ἀναβάντων καὶ καταβάντων ἀπὸ τοῦ οὐρανοῦ τῶν ἀνθρώπων.

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

Chapter 2

Water Into Wine

John 2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἔγενετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεί.

1And on the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

John 2:2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

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

John 2:3 καὶ ὑπερήφανος ὁ ὀργόνος λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

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

John 2:4 λέγει ἡ μήτηρ ὁ Ἰησοῦς, Τί ἔμοι καὶ σοι, γόνατι; οὔτω ἤγκεί ἢ ὠρὰ μου.

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

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

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

John 2:6 ἦσαν δὲ ἐκεῖ ὑδραία λίθινα ἄνεμοι κατὰ τὸν καθαρισμὸν τῶν ἱερατικῶν, χωροῦσα ἀνά μετρητάς δύο ὂ τρεῖς.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.18

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδραίας ὑδάτος, καὶ ἐγέμισαν αὐτάς ἦν οὖν αὐτός.

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

John 2:8 καὶ λέγει αὐτοῖς, Ἀντλῆσατε γὰρ καὶ φέρετε τῷ ἀρχιτρικλίῳ καὶ ἤγεγαν.

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


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


18 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:9  ὡς δὲ ἐγέιωσατο ὁ ἄρχιτρίκλινος τὸ ὦδωρ ὁνὸν γεγενημένον, καὶ οὐκ ἤδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἤντληκότες τὸ ὦδωρ, φώνει τὸν νυμφίον ὁ ἄρχιτρίκλινος

9When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom,

John 2:10 καὶ λέγει αὐτῷ, Πάς ἀνθρώπως πρῶτον τὸν καλὸν ὀνόμα τίθησιν, καὶ ὅταν μεθυσόων, τότε τὸν ἐλάσσωσος σὺ τετηρήσας τὸν καλὸν ὀνόμα ἐώς ἄρτη.

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

John 2:11 Ταύτῃν ἐποίησεν τὴν ἁρχήν τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν τότε ἄρτην αὐτῷ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετα τούτῳ κατέβη εἰς Καπαρναοῦμ αὐτός καὶ ἦ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἔκει Μειδιανοὶ ὑπὸ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ ἔφυγεν ἐκ τοῦ ἱεροῦ τούτου πωλοῦντας βόσκοντας καὶ πρόβατα καὶ περιστερὰς καὶ τους κερατιστὰς καθημένους,

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
And having made a whip like a whip of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the coins of the money changers and overturned the tables,

John 2:16 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 Then his disciples remembered that it is written: "The zeal for your house will consume me."

John 2:18 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"

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2 John 2:15 And said to his disciples, "I tell you, the baptism of John was but water; but the baptism of the Holy Spirit which I shall give will be greater than it! Do not make the house of commerce!

2 John 2:16 Why do you think that the cup of my Father a house of commerce!

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2 John 2:18 Then his disciples remembered that it is written: "The zeal for your house will consume me."

2 John 2:19 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."

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

But he had spoken of the temple of his body.

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.

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

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 'Hn de ánérwposos ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων'

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

John 3:2 οὗτος ἦλθεν πρὸς ἀυτὸν ὦ νυκτός καὶ εἶπεν αὐτῷ, Ραββί, οἶδας ὅτι ἄνωθεν ἐλήλυθας διδάσκαλος; οὕτως γὰρ τάσο πάσα ἑν μοις ἡ σημεία ἤταν ἀποκάλυπται αὐτῷ.

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."

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."

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?"

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.

2ος ἀνήρ ἦ τῶν Ἰουδαίων Ἄνθρωπος εκ τῶν Φαρισαίων, "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."
John 3:6  τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν.

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

John 3:7 μηθαυμάςσε μὴ εἶπόν σοι, Δεῖ ὦμας γεννηθήναι ἄνωθεν.

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

John 3:8 τὸ πνεῦμα ὅπου βέλει πνεύματος τοῦ πνεύματος, καὶ τὴν φωνὴν τοῦ πνεύματος ἀκοῦσες, ἀλλὰ οὐκ ἀκοῦσας πόθεν ἔρχεται καὶ ποῦ ὑπάγει νοείς εἶπόν πάς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

John 3:9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πώς δύναται ταῦτα γενέσθαι?

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάκτος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γνώσκεις;

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

John 3:11 ἀμὴν ἀμὴν λέγω σοι ὅτι οἱ ἀκούσαντες τοῦ πνεύματος καὶ τὴν φωνήν τοῦ πνεύματος ἀκοῦσαντες καὶ τὴν φωνήν ἑμῶν οὐ λαμβάνετε.

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 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἔξω ἐπίπτει μόνο τὰ ἐπιφάνεια πιστεύσετε;

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 ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ ὦς τοῦ ἀνθρώπου ὁ ὦν ἐν τῷ οὐρανῷ.

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

30 3:7 The Greek is in the plural.

31 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 reassuring 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.

32 3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19.
John 3:14 καὶ καθὼς Μωσῆς ψώσεν τὸν ὄρον ἐν τῇ ἐρήμῳ, οὕτως ψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

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

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

so that everyone who believes in him would not perish, but have everlasting life.

John 3:16 οὖτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὅτε τὸν υἱὸν αὐτοῦ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

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 αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλὰ ἵνα σωθῆναι ὁ κόσμος δι’ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν ὁ δὲ μὴ πιστεύων ἔδωκεν ἀπόληται, ὅτι μὴ πεπιστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

John 3:19 οὕτω δὲ ἐστιν ἡ κρίσις, ὅτι τοῦ φῶς εὑρίσκειν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἀνθρώποι μάλλον τὸ σκότος ἢ τὸ φῶς, ὅτι γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

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

John 3:20 πάς γὰρ ὁ φαύλα πρᾶσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχῃ τὰ ἔργα αὐτοῦ.

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

John 3:21 δὲ ποιών τὴν ἀληθείαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργαζόμενα.

But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God."35

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταύτα ἠλέθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν ἱουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβαπτίζεν.

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

John 3:23 ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Λινῶν ἐγγύς τοῦ Ἱεροσόλυμος, ὃς ὁ δεῖδα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνετο καὶ ἐβαπτίζοντο·

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

John 3:24 οὖν γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

For John was still not yet thrown into prison.

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34 3:16 αὐτοῦ ὅσιος A K L M N T U Y Γ Δ Θ Π Ψ Ω 083 086 f f1 f2 f3 2 28 33 157 565 579 700 892 1071 1241 1424 12211
35 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.
John 3:25 ‘Εγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

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

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ἄραβι, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὁ σὺ μεμαρτύρηκας, ἵδε ὁ δύος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, ὁ δὲναται ἄνθρωπος λαμβάνει υἱὸν ἑαυτῷ ἐὰν μὴ ἔδοξεν αὐτῷ ἕκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγώ ὁ Χριστός, ἀλλ’ ὁτι Ἀπεσταλμένος εἰμὶ ἐμπτυσθεὶς εἰκενοῦ.

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

John 3:29 ὁ ἐξὼν τὴν νῦν ἐποίησεν νυμφίον ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτή ὡν ἡ χαρὰ ἡ εἰμὶ πεπληρώτα.

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

John 3:30 ἐκείνον δὲν αὐξάνειν, ἐμὲ δὲ ἔλαττοσθαί.

28 He must increase, and I must decrease.

John 3:31 ὁ δὲναθεῖ ἐρχόμενος επάνω πάντων ἐστίν· ὁ δὲν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ δὲ τοῦ οὐρανοῦ ἐρχόμενος επάνω πάντων ἐστίν.

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

John 3:32 καὶ ὁ ἐώρακεν καὶ ἤκουσεν τοῦτον μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ σωθεὶς λαμβάνει.

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

30 καὶ τὸν ἐκείνου μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖν μαρτυρεῖ
John 3:33  ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἑσφράγισεν ὅτι ὁ θεὸς ἀληθῆς ἔστιν.

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

John 3:34  ἐν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα.

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

John 3:35  ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δεδώκεν ἐν τῇ χειρὶ αὐτοῦ.

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

John 3:36  ὁ πιστεύων εἰς τὸν υἱὸν ἔχει Ἵων αἰωνίων· ὁ δὲ ἀπεθάνων τῷ υἱῷ οὐκ ἀφεται Ἵων, ἀλλὰ ἡ όργη τοῦ θεοῦ μένει ἐπ' αὐτοῖς.

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

Chapter 4

The Samaritan Woman at the Well

John 4:1  ὃς οὖν ἔγνω ὁ κύριος ὅτι ἠκούσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεῖόνας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

1 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 αὐτοῦς οὐκ ἔβαπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ –

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

John 4:3  ἀφίηκεν τὴν Ιουδαίαν καὶ ἀπήλθεν εἰς τὴν Γαλιλαίαν.

3 he left Judea and went into Galilee.

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

4 But he had to pass through Samaria.

John 4:5  ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἐδωκεν Ἰακώβ ἡ Ἰωάννης τῷ υἱῷ αὐτοῦ

5 Thus 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 κεκοπιακὼς ἐκ τῆς ὀδοπορίας ἐκαθέζετο οὔτως ἐπὶ τῇ πηγῇ ὁ Ἰωάννης· ἔτη ἡ ἄγας ἐκεῖ.

6 And Jacob’s well was there. So there Jesus was, sitting down by the well, tired from the

journey. It was about 6 p.m.

John 4:7  ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήστης ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν

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

John 4:8  ὁ γὰρ μαθηταὶ αὐτοῦ ἀπελήλυθεσαν εἰς τὴν πόλιν, ἵνα τροφᾶς ἀγοράσωσιν.

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

John 4:9  λέγει οὖν αὐτῷ ἡ γυνὴ ὑπήκοαται. Πῶς οὖν Ἰουδαίος ὄν παρε ἐμοῦ πιεῖν αὐτῷ οὕτως γυναικὸς Σαμαρείτης; οὐ γὰρ συγχρόνιται Ἰουδαίοι Σαμαρείταις.

9 Then 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 ἐπεζήτησεν αὐτής. Ἐι ἰδεῖς τὴν δωρεάν τοῦ θεοῦ καὶ τὶς ἔστιν ὁ λέγων σοι. Δός μοι πιεῖν, οὐ ἐν ἤτοις αὐτὸν καὶ ἐδωκεν ἐν οἷς ὕδωρ ἔρχετο.

10 Jesus 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."

44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
Jesus answered and said to her, "Everyone who drinks from this water will thirst again, but whoever drinks from the water which I will give him would 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 ἴσχειν Ἀνδρᾶ σου καὶ ζήσεις· Καλῶς εἶπες ὅτι Ἀνδρά σὺν Ἓω.

The woman answered and said to him, "Sir, give me this water. Then I wouldn't get thirsty, and neither would I have to keep coming here to draw."

John 4:16 ἴσχειν Ἀνδρᾶ· Ἰησοῦς. Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθείς ἐνθάδε.

Jesus answered and said to her, "Go call your husband and come back here.

John 4:17 ἴσχειν Ἀνδρᾶ· Ἰησοῦς. Καλῶς εἶπες ὅτι Ἀνδρά σὺν Ἓω.

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 ἔχεις, καὶ νῦν ὄν ἔχεις σὺν ἐστιν σου ἀνήρ· τοῦτο ἄλλης ἐφηκας.

For you have had five husbands, and he you now have is not your husband. This you have said honestly."

John 4:19 ἴσχειν Ἀνδρᾶ· Ἰησοῦς. Θεωρῶ ὅτι προφήτης εἶ σύ.

The woman says to him, "Sir, I am perceiving that you are a prophet.

John 4:20 οἱ πατέρες ἤμων ἐν τῷ ὑρεί τοῦτῳ προσκυνήσαντες καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμως ἐστίν ὁ τόπος ὅπου δεῖ προσκυνεῖν.

Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."

John 4:21 ἴσχειν Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὡρα ὅτε ὡτε ἐν τῷ ὑρεί τοῦτῳ ὡτε ἐν Ἰεροσολύμως προσκυνήσατε τῶν πατρί.

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

John 4:22 ὑμεῖς προσκυνεῖτε δ' ὥς οἶδατε· ὑμεῖς προσκυνοῦμεν δ' οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἱουδαίων ἐστίν.

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

John 4:23 ἀλλ' ἔρχεται ὡρα, καὶ νῦν ἐστίν, ὅτε οἱ ἄλληνοι προσκυνήσασιν τῷ πατρί ἐν πνεύματι καὶ ἀληθεῖς· καὶ γὰρ ὁ πατὴρ τούτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν.

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.

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42 4:21 In the Greek, "you" is in the plural.
John 4:24  πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἄλληθείς δεῖ προσκυνεῖν.

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

John 4:25  λέγει αὐτῷ ἡ γυνὴ, Οἶδα ὅτι Μεσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἕκεινος, ἄναγγελεῖ ἡμῖν πάντα.

25The woman says to him, “I do know that Messiah” (called Christ) “is coming. When he comes, he will tell us everything.”

John 4:26  λέγει αὐτῇ ἦν Ἱσούου, Ἔγώ εἰμί, ὁ λαλῶν σοι.

26Jesus says to her, “I, the one speaking to you, am he.”

**Lift Up Your Eyes, See My Food and My Harvest**

John 4:27  Καὶ ἐπὶ τούτῳ ἠλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμμασαν ὅτι μετὰ γυναικὸς ἔλαλεν οὐδεὶς μέντοι ἔπευ, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς;

27And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, “What do you want?” or, “Why are you talking with her?”

John 4:28  ἀρθίκεν οὖν τὴν οὐράνιαν αὐτής ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

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

John 4:29  Δεῦτε ἰδεῖτε ἄνθρωπον ὃς εἶπεν μοι πάντα δοκὶ ἑποίησα· μήτι οὗτος ἐστίν ὁ Χριστὸς;

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

John 4:30  ἔξηλθον οὖν τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτὸν.

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

John 4:31  Ἐν δὲ τῷ μεταξὺ ἡρῴων αὐτοῦ οἱ μαθηταὶ λέγοντες, Ῥαββί, φαγε.

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

John 4:32  ὡς δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἐξω φαγεῖν ἢ ἰμαῖς 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 ἄλληλους, Μή τις ἣγεγκεν αὐτῷ φαγεῖν;

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

John 4:34  λέγει αὐτοῖς ἦν Ἱσούος, Ἐμὸν βρῶμα ἐστίν ἵνα ποιῶ 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."

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43 Ἔμον βρῶμα ἐστίν ἵνα ποιήσω - ἐμὸν ἐμὸν estin hina poiēsō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, 11. This is very much like the hina in 1 Corinthians 4:3– ἔμοι δὲ εἰς ἐλάχιστον ἐστίν ἵνα ὑπέρ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἱμέρας· ἀλλ’ ὑδάτων ἀνακρίνων - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge...” As for the pronoun ἐμὸς 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 ἐμὸς is used as a reflexive for ἐμαυτοῦ - emautô. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς 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:..."
John 4:35  οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἔρχεται; ἵδιν λέγω ὑμῖν, ἐπάρτητος υἱός ὁμοίως ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσίν πρὸς θερισμόν ἤδη.

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

John 4:36  Καὶ ὁ θεριζόν μισθὸν λαμβάνει καὶ συνάγει καρπόν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὄμοιον χαίρῃ καὶ ὁ θεριζόν.

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

John 4:37  ἐν γὰρ τούτῳ ὁ λόγος ἐστιν ὁ ἀληθινὸς ὅτι ἄλλος ἐστιν ὁ σπείρων καὶ ἄλλος ὁ θεριζόν.

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

John 4:38  ἠγὼ ἀπέστειλα ὑμᾶς θεριζέον ὅσιος ἡμεῖς κεκοπιακάσθαι ἀλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσόδημα
take evidence that there was any such proverb. Perhaps instead the disciples had just recently been reminded, as they traveled through grain fields, that harvest time was four months away, and Jesus used this as a segue. So maybe one should translate this, "Were you not saying, 'There is four months remaining?'" 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.

435α 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 reminded, as they traveled through grain fields, that harvest time was four months away, and Jesus used this as a segue. So maybe one should translate this, "Were you not saying, 'There is four months remaining?'" 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.

435β txt Ἐτι (N A B C H K M N U W) W' sup W' Gamma Θ Λ Ψ 083 f 2 23 124 157 565 579 700 1071 1424 syr(δ,ε,θ,π,σ) cop(α,β,δ) arm (Origen) TR (HF RP NA27) Υmount (K9 text) instead) LS Π Ω 047 086 f 28 118 1241 f 844* it (δ) 435c The word ᾨδη 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,..."

436 txt καὶ (N A D G K M S Γ Δ Θ Π Ω 047 0211 f 2 28 157 579 700 1424) lat syr(δ,ε,θ) arm-lat (TR RP NA27) Υmount (K9 text) instead) LS Π Ω 047 086 f 23 31 565 579 892 1071 1241 f 844* it (δ) 436b Ψ (adopted) Ψ (adopted) B C L N U W Ψ 083 f 2 23 31 565 579 892 1071 1241 f 844* it (δ) SBL NA27 (f) 436c 435f F P T 346
The Official’s Son Stays Alive

John 4:43  Μετὰ δὲ τὰς δυὸ ἡμέρας ἔξηλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

John 4:44  αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν τῇ ἁδίᾳ πατρίδι τυχήν οὐκ ἔχει.

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

John 4:45  ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἔδειξαν αὐτὸν ὁι Γαλιλαῖοι, πάντα ἑωρακότες ἐποίησεν ἐν Ἴρεοσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

John 4:46  Ἡλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, διόπω ἐποίησεν τὸ ὀδῷρ σώματος, καὶ ἴνα τις βασιλικὸς ὁ ὁ υἱὸς ἠσθένει ἐν Καπερναῦμ.

John 4:47  ἴνα τι προφήτης ἦν τῇ Ἱουδαίᾳ εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἡρώτα αὐτὸν ἰνὰ καταβῇ καὶ ἱεροθεσίαν ἐν τῷ οἴνῳ, ἤ εἴπερ ὁ γὰρ ἀποθνῄσκειν.

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 4:48  Ἡλθον εἰς τὰς δύο ἡμέρας ἐν τῇ ἑορτῇ τῆς Γαλιλαίας, διόπω ἐποίησεν τὸ ὀδῷρ σώματος, καὶ ἴνα τις βασιλικὸς ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.

John 4:49  λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κόριε, καταβῇ πρὶν ἀποθανεῖν τὸ παιδίον σου.

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

John 4:50  λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου ὁ υἱὸς σου ᾗ. Καὶ ἐπίστευσαν ὁ ἄνθρωπος τῷ λόγῳ ὃ ἐίπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

John 4:51  ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήνησαν αὐτῷ καὶ ἀπήγειλαν λέγοντες ὅτι ὁ παῖς σου ᾗ.

And even as he was going back down, his servants met him and reported, saying, “Your boy is alive.”

John 4:52  ἐπόθετο οὖν παρ’ αὐτῶν τὴν ώραν ἐν ἑ κοιμοστερόν ἔσχεν· Καὶ εἶπον αὐτῷ ὃ τι Χάες ἔσχεν ἐβδόμην ἀφήκεν αὐτὸν ὁ πατέρος.

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

John 4:53  ἔγραψαν οὖν τὸ πατρὶ ὅτι ἐν ἕκεινῃ τῇ ώρᾳ ἐν ἑ ἐίπεν αὐτῷ ὁ Ἰησοῦς ὅτι ὁ υἱὸς σου ᾗ, καὶ ἐπίστευσαν αὐτός καὶ ἴνα ὁ υἱὸς αὐτοῦ ᾗ.

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

John 4:54  Τὸςτὸ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἔλθων ἐκ τῆς Ιουδαίας εἰς τὴν Γαλιλαίαν.

John 4:55  Ἀγαθόν, ἐκ τῆς Παραθαλασσίας ἐλθὼν ἐκ τῆς Ιουδαίας, ἐποίησεν πρὸς αὐτὸν ἀλλήλην ἐν τῇ σεβασμίῳ τῆς ἱερατικῆς τῆς Ιουδαίας.
Chapter 5
Jesus Heals in the Spa on the Sabbath

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

1After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.
John 5:2 Ἐστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδᾶ, πέντε στοάς ἔχουσα.
Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called

49 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

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

John 5:3: ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ξηρῶν, ἔκδεχομένων τὴν τοῦ ὅσιοτος κίνησιν.

\textsuperscript{52}In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, waiting for the movement of the water.

\textsuperscript{51} 52c txt Βηθεθάδε α Α Ε Κ Γ Η Μ Κ Σ Υ Ψ Χ \textsuperscript{comm} Γ Δ Θ Π Ω 047 063 (Βηθο_δά) 078 0141 (0233vid θεοδά) \textsuperscript{f} f\textsuperscript{3} 2 28 33 124 157 180 205 213 167 675 579 597 700 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253vid 1292 1342 1344 1345 1505 1546 1646 2148 2174 2129 2718 2786 Lec it<\textsuperscript{v} vgm\textsuperscript{ss} syr<\textsuperscript{p,h,l} m\textsuperscript{ss} \textsuperscript{f,\textit{pal}} arm geo slav Amphiloichus Didymus\textsuperscript{dub} Chrysostom Cyrill\textsuperscript{lem} TR HF RP \textbar Βηθεθάδε 69 \textbar Βηθεθάδε N \textbar Βηθεθάδε 1424 \textbar Βηθεθά A f,c \textbar Βηθεθά L ite \textbar Βηθεθά Ν 0211 33 713 it\textsuperscript{1} (Eusebius) (Cyril) NA27 (C) \textbar Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως) Βηθεθάδε (φως)

\textsuperscript{52} I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006).

This means that the Copper Scroll cannot be of any use when trying to answer this Jehovian passage. Thus the reason for supporting the reading BETHESA 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 BETHESA. 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 Qumran, 3Q15). Expertise - Restauration - Epigraphie I, par D. Brizeau et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESA, 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 BETHESA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past. This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. 1 Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is assimilated as an appointment to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

\textsuperscript{53} 53 txt include v. 3b A\textsuperscript{a} C\textsuperscript{a} E F G K M U V (W\textsuperscript{supp}) X\textsuperscript{comm} Γ Δ Θ Ψ 063 078 0233 f\textsuperscript{3} 2 28 (33 -κύνησιν) (180 ἀπεκδεχόμενων) 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1345 1505 1546 1646 2148 2174 2129 Byz Lect it<\textsuperscript{c,l} c<\textsuperscript{f,v} vgm\textsuperscript{ss} syr<\textsuperscript{p,h,pal} cop<\textsuperscript{b,h,pal} arm ethpp geo slav Chrysostom Cyrill\textsuperscript{lem} TR HF RP \textbar παραλυτικών ἔκδεχομένων τὴν τοῦ ὅσιοτος κίνησιν D m\textsuperscript{ss} u\textsuperscript{a} r\textsuperscript{a} vgm\textsuperscript{ss} (etheth) \textbar add ἔκδεχομένων τὴν τοῦ υδάτος 33 \textbar add v. 3b w/asterisk S A Π Ω 047 65 \textbar omit v. 3b ἡψ\textsuperscript{a} Ν\textsuperscript{a} Β\textsuperscript{a} C\textsuperscript{a} L T 0141 157 821 it<\textsuperscript{v} syr<\textsuperscript{p,h,pal} cop<\textsuperscript{b,h,pal,ach} arm geo Amphiloichus NA27 {A} \textbar lacuna ἡψ\textsuperscript{a} p 346 788 syr.<sup>54</sup> According to this UBS textual commentary, this small group of words contains two non-Johannine words, ἔκδεχομαι and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link, and choose "save as."
John 5:4 άγγελος γὰρ κατὰ καίρον κατέβαινεν εν τῇ κολυμβήθρᾳ, καὶ ετάρασσεν τὸ ὕδωρ: ὁ οὖν πρῶτος ἐμβάς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἔγινεν, ὦ δήποτε κατείχετο νοσήματι

4For an angel5¹ from time to time would come down5² into 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.5³

John 5:5 ἦν δὲ τὶς ἀνθρώπους ἐκεῖ τριάκοντα ὡκτώ ἐξέχων ἐν τῇ ἀθενείᾳ:

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, Θέλεις ύγιῆς 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 Ἰησοῦς, Κύριε, ἀνθρώποι συνεχείας, καὶ ἱματιάσατε ὑμῖν, ὁπερὶ πᾶσας τὰς παθήσεις σαλώσετε.

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, Ἐγείρατε, ἀρόν τον κραββατόν σου καὶ περπάτετε.

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

John 5:9 καὶ εὐθύς ἐγένετο υγιῆς ὁ ἀνθρώπος, καὶ ἤρεν τὸν κραββατόν αὐτοῦ καὶ περπάτετε. Ἡ δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

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 ὁμάδαις τῷ τοῦτο τεθεραπευμένῳ, Σάββατον ἐστιν: οὐκ ἐξεστίν σοι ἄρα τὸν κραββατόν.

10The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful5⁷ for you to carry your mat."

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5¹ 5:4a vex του κυρίου A K L Y Δ Π Θ (1241) it vg TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

5² 5:4b uel έλαλε εν Α (Κ) Π Ψ 0211 (579) 1241 it vg TR

5³ 5:4c txt {A} omitt v. 4 φρωθεις Ξ Β C* D Τ W apq 0141 33 157 597 621 2718 itd ηληq vg syc cop aseb arm geo Amphipolichus NA27 {A} add v. 4 with major variations A B C D E F G H K L M N U V X χcomm Y Τ Θ Ψ 063 078 0211 0233 f 3 3 2 28 180 205 233 397 565 700 1424 1242 1253 1259 1344 1365 1424 1505 1456 1646 2148 it Lect bא bו c דא אב cא אא אא אא את slav Didymus Chrysostom Cyril 16th-17th c. Tertullian Hilary Ambrose TR HF RP add v. 4 w/asterisks or obeli S Α Π Ω 047 65 461 1079 2174 syrh. Some manuscripts replaced the clearly absurd "bathing" (A Κ Π Ψ 0211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καίρον, ἐμβαίνω, ἐκδέχεσθαι, ἐκδέχομαι, κατέχομαι, κίνησις, ταραχή, νίκη, νίκην, συνδοχή μου -- 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.

5⁴ 5:7 txt κυρίου Ξ Ψ Ν Α Β Ζ Δ Φ Κ Λ Μ Σ Τ Ψ Υ Ψ Υ Γ Δ Δ Π Ψ Ω 047 063 078 0211 0233 65 35 Τ Ρ NA28 Ν Π Ω Υ Χ 070 0306

5⁵ 5:10a The Greek word translated "lawful" is the impersonal participle ἐξεστιν - exestin, which is derived from the same root as ἐξουσία - exousia, the word for authority. If an activity was ἐξεστιν, that means it was "loosed," or ruled by the rabbinic to be something "allowed" by the Torah. If something was not ἐξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

5⁶ 5:10b txt omitt A Β C* D E F G H K M Σ Τ Ψ Υ Χ Γ Δ Ω 047 063 0141 f 2 28 124 157 397 565 700 1424 it ιτσ TR RP ou omitt Ξ Ψ Η Β Δ Σ Λ Ν W Α Π Ψ 0211 0233 f 3 69 579 892 1071 1241 lat syr cop arm SBL NA28 /it lac Ψ Π Ρ Τ Χ 070 078 33 346 788
John 5:11 ἀπεκρίθη αὐτοῖς, ὁ ποιήσας με ὑγιὴ ἐκείνος μοι εἶπεν, Ἅρων τὸν κράββατόν σου καὶ περιπάτει.

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

John 5:12 ἤρωτησαν οὖν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἶπὼν σοι, Ἅρων τὸν κράββατόν σου καὶ περιπάτει;

12So they asked him, "Who is the man telling you to pick up your mat and walk?"

John 5:13 δὲ διὰ τοῦτο ἐξῆκεν τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν χάλου ὄντος ἐν τῷ τόπῳ.

13But the man who was healed had not known 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 εἶπεν αὐτῷ, 'Ἰδε ὑγιὴς γέγονας· μηκέτι ἀμάρτατε, ἵνα μὴ χείρισεν ἃ τί σοι ἐγένεται.

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 might happen to you."

John 5:15 ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγιγε τοῖς ἱερατίσις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

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

John 5:16 καὶ διὰ τοῦτο ἐδίωκεν τὸν Ἰησοῦν οἱ ἱερατίσις, καὶ ἐξῆκαν αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 δὲ ὁ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅτι πατήρ μου ἐως ἃ ὀρθ ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξῆκαν αὐτὸν οἱ ἱερατίσις ἀποκτείναι, ὅτι οὐ μόνον ἔλευν τὸ σαββάτον ἀλλὰ καὶ πατέρα ἴδιον ἐλέγεν τὸν θεόν, ἵστον εαυτὸν ποιῶν τῷ θεῷ.

18For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath, but he was also saying God was his own father, making himself equal to God.
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 that One does, these things also the Son does likewise. John 5:20

For the Father loves the Son, and shows him every thing that he does. And indeed, greater works than these he will show him, such that you will be constantly amazed. John 5:21

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

Moreover, the Father judges no one, but instead has given all judgment to the Son, John 5:23

that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him. John 5:24

"Truly, truly I say to you, the person who hears my word and believes the One who sent me, has eternal life, and is not going into judgment, but has crossed over out of death into life. John 5:25

Truly, truly I say to you, a time is coming, and is now come, when the dead will hear the voice of the Son of God, and the ones who hear will live. John 5:26

For just as the Father has life in himself, so he has granted also to the Son to have life in himself. John 5:27

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

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62 5:19 According to Bauer, ἄφ᾽ ἐαυτοῦ is an expression known in Classical Greek using the preposition ἄφ᾽ to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34

63 5:25 τοῦ υἱοῦ τοῦ θεοῦ is an expression known in Classical Greek using the preposition τοῦ to indicate the originator or authorizer of the action.
John 5:28 μη θαυμάζετε τούτο, ὅτι ἔχρηται ὁρα ἐν ἤ πάντες οἱ έν τοῖς μνημείοις ἀκούονται τῆς φωνής αὐτοῦ

28"Do 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 ἁγία ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαύλα 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.66

John 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδέν· καθὼς ἀκοῦω κρίνω, καὶ ἢ κρίσις ἢ ἐμὴ δικαια ἐστίν, ὅτι οὐ ζητῶ τὸ θήλημα τὸ ἐμον ἀλλὰ τὸ θήλημα τοῦ πέμψαντος με πατρός.

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 the Father67 who sent me.

Testimonies About Jesus

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

31"If I testify about myself, my testimony is not valid.

John 5:32 ἄλλος ἐστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἐστιν ἡ μαρτυρία ἦν μαρτυρεῖ περὶ ἐμοῦ.

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

John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

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

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

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

John 5:35 ἐκεῖνος ἢν ὁ λύχνος ὁ καἰμόμενος καὶ φαῖνων, ὑμεῖς δὲ ἠθλίσατε ἀγαλλιάζουν πρὸς ὄραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἐξαὶ τὴν μαρτυρίαν μεῖξο τοῦ Ἰωάννου· τα γὰρ ἐργὰ δ’ ἐδωκέν μοι ὁ πατὴρ ἵνα τελειώσῃ αὐτὰ, αὐτὰ τὰ ἐργὰ δ’ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπεστάλκει.

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

John 5:37 καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. οὐτε φωνῆν αὐτοῦ ἀκηκόατε πώποτε οὔτε εἴδος αὐτοῦ ἐωράκατε.

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

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

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

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John 5:39  ἐρευνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐτὰς ἣν ἀιώνιον ἔχειν· καὶ ἐκεῖνα εἰσίν αἱ μαρτυρίασαι περὶ ἐμοῦ·

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

John 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἕνα ἵππον ἔχετε.

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

John 5:41 Δόξαν παρὰ ἀνθρώπων ὑπάρχει.

41 I do not accept praise from human beings;

John 5:42 ἄλλη ἔγωνα ὑμᾶς ὅτι τὴν ἄγαπην τοῦ θεοῦ ὑοκ ἔχετε ἐν ἑαυτοῖς.

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

John 5:43 ἐγὼ ἐλήλυθα ἐν τῷ ὄνομα τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· εὰν ἄλλος ἔλθῃ ἐν τῷ ὄνοματι τῷ ἱδίῳ, ἐκεῖνον λήψεσθε.

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

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

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

John 5:45 μὴ δοκεῖτε ὅτι ἔγω κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστιν ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς ὅν ὑμεῖς ἠπικάτε.

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

John 5:46 εἰ γὰρ ἐπιστεύετε τὸν Μωσῆν, ἐπιστεύετε ἐν ἑμοί, περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν.

46 For if you were believing Moses, you would be believing me, for he wrote about me.

John 5:47 εἰ δὲ τοῖς εἰκόνοις γράφεσιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ἰδιαίτεραι πιστεύετε;

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

Chapter 6
Jesus Feeds the Five Thousand

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

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

John 6:2 καὶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς, ὅτι ἐξήρων αὐτοῦ τὰ σημεῖα ἡ ἐποίησε ἐπὶ τῶν ἀσθενῶν τῶν ἄνθρωπων.

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

John 6:3 ἀνήλθεν δὲ εἰς τὸ δρόμο τοῦ Ἰησοῦ, καὶ ἐκεῖ ἐκαθήσθη μετὰ τῶν μαθητῶν αὐτοῦ.

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

John 6:4 ἦν δὲ ἐγώς τὸ πάσχα, ἢ ἐορτή τῶν Ἰουδαίων.

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

John 6:5 ἐπέρασεν οὖν ὁ Ἰησοῦς τοὺς ὄφελομενος, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς τὸν Φιλίππον, Πόθεν ἀγοράσωμεν ἄρτους ἃνα φάγωσιν αὗτοι?

5 Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where shall we buy loaves so that these people can eat?"
John 6:6 τούτο δὲ ἔλεγεν πειράζων αὐτὸν, αὐτός γὰρ ἦδει τί ἐμελλεν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ Φιλίππος, Διακοσίων δηναρίων ἄρτοι σὺν ἀρκοῦσιν αὐτοῖς ἵνα ἐκαστὸς αὐτῶν βραχύ τι λάβῃ.

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

John 6:8 λέγει αὐτῷ εἶς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ο ἄδελφος Σίμωνος Πέτρου,

8One of his disciples, Andrew the brother of Simon Peter, said to him, John 6:9 "Estin pайдαρίον ἐν ωδε, δ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψιὰ· ἀλλὰ ταύτα τί ἐστιν εἰς τοσοῦτος;

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 ἐπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἤν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ὁ ἀνέπεσον ὀσν οἱ ἀνδρεῖς τόν ἀριθμὸν ὕψει πεντακισχίλιοι.

10But Jesus 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 δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσεις διεδώκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, ὁμόως καὶ ἐκ τῶν ὀψαρίων ὤδην ἤθελον.

11Then Jesus took the loaves, and after giving thanks, he distributed to the disciples, and the disciples to those reclining, 71 and likewise from the fish, as much as they wanted. John 6:12 ώς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ τί απόληται.

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ὁ ἐπερίσσευσεν τοῖς βεβρώκοσιν.

13So they gathered, and filled twelve large baskets27 with fragments of the five barley loaves left over by those who had eaten.

John 6:14 οἱ οὖν ἀνθρώποι ίδοντες ὅ ἐποίησαν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὐτός ἐστιν ἄληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign Jesus had done, were saying, "This surely is the Prophet who was to come into the world.”73

70 6:7 About 8 months of a man’s wages
71 6:11 txt τοῖς μαθηταῖς οἱ δὲ μαθηταὶ ΝοΔΕΓΗΚΜΣΥΓΔΘΨΩ0470211f22 28 26 22 700 1071 1273 1bde, συρσ copssDn TR RP τοῖς μαθηταῖς αὐτοῦ οἱ δὲ μαθηταὶ 157 1424 / omit ὁ ψ38 ψ36 ψ39 Ν* A B L N W Π 063 0141 f 13 35 565 579 1241 2561 lat syr5-ph, copssarbarm SBL NA28 \lac ψ45 C P Q T X 070 078 0233 346. (Codex B has an umlaut.) Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.
72 6:13 κόφινος - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς - spuris. A κόφινος was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.
73 6:14 Deuteronomy 18:14-20
John 6:15  Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἄρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα ἀνεχώρησεν εἰς τὸ ὄρος αὐτὸς μόνος.

15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew74 into the mountain, himself alone.

Jesus Walks on the Water

John 6:16

And when evening had come, his disciples had gone down to the lake, John 6:17 καὶ ἐμβάντες εἰς τὸ πλοίον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. καὶ σκοτεὶ ἦδη ἐγείρονε καὶ οὐκ ἐληλύθει πρὸς αὐτούς ὁ Ἰησοῦς,

17and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not75 come to them,

John 6:18

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

John 6:19

Then, after having rowed about twenty-five or thirty stadia,76 they behold him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20

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

John 6:21

Then they willingly took him into the boat. And immediately the boat was at the shore to which they were headed.
"I Am the Bread Come Down out of Heaven"

John 6:22 Ἡ ἡμέρα τοῦ ὄχλου ὁ ἐστικώς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἔκεινο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ διό οὐ συνειδήθησαν τοῖς μαθηταῖς αὐτοῦ ὃ Ἰησοῦς εἰς τὸ πλοῖον, ἄλλα μόνον ὁ μαθητής αὐτοῦ ἀπῆλθον·

22The next day, the crowd that had stayed on the other side of the lake saw77 that no other boat had been there except the one onto which his disciples had boarded,78 and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

John 6:23 ἄλλα δὲ ἦλθην πλοῖα ἐκ Τιβερίαδος ἐγγύς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήμαντος τοῦ κυρίου.

23(But then 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 εἶδον ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἦστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοῦν ἑτεύντες τὸν Ἰησοῦν.

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

John 6:25 καὶ εὗρον τοῦτον πέραν τῆς θαλάσσης εἶπον αὐτῷ, ὅτι ἔρχομαι ἐκ τῶν ἄρτων καὶ ἐχόμαι τὸν ἄρτον ὁ ὃς ἐχεῖ.

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

John 6:26 ἀπεκρίθη ἄρτος καὶ ἔδειξεν τοῦτον· ἄρα, ἰδοὺ ἔχων ἄρτοις ὃς ἐξήγετο ἀνθρώπων· ἃ ἦσσα εἰ σκέφτεσθε ἄλλα ὅτι ἔφαγεν ἐκ τῶν ἄρτων καὶ ἐχόμαι τὸν ἄρτον ὁ ὃς ἐχεῖ.

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

John 6:27 ἐργάζεθη μὴ τὴν βρώσιν τὴν ἀπολύμανθεν ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς τὸν ἑωράναν, ἵνα ὁ οὐς τὸν ἄνθρωπον ὑμῖν δώσει τοῦτον γὰρ ὁ πατὴρ ἐφαρμάξειν αὐτούς.

27Do 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 αὐτούς, ἔσεσθε οὖν ἐγενόμενοι τὸ ἐργασμα τοῦ θεοῦ

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

John 6:29 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ ἐργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ἄν ἀπέστειλεν ἐκεῖνον.

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

John 6:30 εἶπον οὖν αὐτοῖς, ἵνα οὖν βοήθησιν, ἵνα ἰδοὺ καὶ πιστεύσωμεν σοι; τί ἐργάζεται;

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

77 6:22a txt ἱδὼν Ε Ἰ Λ Κ Μ Π Σ Ψ Τ Υ Γ Δ Λ Π Ω 047 565 700 1424 TR RP / εἶδον Ψ79 A B L N W Θ 33 579 it syrhp2 B SBL NA28 / / εἶδος 0211 1071 lac f06 C P Q T X Π 070 0233 346
78 6:22b txt ἐν ἔκεινο εἰς δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ Ε Ἐ Φ Ἰ Γ Κ Μ Σ Ψ Τ Υ Θ A Λ 0141 28 180 597 700 892 1006 1242 1243 1342 1344 1442 1505 1646 25612 ἱπτάδ.ε (syr) arm geo slav Cyrillem TR RP / ἐν ἔκεινο εἰς δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 047 ἐν ἔκεινο εἰς δ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ Γ.Ο.33 ἐν ἔκεινο εἰς δ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ K* copa ἐν ἔκεινο δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ Y ἐν ἔκεινο εἰς δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ D δ ἐν ἔκεινο εἰς δ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ D* δ ἐν ἔκεινο δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 0211 ἐν ἔκεινο δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 33 1071 1216 1230 syrhex ἐν ἔκεινο δ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 / ἐν ἔκεινο δ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ itd / ἐν ἔκεινο καὶ Ψ25 Λ Ν W Ψ 063 f2 22 157 205 213 565 579 1009 1010 1079 1241 1365 1546 25612 txt 2718 ἱπτάδ.ε (b), ΛΟΚΑΡ, ΛΟΚ (v) vg copb3 bho, achm eth slav ms Augustine TG WH NA27 SBL (A) lac f06 f08 C P Q T X Π 070 0233 346 syrhp2 (illeg.)
John 6:31 oἱ πατέρες ἦμων τὸ μάννα ἔφαγον ἐν τῇ ἑρήμῳ, καθὼς ἔστιν γεγραμμένον, ἃρτον ἐκ τοῦ οὐρανοῦ 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, Ἰσραὴλ ἀνήλιον ἔφαγεν, οὐ δεδώκεν οὐκ ἔδωκεν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμίν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινὸν.

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 ζωὴν δίδον 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 αὐτὸν, Κύριε, πάντοτε δός ἡμῖν τὸν ἄρτον τοῦτον.

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

John 6:35 εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρὸς με ὑπὲρ ἑμῶν, καὶ ὁ πιστεύων εἰς ἐμέ ὑπὲρ ἑμῶν διψάται πώποτε.

35 Then Jesus said to them, "I am the bread of life. The person who comes to me, would by no means hunger, and the one believing in me would by no means thirst, ever.

John 6:36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐσώρουσας με καὶ ὑπέστειλεν ὑμᾶς.

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

John 6:37 Πᾶν ὁ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς με ὑπὲρ ἑμῶν ἐξακολουθήσατε.

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 καταβαίνηκα ἐκ τοῦ οὐρανοῦ ὅπως ἤνα ποίῳ τὸ θέλημα τὸ ἔμον ἄλλα 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.

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79 6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
80 6:36 John 5:38, 47; Diatess. 8:15, 17
81 6:37 See the footnote on 6:39.
John 6:39  τούτο δὲ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶς ὁ δεδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω· αὐτὸ τοῦτο ἐστιν τῇ ἐσχάτῃ ἡμέρᾳ.

39And this is the will of the Father 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  τούτο δὲ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ἑωνί αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41  Ἐγώ εἰμι ὁ δρότος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, ἐγώ ἐστιν οἱ οἰκοδομεῖ περὶ αὐτοῦ ὃτι ἐπέθετον, ἐγώ εἰμι ὁ δρότος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

41Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:42 καὶ ἔλεγον, Οὔχ οὖσις ἡ σωφροσύνη ὁ υἱός Ἡσυχία, οὔ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, ὃτι ἐκ τοῦ οὐρανοῦ καταβήκηκα;

42And they were saying, "Isn't this the Jesus son of Joseph whose father and mother we know? How can he then say this, 'I have come down from heaven'?

John 6:43 αὐτοῖς ἐπερώτησεν ὁ Ἰησοῦς καὶ ἐπέτεισαν αὐτοῖς, Ἡ γογγύζετε μετὰ τὸν ἄλληλόν.

43Jesus therefore answered and said to them, "Stop grumbling among yourselves.

John 6:44 οὐδεὶς δύναται ἐλθεῖν πρὸς μέν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσθη αὐτόν, καὶ ἐγώ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

44No one can come to me unless the Father who sent me draws him, and I would raise him up at the last day.

John 6:45 Εἶναι γεγραμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς οὖν ὁ ἄκοινον παρὰ τοῦ πατρός καὶ μαθὼν ἔρχεται πρὸς μέ.

45It is written in the Prophets: 'And they shall all be taught by God.' Everyone therefore who hears from the Father, and has learned, comes to me.

John 6:46 οὐχ οὐδὲν τὸν πατέρα τις ἔωρακεν εἰ μὴ ὁ ὑπὸ τοῦ θεοῦ οὗτος ἔωρακεν τὸν πατέρα.

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

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82 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, to θέλημα-τοθέλημα, that is, the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μπ") (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 6:47 ἀμήν ἀμὴν λέγω ὑμῖν, ὦ πιστεύων εἰς ἐμὲ ἔχει ἡμῖν αἰώνιον.

47Truly, truly I say to you, the one who does believe in me has eternal life.

John 6:48 ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

48I am the bread of life.

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

49Your forefathers ate the manna in the desert, and they died.

John 6:50 ὁ οὗτος ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

50But this is bread coming down out of heaven such that one may eat of it and would not die.

John 6:51 ἐγὼ εἰμί ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἓν τὰς φάγη ἑκ τοῦτοῦ τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὁ ἐγὼ δῶς ἢ σάρξ μου ἐστίν ἢ ἐγὼ δῶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

5I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. Namely, the bread I will give is my flesh, which I will give for the life of the world."

John 6:52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ ἱουδαίοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

52Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"

John 6:53 εἶπεν οὖν οὗτος ὁ Ἱσσοῦς, ἀμήν ἀμὴν λέγω ὑμῖν, ἕὰν μὴ φάγητε τὴν σάρκα τοῦ οὐοῦ τοῦ ἀνθρώπου καὶ πίπτε ἀυτὸν τὸ αἷμα, οὐκ ἔχετε ἡμῖν ἐν ἐαυτοῖς.

5Jesus 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 ἡμῖν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν· τῇ ἐστάσει ἡμέρας'

5The 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 ἀληθῶς ἐστὶν βρώσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶν πόσις.

5For 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 ἐμοὶ μένει κἀκώ ἐν αὐτῷ.

5The person eating my flesh and drinking my blood abides in me, and I in him.

John 6:57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κἀκώ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεινος ζησεί δι᾿ ἐμέ.

57Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.
A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἦστιν οὗτος ὁ λόγος τις δύναται αὐτοῦ ἀκοῦειν;

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

John 6:61 εἶδος δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τοῦτού μιαν ὁμοθυμαίος ἀπεστάλημεν;

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

John 6:62 ἦν ὁ πνεῦμα ἐστίν τὸ ἐν οὐρανῷ ἀναβαίνοντα ὅπου ἦν τὸ πρῶτον;

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

John 6:63 τὸ πνεῦμα ἐστίν τὸ ἐν οὐρανῷ ὃς οὐκ ἐρήσει υἱῷ ὁμοίως τὰ ῥήματα αὐτῷ ἐγὼ λαλῶ ὡς διδόμενον αὐτῷ ἐκ τοῦ πατρὸς μου.

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

John 6:64 ἂν εἰσὶν ἐξ ὑμῶν τινες οἳ ὑπό στίς τιμῶν, ἥδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ πιστεύοντες 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 him. 88

John 6:65 καὶ ἐλέγεν, Διὰ τοῦτο ἐίρηκα ὡς διὸ ὁ σιν αὐτῶν ὁ παραδώσων αὐτὸν δύναται ἐλθεῖν πρὸς με ἐὰν μή Ἰησοῦς ἐρήσει ὡς διδόμενον αὐτῷ ἐκ τοῦ πατρὸς μου.

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 my Father.”

John 6:66 ἐκ τοῦτού οὖν πολλοὶ ἀπήλθαν τῶν μαθητῶν αὐτοῦ εἰς τὰ ὅπλια, καὶ ὠκεῖται μετ’ αὐτοῦ περιπατήσων.

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

John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δίκτυα, Μὴ καὶ υμεῖς θέλετε ὑπάγετε;

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

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

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

87 ἂν ἦν ὁ πνεῦμα ἐστίν τὸ ἐν οὐρανῷ ἀναβαίνοντα ὅπου ἦν τὸ πρῶτον;

69Then what if you were seeing the Son of Man ascend to where he formerly existed, would you then still be shocked?

John 6:69 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκοντος ἐν Καπερναοῦ.

69These things he said while teaching in the synagogue at Capernaum.

88 6:62 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of 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 and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

89 6:64 Rare NT occurrence of the future participle.

88 6:66 ἐκ τοῦτο – ek toúto; Opinion is split on whether this means "because of this teaching," or, "from this point on."
And we have believed and have come to know that you are the Christ, the Son of the living God.\footnote{6:69}

John 6:70 ἀπεκρίθη αὐτοῖς ἢ Ἰησοῦς, ἢ οὐκ ἴσως τοὺς δώδεκα ἐξελέξαμην, καὶ εἰς ὃμων εἰς διάβολος ἐστίν;

Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."\footnote{7:1}

John 6:71 ἐλέγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην: αὐτός γὰρ ἐμελέλευν αὐτὸν παραδίδοναι, εἰς ὧν ἐκ τῶν δώδεκα.

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

Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ: οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅπως ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναν.

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 7:2 ἢν δὲ ἔγγος ἢ ἐστήτ ων Ἰουδαίων ἢ σκηνοπηγία.

But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδέλφοι αὐτοῦ, Μετάβην ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεώρησαν τὰ ἐργά σου ἢ ποιεῖς;

So his brothers said to him, "Remove yourself from here and go to Judea, so that your disciples there also may see your miracles which you are doing.

John 7:4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτός ἐν παρρησίᾳ εἶναι, εἰ ταῦτα ποιεῖς, φανερώσω σου τὸ κόσμῳ.

For 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 ἀδέλφοι αὐτοῦ ἐπίστευεν εἰς αὐτὸν.

For even his own brothers did not believe in him.

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καιρὸς ὁ ἐμὸς οὐπώ πάρεστιν, ὃ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν ἐτοιμὸς.

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

\footnote{6:70 Or, "one of you is an enemy." Greek: διάβολος - diabolos. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.}
John 7:7  οὐ δύναται ὁ κόσμος μισεῖν υμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν.

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

John 7:8  οὐκ εἰσῆγεται εἰς τὴν ἐορτὴν ταύτην: ἐγὼ οὖσα ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὖσα πεπλήρωται.

8You go up to this festival. I am not yet going up to this festival, because my time is not yet fully come."

John 7:9  ταύτα δὲ εἰπὼν αὐτοῖς έξεινεν ἐν τῇ Γαλαλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10  Ὅς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτήν, οὐ γανερῶς ἀλλ’ ὡς εἰς κρυπτῷ.

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

John 7:11  οἱ οὖν Ιουδαῖοι εξήτουσαν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;

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

John 7:12  καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τῷ ὄχλῳ οἱ μὲν ἔλεγον ὅτι ἁγαθὸς ἐστίν, ἄλλοι ἔλεγον, οὗ, ἀλλὰ πλανὰ τὸν ὄχλον.

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

92 7:28  ἔτι γὰρ οὐκ ἦσαν οἱ μεταφοροῦσαι τοὺς αὐτοὺς.
93 7:11  ὁ Ἰησοῦς ἦν ἐν τῇ Θάλασσῃ.
John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἔλαλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

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

John 7:14 Ἡδὲ δὲ τῆς ἐστίνεσθαι ἡμεῖς οὖν ὑπερθέντες, ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.

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

John 7:15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Ἡπὶς οὗτος γράφω μὴ μεμαθηκώς;

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

John 7:16 ἀπεκρίθη σὺν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχή οὐκ ἐστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

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

John 7:17 ἦν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

17 If 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 δὲ ἐμὸν λαλῶν τὴν δῶξαν τὴν ἱδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δῶξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἄλληθ' ἐστιν καὶ ἄδικα ἐν αὐτῷ οὐκ ἐστιν.

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

John 7:19 οὐ Μωσῆς δέδωκεν ύμῖν τὸν νόμον; καὶ οὐδεὶς εξ ύμῶν ποιεῖ τὸν νόμον, τί με ζητεῖτε ἀποκτεῖναι;

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

John 7:20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαμιόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

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

John 7:21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἑν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

94 7:15 Normally the only source of Hebrew literacy (literacy meaning reading and writing in the Alphabet = liter = letter), and 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."

95 7:21 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.
Is Jesus the Anointed One?

John 7:25 "Ελέγεν οὖν τινες ἐκ τῶν Ἰερουσαλημίτων, Οὔχ οὖτός ἐστιν ὁ ζητούσιν ἀποκτείναι;  

John 7:26 καὶ ἐδει παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγοντι. μὴ ποιεῖ ἄλλης ἑγών σα, οἱ ἀρχόντες ὅτι οὗτός ἐστιν ἄληθις ὁ Χριστός;  

John 7:27 ἀλλὰ τοῦτον ὁμάθησαν πάντες ἐστίν· ὁ δὲ Χριστός οὗτος ἔρχεται οὐδεὶς γινώσκει πάντες ἐστίν.  

John 7:28 Καὶ σφηνεῖτο ἀπ’ ὅψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.  

John 7:29 Ἐκτὸς τοῦτον, ποιοῦν πάντες ἐστίν· ὁ δὲ Χριστὸς οὗτος ἔρχεται οὐδεὶς γινώσκει πάντες ἐστίν.  

John 7:30 Ἐπειδὴ δὲ εἶπεν ἡ οἰκήματος τοῦ αὐτοῦ ἐπὶ τὴν δικαίαν κρίσιν, ἔδειξεν σαλιγκαῖς καὶ πλησίῳ σοι ἐν τῇ ἑξοδίᾳ.
Then Jesus cried out in the temple, teaching and saying, "Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know."

John 7:29 "If anyone is thirsty, he should come to me; and drink, I am the living water. If anyone is thirsty, he should come to me, and drink, the water of life without cost."

John 7:30 "I know him, because I am from him, and that One has sent me."

John 7:31 "And in the great and final day of the festival, there stood Jesus. And he cried out, "If anyone is thirsty, he should come to me; and drink, the water of life without cost."

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

John 7:32 "And in the great and final day of the festival, there stood Jesus. And he cried out, saying, "If anyone is thirsty, he should come to me; and drink, the water of life without cost.""
John 7:37  ὁ πιστεῦων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ἔρευσαν ὅδοις ζώντος.

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

John 7:39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος· οὗ ἐξελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτὸν· οὕτως γὰρ ἦν πνεῦμα ἄγιον, ὅτι Πνεῦμα ὑπεδέπνοθεν.

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

John 7:40 πολλοὶ οὖν ἐκ τοῦ ὀχλου ἀκούσαντες τῶν λόγων ἔλεγον, Οὗτος ἐστιν ἄληθῶς ὁ προφήτης.

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

101 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer’s belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water. (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers’ bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly- κοιλίας shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one’s body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom)." Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. II 106ff.; Mlt. 225 [356]–Maysers ii 3, 189ff.; Ussing 65ff.; M.-H. 423ff.; Rob. 435-7."
John 7:41 "All the people were in the temple seeking Him, and the leaders of the group said, "This man is the Christ." Others were then saying, "What? The Christ comes from Galilee?"

John 7:42 "Ochhi [Ochchhi] or the one who was one of them, says to the others, "Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"

John 7:43 "That's right, but our law does not judge the man unless it first hears from him, and knows what he is saying. We split therefore occurred in the crowd because of him.

John 7:44 "And some of them wanted to arrest him, but no one laid a hand on him."

Unbelief of the Jewish Authorities

John 7:45 "'He has done many signs and wonders in his name, yet if he sought to be a ruler, he would have called his brother, Nicodemus, the one who had come to him by night, who was one of them, to see for himself, and tell us if it is true or not.'

John 7:46 "Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"

John 7:47 "Have you not brought him?"

John 7:48 "If you do not believe when you see it, how will you believe when you do not see it?"

John 7:49 "As for this crowd, cursed are they, not knowing the law.

John 7:50 "Nicodemus, the one who had come to him by night, who was one of them, says to them,

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

John 7:52 "They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that there is no prophet risen out of Galilee.'"

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105 752a = v. 752b = v. 52b = vi. 52b

104 752a = i. 752b = vi. 52b = vi. 52b

This is a difference of dialect, εἰπὼν being epic Ionic 3rd pl aor ind act, and εἶπον 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 Ψ. Or, perhaps Ψ "normalized" the word to the Attic.
The Woman Caught in Adultery

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

3And each went to his home.106

Chapter 8
John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὅρος τῶν Ἑλαίων.

1But Jesus went to the Mount of Olives.

John 8:2 Ὅρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο: καὶ καθίσας ἔδιδασκεν αὐτούς.

2And at dawn he showed up in the temple again, and all the people were coming. And having sat down he was teaching them.

John 8:3 Ἀγοοῦν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθειαν: καὶ στίχοντες αὐτὴν ἐν μέσῳ,

3And the Torah scholars and the Pharisees are bringing toward him a woman who was caught in adultery. And after they stood her in the midst

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The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," John 7:53 through 8:11, is absent from many ancient Greek manuscripts (𝔓⁶⁶), N, Avid, L, T, W, X, Y, Δ, Θ, Ψ, 070, 1514, 18, 915, 928, 1242, 1253, 1333, 1424, 1424X, 1913, 2323, 2561, 2768; some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Λ Π Ω 18 35 1424 and 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. For more details, see the endnote at the end of this document, and also download this

John 8:4 λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ’ ἀυτοφόρῳ μοιχευομένῃ.
4they say to him, testing him, "Teacher, this woman was caught in the very act of adultery.
John 8:5 Ἐν δὲ τῷ νόμῳ ἦν ἡ Μωσῆς ἦν ἐνετείλατο τὰς τοιάστας λιθοβολεῖσθαι οὐκ οὖν τί λέγεις?
5And in the Law, Moses commanded us that such women be stoned. What then do you say?"
John 8:6 τοῦτο δὲ ἐλεγον πειράζοντες αὐτὸν, ἦν ἡ Μωσῆς κατω κύψας, τῷ δακτύλῳ τὸν λίθον ἐγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.107
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing in the dirt108 with his finger, not pretending.
John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἄνακύψας εἶπεν πρὸς αὐτούς, 'Ὁ οὐκ ἁμαρτήσας υἱὸν, τὸν πρῶτον ἐπ’ αὐτὴν' τὸν λίθον βαλέτω. γ'7But as 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 κάτω κύψας ἔγραφεν εἰς τὴν γῆν.
8And after bending down again, he continued writing in the dirt.
John 8:9 οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνεδρίας ἐλεγχόμενοι, ἔξορευον εἰς καθ’ εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων: καὶ κατελείψας τὸν Ισραήλ, καὶ ἡ γυνὴ ἐν μέσῳ οὐσίας.
9And after they heard this, and were convicted by their conscience, they went away one by one, starting with the oldest. And Jesus alone was left, and the woman still being in the midst.
John 8:10 ἀνακύψας δὲ ὁ Ἰσραήλ, καὶ μηδένα θεαιμένος πλην τῆς γυναικός εἶπεν αὐτῇ, Ποῦ εἰσίν ἐκεῖνοι οἱ κατηγοροῦσι σου; Όδεις σε κατέκρινεν;
10And Jesus straightened up, and seeing no one but the woman, he said to her, "Where are those accusers of yours? Has no one condemned you?"
John 8:11 ή δὲ εἶπεν, Όδεις, κόρη. Έπον δὲ ὁ Ἰσραήλ, Όδεις ἡγω σε κρίνω σε πορεύου καὶ μηκέτι ἀμφίπανεν.
11And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go and sin no more.”

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰσραήλ λέγων, Ἐγὼ εἰμί τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.
12Jesus then spoke to them again, saying, "I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life.”

107 8:6 txt μὴ προσποιούμενος E G H K 2ε 18 27 35 65ε 475 532 579 682 1212 1505 1519 2561mr 2253 2907 TR-Scriv RP ommit phrase D M S U Γ Λ Ω 047 0233 f1 f3 2c 7 8 9 28 65ε 115sup 118 700 1071 1203 1216 1243 1514 TR-Steph Beza 1598 AT HF BG [NA27] [προσποιούμενος 1194 lac. A C F P
108 8:5b Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in Jn 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the dirt. "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters.

John 8:13 ἐπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἢ μαρτυρία σου οὐκ ἔστιν ἄλλη, 

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ἴδη ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἄλλη ἢ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὡμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

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

John 8:15 ὡμεῖς κατὰ τὴν οὐράνια κρίνετε, ἐγὼ οὐ κρίνω ο�δένα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἢ κρίσις ἢ ἐμὴ ἄλλη ἢ μαρτυρία ἐστίν, ὃτι μόνος οὗ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δῶ ἄνθρωπων ἢ μαρτυρία ἄλλης ἢ μαρτυρίας ἐστίν.

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

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

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὗτε ἐμὲ οἴδατε οὗτε τὸν πατέρα μου εἰ ἐμὲ ζήσετε, καὶ τὸν πατέρα μου ἰδεῖτε ἄν.

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

John 8:20 Ταῦτα τῷ ἰησοῦ ἔληλύθει ὁ Ἱησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἔπνισεν αὐτόν, ὅτι οὕτω ἔληλύθει ἡ ὥρα αὐτοῦ.

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

John 8:21 ἔλεγεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, ἐγὼ ὑπάγω καὶ ἦλθεῖτε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ἐπειδὴ οὕτως ὑμεῖς οὐ δύνασθε ἐλθεῖν.

21Continuing, Jesus 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 ἔλεγον οὖν οἱ Φαρισαῖοι, Μήτε ἀποκτενεῖ εἰς αὐτόν, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω· ὑμεῖς οὐ δύνασθε ἐλθεῖν;

22So the Jews were saying, "Is he going to kill himself, that he says, 'Where I am going, you are not able to come'?"

John 8:23 καὶ εἶπεν αὐτοῖς, ὑμεῖς ἐκ τῶν κάτω ἐστε, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστε, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τούτου.

23And he said to them, "You are from below, I am from above; you are of this world, I am not of this world.

John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μην πιστεύσητε ὅτι ἐγώ εἰμί, ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am,110 you will die in your sins.”

109 Deuteronomy 19:15
110 2:24 ὅτι ἐγώ εἰμι - hōti 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..."
John 8:25 ἔλεγεν οὖν αὐτῷ, Σὺ τίς εἶ; καὶ ἐπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀφήνην τι καὶ λαλῶ ὑμῖν;
25Therefore they were saying to him, "Who are you?" And Jesus said to them, "Why am I even speaking to you at all?"

John 8:26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ’ ὁ πέμψας με ἀληθῆς ἔστιν, κἀγὼ ᾧ ἦκουσα παρ’ αὐτοῦ ταῦτα λέγω 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 say in the world."

John 8:27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.
27They did not understand that he was speaking to them of the Father.

John 8:28 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁταν ὑψώσῃ τὸν υἱὸν τοῦ ἐνθρόνου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί, καὶ ἂν ἐμαυτοῦ ποιῶ οδύν, ἀλλὰ κἀγὼ ἐξιδαξένη με ὁ πατήρ μου, ταῦτα λαλῶ.
28Then 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 my Father has taught me, those things I speak.

John 8:29 καὶ ὁ πέμψας με μετ’ ἔμοι ἔστιν· οὐκ ἀφήκηκεν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἁρετά αὐτῶ ποιῶ πάντοτε.
29And the one who sent me is continually with me. The Father 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 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ύμεις μείνητε ἐν τῷ ἐμῷ, ἀλληλοῖς μεθηταί μοι ἐστε,
31Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,

John 8:32 καὶ γνῶσετε τὴν ἀλήθειαν, καὶ ἢ ἀλήθεια ἐλευθερώσει υμᾶς.
32and you will know the truth, and the truth will make you free.”

John 8:33 ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραὰμ ἔσμεν, καὶ οὐδὲν δεδουλεύκαμεν πώποτε: πῶς οὖν λέγεις ὅτι ἐλευθεροί γενήσεσθε;
33They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

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111 8:25 The BAGD lexicon says, "τὴν ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-διότι 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 Τα λαλούντος says "the beginning," this is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words δὲ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχήν means “to begin with.”

112 8:26 διὰ λέγει Ἔ Γ Μ Υ Γ Α Α 047 2 28 579 Μ TR RP ἅλαλω Πστηριάς ἐκλογὴς ΝΤ Λ Υ Χ Α Ψ 0211 33 69 118 1071 1424 SBL NA28 {/} lac. Α C P V II 070 0233

113 8:28 μετ’ ἐμοῖ, - hoti eγο εἰμί; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

114 8:28b According to Bauer, ἃτι ἐμαυρώθη is an expression known in Classical Greek using the preposition ἃτι to indicate the originator or authorizer of the action.
John 8:34 'Apeakrithi aytous o 'Ihsoos, Amyni amyni legyi umyn oti pas o poion tyn amartian doulos estin tis amartias.

34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. John 8:35 'O de douloos ou meine en tis oikey eis ton aiwna, o uios meine eis ton aiwna.

35And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. John 8:36 ean ouv o uios umas elevedores, ouvtes elevedores eoseide.

36If therefore the Son should make you free, you will be free indeed. John 8:37 oida oti speima Abraam est: alla zetite me apokteinei, oti o logos o emos ou chorei en umyn.

37I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you. John 8:38 'Egy o eoraaka para tw patri mou laalw: kai umyei ouv o eoraakate para tw patri umwn, poiite.

8What I have seen with my Father, I speak, and you then what you have seen with your father," you are doing."116 John 8:39 'Apeakrithisan kai eipon autoi, 'O pati he'mon Abraam estin. Legei aytous o 'Ihsoos. Ei teka tou Abraam hte, ta eryga tou Abraam' epoiite. 7

3They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham. John 8:40 vav de zetite me apokteinei, zvresovn ouv tis altheian umyn lelalhika hin hikousa para to theou toto Abraam ouk eposine.

4But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do. John 8:41 'Humei poiite ta eryga tou patros umwn. Eipov ouv autoi, 'Humei ek porneias ou geggennimeva: ena patera exomen, ton theon.

4You are doing the works of your father." They then said to him, "We were not conceived in fornication.117 We have one father: God."


116 8:38 Some manuscripts have "and you then the things you have heard from the father..." There is an ambiguity in the verb "you do." The indicative inflection is in this case the same inflection used for the imperative. Consequently, the two readings in the widest spread of possibility are either as I have it in the text of John above, or, "and you therefore the things you have heard from the Father you should be doing."

117 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication. Or is it, if both a god and a human were a father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is 'Humei ek porneias ouy geggennimeva. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is ouk eioxeiseis ek pornos ek ekklasiou kouv, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word 'amzēr - mamzer, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.
The Children of the Devil

John 8:42 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡμαπάτε ἄν ἐμέ, ἐγώ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἤκου ὀυδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἄλλ’ ἐκείνος με ἀπέστειλεν.

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

John 8:43 διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

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

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

45 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 things,

John 8:45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

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

John 8:46 τίς εὖ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί υμεῖς οὐ πιστεύετέ μοι;

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

John 8:47 ὃ ὅν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

48 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.”

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118 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akou̇ō, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

119 8:44a Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

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

John 8:48 'ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ οὐ καὶ δαιμόνιον ἔχεις;'

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

49Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me.
John 8:50 ἔγω δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ο ζητῶν καὶ κρίνων.

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

51Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time.
John 8:52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφήται, καὶ οὐ λέγεις, Ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, βἀνατόν οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52The Jews said to him, 'Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.'
John 8:53 μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, δότις ἀπέθανεν; καὶ οἱ προφήται ἀπέθανον· τίνα σεαυτόν σὺ ποιεῖς;

53Are you greater than our forefather Abraham, who died? And the Prophets also died. What sort of man do you reckon yourself?'
John 8:54 ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν·

54Jesus answered, 'If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is our God.
John 8:55 καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν, καὶ ἔαν εἶπον ὅτι οὐκ οἶδα αὐτὸν, ἔσωμαι ὡμοίων ὑμῶν φεύστης· ἀλλ' οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

55And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following.
John 8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμῆν· καὶ Εἶδεν καὶ ἔχαρη.

56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
John 8:57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἐτη οὕτω ἔχεις καὶ Ἀβραὰμ ἐώρακας;

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

121 857 Several early witnesses say Ἀβραὰμ ἐώρακεν σε - Ἂβραὰμ ἠδράκεν σε, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐώρακας - ἆβραὰμ ἠδράκας, "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 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?"
Chapter 9

Jesus Heals a Man Born Blind

John 9:1 Και παράγων είδεν ἀνήρ φυσίν ἐκ γεννητῆς.

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

John 9:2 και ἠμὴρσαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ἄραβι, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἦν τυφλὸς γεννηθεὶς;

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

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἤμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4 Ἐμε δει ἐργασθεῖ τὰ ἔργα τοῦ πέμψαντός με ἐς ήμέρα ἑστίν· ἔρχεται νῦς ὅτε οὐδεὶς δύναται ἐργασθῆναι.

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

John 9:5 ὅταν ἐν τῷ κόσμῳ ὃ, φως εἰμὶ τοῦ κόσμου.

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

John 9:6 ταῦτα εἶπον ἔπευξεν χαῖρε καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπί τύχος οὐρανοῦ τοῦ τυφλοῦ

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

122 858a γεννηθῆ - genethal, 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-eminence.

123 858b 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 have still wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.
John 9:7 And he said to him, "Go, wash in the pool of 'Siloam'" (which when translated is "Sent"). He went therefore and washed, and came back seeing.

John 9:8 Oi oin geitones kai othevrountes auton to proteron oti tuflois oin elagoun, Ouk oustos estin o kathimenois kai prooaiton;


John 9:10 Elagoun ouv autou. Pous anevxhthsan ou oi orthalmoi;


John 9:12 Elipen ouv autou. Pous estin ekeinos; lethi, Ouk oida.

John 9:13 "Agousin auton prois touc Fariesiouc ton pote tuflon.

John 9:14 Hen de sabbaton oti ton pihlon elipisen o 'Hrsois kai anewhen autou ton orthalmoi.


John 9:16 Elagoun ouv ek ton Fariesiouc tinex. Oustos o anbropos ouk estin par ton theou, oti to sabbaton ou ihero. Allloi elagoun, Pous donatai anbropoi amartwlos toiauta smenia poiein; kai skhima ei en autous.

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

The Authorities Investigate the Healing

John 9:13 Hen de sabbaton oti ton pihlon elipisen.

John 9:14 Hen de sabbaton oti ton pihlon elipisen.


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

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\footnote{125}{The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of "kneading" or "grinding" were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of "building." MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untwing 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.}

\footnote{http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html}
They are talking to the blind man again: "What do you say about him? For it was your eyes he opened." And he said, "He is a prophet."

The result was the Jews did not believe about him that he used to be blind and then saw; until they summoned the parents of the one who had received his sight. John 9:19 and ἤκοραν αὐτός λέγοντες, ὢν ὁ ὀφθαλμὸς ἤσιν ὁ ὀφθαλμὸς ὑμῶν, ὅτι οὐκ ἔλεγεν ἵπτα τι ὃτι τυφλὸς ἐγκεννήθη; πῶς οὖν ἄρτι βλέπει;

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

Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful." But how he now sees, we do not know. Or who opened his eyes, we do not know.

And his parents answered them and said, "We know that this is our son, and that he was born blind."

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

126 9:24 Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.
John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἔστιν ὀτι ὑμεῖς οὐκ οἴδατε πόθεν ἔστιν, καὶ ἀνέξαντον υμοί τοὺς ὀφθαλμοὺς.

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

John 9:31 οίδαμεν δὲ ὅτι ἄμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλ' ἔὰν τις θεοσεβὴς ἢ καὶ τὸ θέλημα αὐτοῦ ποίη τούτον ἀκούει.

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

John 9:32 ἐκ τούτοις οὐκ ἠκούσθη ὅτι ἤνοιξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

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

John 9:33 εἰ μὴ ὦν οὗτος παρὰ θεοῦ, οὐκ ἦδυνατο ποιεῖν οὐδὲν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἄμαρτίας σὺ ἐγεννήθης δῆλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτῶν ἐξω.

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

**Spiritual Blindness**

John 9:35 Ἡκούσαν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτῶν ἐξω, καὶ εὐφῶν αὐτῶν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν ιὸν τοῦ θεοῦ; 127

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

John 9:36 ἀπεκρίθη ἕκεινος καὶ εἶπεν, καὶ τίς ἔστιν, κύριε; 128 ἵνα πιστεύσω εἰς αὐτὸν;

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

John 9:37 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ δολόν μετὰ σοῦ ἕκεινός ἔστιν.

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

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

38 And he said, "I am the Lord." And he worshipped him. 129

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127 9:35 txt ιὸν τοῦ θεοῦ Α Ε Φ Κ Λ Μ Π Σ U X Y Γ Δ Θ Λ Ψ Ω 047 070 0141 0211 0233 0250 0306 f 973 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1243 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 Ν lat syr² copb TR RP f ιουν τον ανθρωπον Ψ66 Ψ73 Ν B D W 397 Ρ 161 syr³ cop¹ Β Ω νε Orthigen NA27 {Α} f lac. φ45 C H N P Q T V Π.

128 9:36 καὶ τίς ἔστιν ἐξη θυείς φ73 Β W ἀπεκρίθη ἑκεῖνος καὶ τίς ἔστιν ἐξηθυείς φ66c ἀπεκρίθη ἑκεῖνος καὶ τίς ἔστιν κύριε φ66c καὶ ἔφη τίς ἔστιν κύριε 070 ἀπεκρίθη καὶ τίς ἔστιν κύριε Ιτά ἀπεκρίθη ἑκεῖνος τίς ἔστιν κύριε cop¹ Α 1241 ἀπεκρίθη ἑκεῖνος καὶ εἶπεν κύριε τίς ἔστιν * Ν ἀπεκρίθη ἑκεῖνος καὶ εἶπεν κύριε τίς ἔστιν Κ1 ἀπεκρίθη ἑκεῖνος καὶ εἶπεν κύριε τίς ἔστιν Λ Γ Θ 0306 lat ἀπεκρίθη ἑκεῖνος καὶ εἶπεν κύριε τίς ἔστιν κύριε D Ε Φ Γ Κ Λ Μ Π Σ U X Y Γ Δ Θ Λ Ψ Ω 047 0211 0233 f 973 33 syr² lac. φ45 C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. Verse 9:11 has ἀπεκρίθη ἑκεῖνος καὶ εἶπεν variants as well.
38And 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 Καὶ ἦκουσαν ἐκ τῶν Φαρισαίων ταυτά οἱ ὄντες μετ’ αὐτοῦ, καὶ ἔπεμεν αὐτῷ, Μὴ καὶ ἦμει τυφλοί ἐσμέν;

40And some 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 ἔπεμεν αὐτοῖς ὁ Ἰησοῦς. Εἰ τυφλοὶ ἦτε, οὐκ ἃν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι ἐπέστηκα· ἢ σὺν ἀμαρτία ὑμῶν μένει.

43Jesus said to them, 'If you were blind, you would have no sins. But as you are now saying, 'We see,' your sins therefore remain.

Chapter 10
The Good Shepherd

Chapter 10
The Good Shepherd

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

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

John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν καὶ ἀκολουθεῖ τὸν πρόβατά κατ’ ὄνομα καὶ εξάγει αὐτά.

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

John 10:3 τούτω ὁ θυρωρός ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα καλεὶ κατ’ ὄνομα καὶ εξάγει αὐτά.

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

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

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

John 10:5 ἀλλατρῶν δὲ οὐ μὴ ἀκολουθῆσαν ἀλλὰ φεύγουσιν ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἀλλατριῶν τὴν φωνήν.

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

John 10:6 ταύτην τὴν παροιμίαν ἔπεμεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἢ ἄλλα ἐμέλλει 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 υμῖν ὅτι ἐγὼ εἰμί ἡ θύρα τῶν προβάτων.

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

John 10:8  πάντες δος ἦλθον κλέπται εἰσίν καὶ λησταὶ ἄλλοι οὐκ ἠκούσαν αὐτῶν τὰ προβάτα.

8All who have come are thieves and bandits; but the sheep did not hear them.

John 10:9  ἐγὼ εἰμί ἡ θύρα· δι’ ἐμοῦ εἰσέλθησατ καὶ εἰσελεύσεται καὶ ἑξελεύσεται καὶ νομίζησιν εὐρύθεις.

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

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰς μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἠλθόν ἵνα ᾿ζωῆν ἐξωσιν καὶ περισσῶν ἐξωσιν.

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

John 10:11  Ἐγὼ εἰμί ὁ ποιμήν ὁ καλὸς· ὁ ποιμήν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

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

John 10:12  ὁ μισθωτός δὲ, καὶ οὐκ ἔστω ποιμήν, οὐκ εἰσίν τὰ προβάτα ἰδία, θεωρεῖ τὸν λύκον ἑρχόμενον καὶ ἀφίησιν τὰ προβάτα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ προβάτα.

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

John 10:13  ὁ δὲ μισθωτός φεύγει, ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

13The wage earner flees because he is a wage earner and it matters not to him about the sheep.

John 10:14  Ἐγὼ εἰμί ὁ ποιμήν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

14“I am the good shepherd, and I know my own, and am known by my own.

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

15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.

108:108 ἥλθον τὸ εἰς ὑιόν τῆς ἀνθρώπου ἐν ἀνθρώποις, ὅτι εἰσέλθη ὁ πατὴρ ἐν αὐτῷ καὶ ἀνακοίνωσεν αὐτῷ τὸν ἐμὸν οἴκον καὶ τὴν ψυχήν μου τίθημι ὑπὲρ αὐτῶν.

109:109 ὁ μισθωτός δὲ, καὶ οὐκ ἔστω ποιμήν, οὐκ ἔστω ποιμήν τὰ προβάτα ἰδία, θεωρεῖ τὸν λύκον εἰσόμενον καὶ ἀφίησιν τὰ προβάτα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ προβάτα.

110:110 ὁ ποιμὴν ἐστιν ὁ μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

111:111 ὁ ποιμὴν ἐστιν ὁ μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
John 10:16 and another 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 And this is the Father's will who sent me, that of his own he should lose nothing, but that every one who comes to him should be saved. 18For this my Father loves me, that I lay down my life, such that I will take it up again.

John 10:18 And I know that my Father does what is best. Nevertheless, it is better for me to die now than later. 19For this reason the Jews were looking for an opportunity to kill him, for they had already come to agree to kill him. 20Many of the Jews said, “He has a demon, and he is crazy. Why are you listening to him?”

John 10:21 One of the Jews said, “Are you going to kill me as the High Priest and all the High Priests killed me? This was a festival of demons, and they killed me. 22Others 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 And 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 10:23 Then came the Festival of Dedication, 132 and Jesus was walking in the temple, in the Portico of Solomon. 24And it was winter, and Jesus was walking in the temple, in the Portico of Solomon. 25Then the Jews surrounded him, and were saying to him, “How long are you keeping our souls in suspense? If you are the Christ, tell us clearly.”

John 10:25 Then one of the Jews said, “Are you going to kill me as the High Priest and all the High Priests killed me? This was a festival of demons, and they killed me. 26Others were saying, ‘These are not the expressions of someone demonized. Can a demon open the eyes of the blind?’

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

John 10:26 And one of the Jews said, “Are you going to kill me as the High Priest and all the High Priests killed me? This was a festival of demons, and they killed me. 27Others were saying, ‘These are not the expressions of someone demonized. Can a demon open the eyes of the blind?’

Yet, you are not believing, because you are not of my sheep, as I told you. 28

132 10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.

133 10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine’s flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.
John 10:27, 28, 30, 31

27 My sheep hear my voice, and I know them, and they follow me.
28 And I give to them eternal life, and they will by no means perish, into all time, and no one can snatch them out of my hand.
30 My Father, the one who gave them to me, is greater than all, and no one can snatch them out of my Father's hand.
31 And the Father is one.
John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ γόμῳ ὑμῶν, Ἔγώ εἶπα, Θεοὶ ἔστε;

33Jesus answered them, "Is it not written in your law, 'I have said, "You are gods'"?"  

John 10:35 εἶ ἐκείνους εἶπεν θεοὺς πρὸς ὃς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ;

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

John 10:36 δὲν ὁ πατήρ ἤγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;

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 οὕτως τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετέ μοι;

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

John 10:38 εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε: ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοί ὁ πατήρ κἀγὼ ἐν τῷ πατρί.

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

John 10:39 ἔξεστιν γὰρ τὰ πάντα αὐτῶν πίστεοι καὶ εξήλθον ἐκ τῆς χειρὸς αὐτῶν.

39And again therefore, 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 Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἕκει.

40And he went back to the other side of the Jordan, to the place where John had earlier been baptizing, and he stayed there a while.

John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὖν, πάντα δὲ δοκεῖ 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 ἐπίστευσαν πολλοὶ ἕκει εἰς αὐτὸν.

42And many there believed in him.
Chapter 11

The Death of Lazarus

John 11:1  Ην δε τις ασθενων, Λαζαρος απο Βηθανιας, εκ της κωμης Μαριας και Μαρθας της αδελφης αυτης.

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

John 11:2 Ην δε Μαρια η αλειφασα τον κυριον μυρω και ηκμαξασα τους ποδας αυτου ταις θριξιν αυτης, ης ο αδελφος Λαζαρος ησθενει.

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 Απεστειλαν ουν αι αδελφαι προς αυτον λεγουσαι, Κυριε, ιδε ον φιλεις ασθενει.

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

John 11:4 Ακουσας δε ο Ιησους ειπεν, Λυτη η ασθενεια ουκ έστιν προς θανατον αλλ’ υπερ της δοες του θεου, ην δοξαση η υιος του θεου δε αυτης.

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 Ηγαπα δε ο Ιησους την Μαρθαν και την αδελφην αυτης και τον Λαζαρον.

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

John 11:6 Ώς ουν ηκουσεν δι ο ασθενει, τοτε μεν έμεινεν εν ω ην τοπω δυο ημερας.

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 Επειτα μετα τουτο λεγει τοις μαθηταις, 'Αγωμεν εις την Ιουδαιαν παλιν.

7Only then, after this, he says to the disciples, "Let us go back to Judea."

John 11:8 Λεγουσαι αυτω οι μαθηται, 'Ραββι, ινν εξητουν σε λιθασαι οι Ιουδαιοι, και παλιν υπαξεις οκει;

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

John 11:9 Απεκριθη Ιησους, Ουχι δωδεκα εισαι ωραι της ημερας; εαν της περιπατη έν τη ημερα, ου προσκοπτει, δι η το φως ουκ έστιν εν αυτω.

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 Ειν δε της περιπατη έν τη νυκτι, προσκοπτει, δι η το φως ουκ έστιν εν αυτω.

10But if someone walks around in the night, he stumbles, because the light is not with him."

John 11:11 ταυτα ειπεν, και μετα τουτο λεγει αυτως, Λαζαρος ο φιλος ημων κεκοιμηται, αλλα πορευομαι ίνα εξυπνισω αυτων.

11He said these things. And after this, he is saying to them, "Our friend Lazarus has fallen asleep, but I am going in order to wake him up."

John 11:12 Ειπον ουν οι μαθηται αυτου, Κυριε, ει κεκοιμηται σωθησηται.

12Then his disciples said, "Lord, if he has fallen asleep, that will help him."

John 11:13 Ειρηκε δι ο Ιησους περι του θανατου αυτου, έκεινοι δε έδοξαν δι η περι της κομμησεως του υπουν λεγει.

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

142 Ην μεν μεν, supposed anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary δε following. However, I see it as complemented by the word έπειτα – έπειτα at the beginning of verse 7. If this έπειτα were not complementary to μεν, then the phrase έπειτα μετα τουτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
John 11:14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν,

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

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

16And for your sakes I am glad I was not there, so that you may believe. But let us go to him.”

John 11:16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἀγωμέν καὶ ἠμεῖς ἤνα ἀποθάνωμεν μετ’ αὐτοῦ.

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

"I Am the Resurrection and the Life"

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἡδή ἔχοντα ἐν τῷ μνημείῳ.

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

John 11:18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

19Now Bethany was close to Jerusalem, about fifteen stadia apart,143

John 11:19 καὶ πολλοί ἐκ τῶν Ιουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωται αὕτα περὶ τοῦ ἀδελφοῦ αὐτῶν.

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

John 11:20 ἤ σὺν Μάρθα ὡς ἦκουσιν ἃτί Ἰησοῦς ἔρχεται ὑπήνησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκοθέντο.

21When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.144

John 11:21 εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἡς ὁδε, ὁ ἀδελφός μου οὐκ ἂν ἐκεῖθηκε.

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

John 11:22 ἄλλα καὶ νῦν οἶδα ὅτι ὁ θεὸς ὑμῶν δώσει σοι ὁ θεός.

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

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

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

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

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

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ κἀγὼ ἀναστάσεως ἰησοῦ.

26Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;

John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ ὁ μὴ ἀποθάνῃ ἀπὸ τοῦ αἰῶνος· πιστεύεις τούτο;

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

John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἐγώ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ· ὁ εἰς τὸν κόσμον ἐρχόμενος.

28She 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."

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143 11:18 About 3 kilometers, less than 2 miles.
144 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."
And having said these things she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

John 11:29  ἐκείνη ὡς ἤκουσεν ἐγείρεται ταχὺ καὶ ἐρχεται πρὸς αὐτὸν;

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

John 11:30  οὕτω δὲ ἐλλύθη ὁ Ἱσοῦς εἰς τὴν κόμην, ἀλλ’ ἤν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31  οἱ οὖν ἰουδαίοι οἱ οὗτος μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτῆς, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολουθήσαν αὐτῇ, λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἕνα κλαύσῃ ἑκεί.

31The 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, saying, "She is going to the tomb, to grieve there."

John 11:32  ἢ οὖν Μαρία, ὡς ἠλθὲν ὅπου ἦν ὁ Ἱσοῦς ἰδοὺς αὐτὸν ἔπεσον αὐτὸῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἶ ᾧ ὄντες ὅπως ἐν ἀπεθανόν μου ὁ ἀδελφός.

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

John 11:33  Ἱσοῦς οὖν ὡς εἶδεν αὐτὴν κλαύονταν καὶ τοὺς συνελθόντας αὐτῇ ἰουδαίους κλαύοντας, ἐνέβριμῆσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

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

John 11:34  καὶ ἐπένεπ, Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχοι καὶ ιδε.

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

John 11:35  ἐδάκρυσεν ὁ Ἱσοῦς.

35Jesus showed tears.

John 11:36  ἔλεγον οὖν οἱ ἰουδαίοι, ἵδε πῶς ἐφίλει αὐτόν.

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

John 11:37  τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἦδυνατο ὅταν ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποῆσαι ἕνα καὶ ὅτας μὴ ἀποθάνῃ;

37But 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?"

11:33 Greek: ἐνέβριμῆσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - 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 - dakrúō, 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.


**Jesus Raises Lazarus from the Dead**

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἣν δὲ σπῆλαιον, καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ.  

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἄδελφη τοῦ τεθνηκότος Μάρθα, Κύριε, ἣν δείκει, τεταρτάς γὰρ ἐστίν.  

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, Οὐκ εἶπόν σοι ὅτι εὰν πιστεύσῃς δόξῃ τὴν δόξαν τοῦ θεοῦ;  

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

John 11:41 ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκός κειμένος, ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἠκουάσας μου.  

41 They therefore took away the stone from where the dead man was lying.  

And Jesus lifted his eyes upward, and said, 'Father, I thank you, that you have heard me.

John 11:42 ἐγὼ δὲ ἤδειν ὅτι πάντοτε μου ἀκούεις· ἄλλα διὰ τὸν θάλον τὸν περιετότα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπέστειλας.  

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

John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, ἀναστάτωσόν με.  

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

John 11:44 καὶ ἔξηλθεν ὁ τεθνηκός δεδειμένος τοὺς πόδας καὶ τὰς χεῖρας κειμένας, καὶ ἦ δύσι αὐτοῦ σοφαρμώρ περιεδέεστο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἀφεῖτε ὑπάγειν.  

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

**Sanhedrin Decides Jesus Must Die**

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ιουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἄρτον ἐπίθηκαν ὁ Ἰησοῦς, ἐπέστειλαν εἰς αὐτὸν·  

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

John 11:46 τινὲς δὲ εξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ὅτι ἐποίησεν ὁ Ἰησοῦς.  

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

John 11:47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἠλέγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἀνθρώπος πολλὰ σημεῖα ποιεῖ;  

47 So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?"
John 11:48 ἕαν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἔλεύσονται οἱ Ῥωμαῖοι καὶ ἄροισιν ἡμᾶς καὶ τὸν τόπον καὶ τὸ ἔθνος.

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

John 11:49 εἶς δὲ τις ἔξω σοφίας, ἄρχητες ὑπὲρ τοῦ ἐνιαυτοῦ ἑκέινου, εἶπεν αὐτοῖς, Ἰμείς οὐκ ἱδάτε ὑδέν.

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

John 11:50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ δὸν τὸ ἔθνος ἀπόλληται.

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

John 11:51 τοῦτο δὲ ἀρ' ἐναυτοῦ οὐκ εἶπεν, ἀλλὰ ἄρχητες ὑπὲρ τοῦ ἐνιαυτοῦ ἑκέινου προεφήτευσαν ὅτι ἐμελέλει Ἰησοῦς ἀποθάνῃ ὑπὲρ τοῦ ἔθνους,

51 But 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 οὕτω ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἔν.

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

John 11:53 Ἰησοῦς οὖν ὁ παρασκευάζων περιεπάτη σεν τοῖς ἱουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖ οὐς τὴν χῶραν ἔγγος τῆς ἐρήμου, εἰς Ἐφραίμ λευκομένην πόλιν, κάκει διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ.

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

149 11:48 Perhaps, "our place of worship," or temple.

150 11:50a txt ἡμῶν A E G H K S U W Y Δ Θ Λ Π Ψ Ω 047 065 0141 0250 31 2 28 33 157 180 205 461 565 579 597 700 8925 1006 1007 1195 1216 1230 1243 1392 1342 1344 1365 1505 1546 1644 2148 2174 ΗΕocard.f Gr vglt,ww syr s,p,h,gal cop5070,achri arm eth geo slavasi Or Eustath Cyril Hilary Aug9/9 TR RP ο meticulous B D L M X Γ 0211 0233 346 1010 1242 1424 (214 (211 1751 773 866 ita,aaur,b,de,e,f,l,v gcol cop5070 slav Or lat Josiprus Chrys SBL NA28 B omn K 950 cop5070,pho Chryscomm Cyril Theodoret Ambrose Aug6/9 Jerome Photius lac p59 p59 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 κ and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, 'Observe, that you are not prevailing at all. Behold, the world has gone after him!'

151 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.

152 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

153 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."
John 11:55 "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 "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 "Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died was, whom He had raised from the dead.
John 12:2 "So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him.
John 12:3 "Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.
John 12:4 "Then one of his disciples, Judas the Keriothite son of Simon, the one about to betray him, says,
John 12:5 "Why was this ointment not sold for three hundred denarii and given to the poor?"
John 12:6 "But he said this not because it mattered to him about the poor, but because he was a thief, and he was usually in charge of the moneybag and would steal from what was put in.

Chapter 12
Jesus Anointed at Bethany
John 12:1 "Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died was, whom He had raised from the dead.
John 12:2 "Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.
John 12:3 "Then one of his disciples, Judas the Keriothite son of Simon, the one about to betray him, says.
John 12:5 "Why was this ointment not sold for three hundred denarii and given to the poor?"
John 12:7   εἶπεν οὖν ὁ Ἰησοῦς, Ἄφεσις αὐτῆς, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτῷ.

7Jesus said therefore, "Leave her alone. She has kept it for the day of my burial." 158

John 12:8   τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9   Ἐγνώ οὖν ὥσπερ πολὺς ἐκ τῶν ἱουδαίων ὅτι ἔκει ἑστιν, καὶ ἤλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἄλλα ἵνα καὶ τὸν Λάζαρον ἰδούσιν ὅν ἤγερεν ἐκ νεκρῶν.

9Then a 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  ἐρχολεύσαντο δὲ οἱ ἄρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

10So the chief priests resolved that they would kill Lazarus also, John 12:11 ὅτι πολλοὶ δι᾽ αὐτῶν ὑπήγων τῶν ἱουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

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

158 12:7 ιντετήρηκεν "she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 F 2 28 565 700 788 1071 1424 Ῥ 6 7 ιντετήρηκεν "because she has kept it for the day of my burial" ιντετήρηκεν "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial". ιντετήρηκεν "because she has kept it for the day of my burial" or "it was that she keep it for the day of my burial". ιντετήρηκεν "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial". ιντετήρηκεν "because she has kept it for the day of my burial" or "it was that she keep it for the day of my burial". ιντετηρηκεν "she has kept it for the day of my burial". αινηταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women... among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathaea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἰπό...τετηρηκεν, "so that she may prepare me for the day of my burial." And W. Kühne, ἰπό...τετηρηκεν, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἰπό as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'it was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἰπό is a clue as well.
The Triumphal Entry

John 12:12 The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,
John 12:13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" Blessed is he who comes in the name of the Lord, the king of Israel!
John 12:14 And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Ἡ χειρὶ τοῦ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἐρχεται, καθήμενος ἐπὶ πόλον ὄνου.
John 12:16 ταῦτα δὲ οὐκ ἐγνώσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλὰ ὥσπερ ἐξ οὗτος τότε ἐμφάνισαν ὑπηντῆσαν τοῖς ταῦτα ἐν ἑαυτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῶ.
John 12:17 ἦσαν δὲ ἔφωναν, ἵνα ἰδοὺ καὶ ἔφωνησεν ἐκ τοῦ νημισμοῦ καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

Jesus Ponders Crucifixion

John 12:20 Ἡσαν δὲ τινες Ἀλληλες ἐκ τῶν ἀναβαινόντων Ἰνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

159 12:13a Ὑπηντῆσαν = Aramaic Ḥišê‘âh ná‘, similar to the Hebrew הַשָּׁה נָּא - hóši‘áh ná‘, an expression reminiscent of the Ḥišê‘áh ná‘ 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 Ὁ Κύριε, σον δε, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

160 12:13b Psalm 118:26
161 12:15 Zechariah 9:9
162 12:18 Exx καὶ ὑπηντήσαν αὐτῶν οἱ ὀχλοὶ ὑπακοήν. ΑΓΚΛΜΣΤΥΓΠΨΩ1Γ328565579892ς 1071 1241 1424 μ. ἔναντι τοῦ οὐρανοῦ (NA28).
John 12:21 othoi oin prosophlvon Philippw to upo Bethsaida tis Galilaías, kai hratwn auton legonites, Kure, theloven ton 'Ioseou idein.

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

John 12:22 erxetai Filippoc kai legi taw Andreas: kai palin Andreas kai Filippoc legousin taw 'Ioseou.

22Philip comes and tells Andrew; and Andrew and Philip in turn tell Jesus.

John 12:23 de 'Ioseous apekrinato autow legwn, 'Ekleliven h' ora ina doxaqh h' o uids tou anthropou.

23And Jesus responded to them as follows: 'Then has come, that the Son of Man should be glorified.

John 12:24 amhn amhn legw umin, ean mh o kókkos tou autou pesw eis tin gin apodath, autow monos men ei ean de apodath, polon karpon feri.

24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25 filon tin phuyhn autou apolelei autin, kai o miwos tin phuyhn autou en taw kosmou toutw eis zoahn aionin fulazei autin.

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

John 12:26 ean emoi diakonh tin, emoi akolouthitein, kai dous eimi egw ekai kai diakonos o emos estai kai ean tis emoi diakonh, timisei auton o pathe.

26If someone is serving me, he must follow me; and where I am, there also my servant will be. And if someone is serving me, my Father will honor him.

John 12:27 No in phuyh mou teterakatai. Kai ti epiw; Pathe, douvno me ek tis oras tautis; alla dia touto elthen eis tin oran tautin.

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 pathe, doxa sou to onoma. elthen ouv phuyh ek tou ouranou, Kai edoxasa kai palin doxa sou.

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

John 12:29 ouv dhlos o estw kai akousas elegen brountin gegeonetai alla elegen, 'Aggelos autow lealalhke.

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

John 12:30 'Apekrih 'Ioseous kai epewn, ou di' eme auti h' phuyh gegeonouv alla di' imas.

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

John 12:31 ouv krissi estin tou kosmou toutou, ouv o arxwn tou kosmou toutou ekblithsetai exw.

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

John 12:32 kawh ean uphboi ek tis gin, pantas elkon pro emauton.

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

John 12:33 touto de ellegen symainon poiw thanasto elleen apothikeskein.

33Now this he was saying signaling what manner of death he was about to die.
The Authorities Continue in Unbelief

John 12:37 To saw a Tē autō sēmeia peiōntikōs epistrēthen autōn oik épistēmen eis autōn,

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

John 12:38 ἵνα ὁ λόγος Ἑωσίου τοῦ προφήτου πληρωθῇ ὅν εἶπεν, Κύριε, τίς ἐπίστευσε τῇ ἀκοή ἣμῶν; καὶ ὁ βραχών κυρίου τίνι ἀπεκαλύφθη;

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?"166

John 12:39 διὰ τούτο ὁ Ἑωσίας ὑμών, ὅτι πάλιν εἶπεν Ἑωσιάς,

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

John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὁρφαλμούς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοὺς ὁρφαλμούς καὶ νοσήσωσιν τὴν καρδία καὶ ἐπιστραφῶσιν, καὶ ἰάσωμαι αὐτοὺς.

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.167

John 12:41 ταῦτα εἶπεν Ἑωσίας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἔλαλησεν περὶ αὐτοῦ.

(Isaiah said these things when he saw Jesus' glory and spoke about him.)

123:34 Exe ou legeis E F G S Y Γ Ν Ρ 047 070 0233 / legeis ou p75 / su legeis sti p56 / K A D M U Θ Ψ 0211 ꝏ 33 69 157 565 1071 TR / legeis ou sti B L W X Π 070 / 0141 579f SBL NA28 / lac p45 C N P Q T 047 0233


N P Q T 047 070 0233

123:38 Isaiah 53:1

123:40 Isaiah 6:10

124:11 Exe ouc E F G H K M S U Y Γ Ν Ρ 0141 0211 ꝏ 33 28 120 205 565 700 892 1006 1009 1195 1216 1230 1241 1242 1243 1292 1344 1365 1424 1505 1582 1646 2148 2174 an lect it aub bcd def fvr vg syra p b geo slav Or166 Eus Marcellus Greg-Nyss DidDib Chrys Cyp77 John-Dam; Hilary Ambrosiat Ambr Jer Aug Varim Ps-Vig TR RP / epi W / ouc p75 K A B H L M X Ψ 070 ꝏ (1582) 33 157 472 579 597 1071 1546 1444 ite syra slav copsa pbo bo achv arm eth geo Cyp77 SBL NA28 (B) / lac p45 p59 C N P Q T 047 070 0233
John 12:42 ὃμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὤμολογοῦν ἵνα μὴ ἀποσυνάγωγοι γένωνται.

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

John 12:43 ἦγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.

43 For: They loved the approval of human beings over and above the approval of God.¹⁶⁹

John 12:44 Ἰησοῦς δὲ ἐκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς εἰμὲ οὐ πιστεύει εἰς εἰμὲ ἄλλος εἰς τὸν πέμποντά με,

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

John 12:45 καὶ ὁ θεωρῶν εὑρεῖ τὸν πέμποντά με.

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

John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς εὑρεῖ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

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

John 12:47 καὶ εάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἠλθὼν ἵνα κρίνῃ τὸν κόσμον ἄλλος ἵνα σώσῃ τὸν κόσμον.

47 "And if someone hears my sayings and does not believe," ¹⁷⁰ I do not judge him. For I did not come in order to judge the world, but to save the world.

John 12:48 ὁ θετῶν ἐμὲ καὶ μὴ λαμβάνων τά ῥηματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

48 The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὃς ἐγὼ εἰς ἐμαυτὸν οὐκ ἐλάλησα, ἀλλὰ ὁ πέμψας με πατὴρ αὐτὸς μοι ἐντόλην ἔδωκεν τί εἴποι καὶ τι λαλήσω.

49 For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἐν τολμή ἀυτοῦ ζωή αἰώνιος ἐστίν. ὃς οὖν λαλῶ ἐγώ, καθὼς εἰρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

50 And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

Chapter 13
The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἶδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτὸν ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀναπήσας τοὺς ἱδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

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

¹⁶⁹ 12:43 The words are in the character of a solemn pronouncement or verdict.
¹⁷⁰ 12:47 txt ἀκούσας...καὶ μή πιστεύον "hears and does not believe" E F G H M Y Σ Γ Δ Λ Ω 047 0141 0233 0250 2 124 461 700 892 1192 1424 (844 ms) syrதம் goth TR RP ἀκούσας...καὶ μή πιστεύον "is listening and does not believe" U ἀκούσας...καὶ πιστεύων "hears and believes" S 0211 1424* (Swanson) ἀκούσας...καὶ μή φυλάξῃ "hears and does not keep" Ψ66 P75 K A B K L X Π Ψ f1 f13 33 157 565 1071 vg syr copssms arm

Diatries Ephrem SBL NA28 /f/ ἀκούσας...καὶ φυλάξῃ "hears and keeps" Ψ66 D Θ 070 579 1241 it vgss copssms ms ἀκούσας...καὶ μή φυλάξῃ "neither hears nor keeps" W / lac P53 C N P Q T 28

¹⁷¹ 13:1 txt ἐλήλυθεν E F G H Σ Υ Δ Λ Ω 047 2 124 461 700 1424 TR RP ἐλήλυθεν Ψ 070 0141 0211 0233 f1 f13 33 157 565 579 892 1071 1192 1241 2561 (844 SBL NA28 /f/) ἀκούσας...καὶ μή φυλάξῃ "neither hears nor keeps" W / lac P53 C N P Q T 28
John 13:2 And supper having started, with the devil having already put it in the heart of Judas, the son of Simon of Kerioth to betray him,

John 13:3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπήγει,

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

John 13:4 εἶπεν, ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέειν διέξωσεν ἑαυτόν.

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

John 13:5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα καὶ ἕρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάζει τῷ λεντῷ ὃ ἦν διέξωσμένος.

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

John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον: καὶ λέγει αὐτῷ ἐκεῖνος, κύριε, ὃν μου νίπτεις τοὺς πόδας;

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

John 13:7 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, ὃ ἐγὼ ποιῶ σὺ οὐκ εἶδας ἁρτί, γνώσῃ δὲ μετὰ ταῦτα.

7 Jesus 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, ὃς μὴ νίψῃ τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ἢν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

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

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, κύριε, μη τοὺς πόδας μου μόνον αλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

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

John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὃς λελομένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλὰ ἐστίν καθαρὸς ὅλος καὶ ὑπὲρ τοὺς καθαροὶ ἐστε, ἀλλ' ὑπὲρ πάντες.

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

John 13:11 ἤρει γὰρ τὸν παραδίδοντα αὐτὸν διὰ τὸ τότε ἔπει, οὕτω πάντες καθαροὶ ἐστε.

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

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

12 When therefore he had washed their feet and taken his clothes, he reclined again and said to them, "Do you know what I have done for you?"
John 13:13  ύμείς φωνεῖτε με ὅ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

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

John 13:14 εἰ σοῦ εὗρον ἄνωθεν υἱῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ύμείς οἰκείλετε αἵλλων νίπτειν 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 υπόδειγμα γὰρ ἐδωκα υἱῖν ἵνα καθὼς εὗρον ἄνωθεν υἱῖν καὶ ύμείς ποίητε.

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 υἱῖν, οὐκ ἔστιν δουλὸς μείζων τοῦ κύριου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτὸν.

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 ποίητε αὐτά.

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

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω ἐγὼ οἶδα οὐς ἔξελεξάμην ἀλλ᾽ ἵνα ἡ γραφὴ πληρωθῇ. Ὁ τρώγων μου τὸν ἄρτον ἐπήρησεν ἐπ᾽ ἐμὲ τὴν πέτραν αὐτὸν.

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

John 13:19 ἀπαρτὶ λέγω υἱῖν πρὸ τοῦ γενέσθαι, ἵνα ὑμεῖς γένεσθε, πιστεύσητε ὅτι ἐγὼ εἰμι.

19Yes indeed. I am telling you before it happens, so that when it happens, you may believe who I am.

John 13:20 ἀμὴν ἀμὴν λέγω υἱῖν, ὁ λαμβάνων εὰν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.

John 13:21 Ταῦτα εἶπον ὁ Ιησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησαν καὶ ἐίπον, ἀμὴν ἀμὴν λέγω υἱῖν ὅτι εἰς εξ ὑμῶν παραδώσει με.

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

John 13:22 ἐξέβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

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

174 13:18 Psalm 41:9

175 13:19a Greek: ἀπαρτὶ - apartî. Most Greek NT editions (TR HF RP NA27) have ἀπ᾽ ἀρτι - ap' ārti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTÎ could be understood as either one word APARTÎ, or AP' ARTÎ, a contraction for APO ARTÎ.) 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 "amem." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπὸ 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 ψαλ (yes) was added by later copyists as a replacement for the same idea.

176 13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."
John 13:23 ἂν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ ᾿Ιησοῦ, ὃν ἦγατα ὁ ᾿Ιησοῦς·

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

John 13:24 νευόντων δὲ τοῦτον Σιμών Πέτρου πυθόμεθα τις ἂν εἴη περὶ αὐτοῦ λέγει·

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.\(^{177}\)

John 13:25 ἐπείπον δὲ ἔκεινος ὁ αὐτὸς ἐπὶ τὸ στῆθος τοῦ ᾿Ιησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν·

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

John 13:26 ἀποκρίνεται ᾿Ιησοῦς, ᾿Εκείνος ἔστιν ὁ ἐγώ βάφας τὸ ψωμίν ἐπιδῶσομαι. Καί ἐμβάφας τὸ ψωμίν, διδώσων ᾿Ιούδα Σιμώνων ᾿Ιοκαρίωτη·

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." And after dipping the piece of bread, he gives it to Judas of Kerioth,\(^{178}\) son of Simon.

John 13:27 καὶ μετὰ τὸ ψωμίν τότε εἰσῆλθεν εἰς ᾿Εκείνον ὁ σατάνᾶς, λέγει ὁ οἶκος αὐτῷ ὁ ᾿Ιησοῦς, ὁ παῖς ποίησον τάχιον.

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

John 13:28 τούτῳ δὲ οὖν ἔγνω τῶν ἀνακείμενὸν πρὸς τὰ εἴπεν αὐτῷ·

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

John 13:29 τινὲς γὰρ ἔδοκουν, ἐπεὶ τὸ γλυκοῦκομον εἶχεν ὁ ᾿Ιούδας, ὅτι λέγει αὐτῷ ὁ ᾿Ιησοῦς, ἀγόρασον ὁ χρείαν ἔχομεν εἰς τὴν ἑορτὴν, ἢ τοῖς πτωχοῖς ἴνα τί δοῦ.

29For some thought that since Judas was in charge of the money bag, Jesus was telling whom I shall dip and give the piece of bread.\(^{179}\) A

John 13:30 λαβὼν οὖν τὸ ψωμίν ἐκείνος εὐθὺς ἔξηλθεν· ὅν δὲ οὖς·

30When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31 ὅτε ἔξηλθεν λέγει ὁ ᾿Ιησοῦς, Νῦν ἐδοξάσθη ὁ θεὸς ἐν αὐτῷ, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

31After he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτὸν.

32If God is glorified in him,\(^{179}\) God will also glorify the Son in himself, and glorify him at once.

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\(^{177}\) John 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

\(^{178}\) John 13:26 ᾿Ιακωβοῦς ὑς ᾿Ιωάννης; latt syr TR RP ᾿Ιακωβοῦς ο ᾿Ιωάννης; the BYZ reading would rendered "Judas of Kerioth, son of Simon." While the UBS reading would be "Judas of Kerioth, son of Simon." The reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."

\(^{179}\) John 13:31 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτὸν. \( \text{Where Is Jesus Going?} \)

Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me later." John 13:37: Légei autó Pétrōs, Kúrie, diá tì οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτη τήν ψυχήν μου ὑπέρ σου δήσω.

Peter says to him, "Why am I not able to follow you now? I will lay down my life for you." John 13:38: ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ἔννοιαν σου ὑπὲρ ἠμοῦ θήσεις ἀμήν ἀμήν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνησί Εώς οὐ ἀπαρνήση με τρίς.

Jesus answered him, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you disown me three times.

Chapter 14

John 14:1: Μὴ ταρασσέσθω ὑμῶν ἡ καρδία σα. πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμέ πιστεύετε.

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

John 14:2: Ἐν τῇ ὁδῷ τοῦ πατρός μου μοναὶ πολλαὶ εἶσαι· εἰ δὲ μὴ, εἰπόν ἀν ὑμῖν: Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;

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?

John 14:3: Ἐν τῇ ὁδῷ αὐτοῦ ἐτοιμάσα τόπον ὑμῖν, πάλιν ἠρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμί ἐγώ καὶ ὑμεῖς ἔστε.

And if I go 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: Ἐν τῇ ὁδῷ ἐγώ ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

And where I am going, you know, and the way you know."
Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, σὺ οἶδαςν ποῦ ὑπάγεις; καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

5Thomas says to him, "Lord, we do not know where you are going. And how can we know the way?"  

John 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή; οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.  

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκειτε με, καὶ τὸν πατέρα μου ἐγνώκειτε ἁν' καὶ ἕπτ' ἀρτὶ γνώσκετε αὐτὸν, καὶ ἐμφάκητε αὐτὸν.  

7If you had come to know me, you would have come to know my Father as well; and from now on, you know him, and have seen him.

John 14:8 Λέγει αὐτῷ Φιλίππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀκριμή ἡμῖν.  

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

John 14:9 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἰησοῦς ὁ χρύνον μεθ' ὑμῶν εἰμί καὶ οὐκ ἔγνωκάς με, Φιλίππε; ὁ ἐμφάκης ἐμή ἐστε καὶ πάντα ὑμεῖς δι' ἐμαυτοῦ.  

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

John 14:10 οὐ πιστεύετε ὅτι ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἐγὼ λαλῶ ὑμῖν ἀπ' ἐμαυτοῦ ἐγὼ λαλῶ δὲ πατὴρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.  

10Do you not believe that I am in the Father and the Father is in me? The statements which I speak to you I do not speak from myself, but the Father who abides in me, he is doing the works.

John 14:11 πιστεύετε μοι ὅτι ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε.  

11Believe me that I am in the Father and the Father is in me. But if not, believe me because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.  

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to my Father.

John 14:13 καὶ δὴ τὸν ἀιῶνα ἐν τῷ ὠνόματί μου τούτῳ ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ ὑιῷ.  

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

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146:5a κ α C² D E G H K M N Q S U X Y Γ Δ Θ Λ Π Ψ Ω 0141 047 0141 f 3 2 28 33 157 565 579 700 892 1071 1214 1242 1844 lat syr p,h cop sazs brm ss TR RP  omit Ψ 56 B C#* 2ab L W it* syr p,h cop sazs achl pbo boSBL NA28 l f • omit v 5 0211 lac p 275 060 068 0233

146:5b κ α C² E G H L M N Q S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 f 32 2 33 157 565 579 700 892 1071 1214 1242 1844 lat syr p,h cop sazs brm ss TR RP SBL NA28 f • omit Ψ 56 B C#* 2ab L W it* syr p,h cop sazs achl pbo boSBL NA28 lac p 275 060 068 0233

146:10 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."
John 14:14: εἰν τι αἰτήσητε ἐμε ἐν τῷ οἴνοματι μου εὐγενεία.

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

Jesus Promises the Holy Spirit

John 14:15: Εάν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

If you love me, keep my commandments.

John 14:16: καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μενῇ μεθ' ὑμῶν εἰς τὸν αἰῶνα.

And I will ask the Father, and he will give you another Counselor, that he may abide with you for ever.

John 14:17: τὸ πνεῦμα τῆς ἀληθείας, δό ο κόσμος ὑμᾶς δώσει καὶ ὁ θεωρεῖ αὐτό o οὐδὲ γινώσκει αὐτό, ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μενεὶ καὶ ἐν ὑμῖν ἐσταί.

The Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. But you know him, because he abides among you, and will be in you.

John 14:18: οὐκ ἀφήσω υμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

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

John 14:19: ἕτε μικρὸν καὶ δό κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ Ἰησοῦ καὶ ὑμεῖς ζησανεθε.

Just 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 ἕκεινῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ υμεῖς ἐν ἐμοί καὶ ἐγὼ ἐν ὑμῖν.

In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21: ὅ ἐνοῦν τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς οἰκείν ἐστίν ο ἁγαπῶν με' ὅ δέ ἁγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου: καὶ ἐγὼ ἁγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

The 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  Λέγει αὐτῷ Ἰουώδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καί τί γέγονεν ὁτι ἡμῖν μέλλεις ἐμφανιζεῖν σεαυτόν καί οὐχὶ τῷ κόσμῳ;

23)Judas (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 Ἰησοῦς καί εἶπεν αὐτῷ, Ἐάν τις ἁγιάσῃ με τὸν λόγον μου τηρήσει, καί ὁ πατήρ μου ἁγιάσει αὐτόν, καί πρὸς αὐτὸν ἐλευθέρωθεν καί μονὴν παρ’ αὐτῷ ποιήσεθων.

24)Jesus 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 μή ἁγιάσων με τοῖς λόγοις μου οὐ τηρεῖ· καί ὁ λόγος δὲν ἀκούετε οὐκ ἐστιν ἡμῶν ἄλλα τῷ πέμψαντος με πατρός.

25)One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25  Ταῦτα λελάληκα υμῖν παρ’ υμῖν μένων.

26)These things I have spoken to you while abiding with you.

John 14:26  ὁ δὲ παράκλητός, τὸ πνεῦμα τὸ ἁγιόν ὁ πέμψει ὁ πατήρ ἐν τῷ ἐνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καί ὑπομνήσει ὑμᾶς πάντα ἀ εἶπον υμῖν.

27)But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27  Ἐφέρχθην ἁγιάσεως ὑμῖν, ἐφέρχθην τὴν ἐμὴν δίδωμι υμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασκεύασθω ὑμῖν ὡς καρδία μηδε δειλιάτω.

28)Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:28  ἢκουσάτε ὅτι ἐγὼ εἶπον υμῖν, ἴπαγω καί ἐρχόμαι πρὸς ὑμᾶς, εἰ ἡγαπάτε με ἐχάρπτε ἀν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μου μειῶσον καὶ ἐστίν.

29)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 said, 'I am going to the Father;' for my Father is greater than I.

John 14:29  καὶ νῦν εἴρηκα υμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

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

John 14:30  οὐκέτι πολλά λαλήσω μεθ’ ὑμῶν, ἔρχεται γάρ ὁ τοῦ κόσμου ἀρχων· καὶ ἐν ἐμοί ὁ οὐχ ἔχει οὐδέν,

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

John 14:31  ἀλλ’ ἵνα γνῶ ὁ κόσμος ὅτι ἁγιάσω τὸν πατέρα, καὶ καθὼς ἐντελεῖται μοι ὁ πατήρ, ὁ νῦν ποιῶ. Ἐγείρεσθαι, ἁγιάσεσθαι ἐνετεύθην.

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

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1  Ἐγώ εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

1)I am the true vine, and my Father is the farmer.

John 15:2  πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπόν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα πλείων καρπῶν 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  ἥδη υμεῖς καθαροί ἐστε διὰ τὸν λόγον ὅν λελάληκα υμῖν.

3)You are now clean, because of the word which I have spoken to you.
John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν, καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ᾿ ἕαυτοῦ έάν μὴ μείνῃ ἐν τῇ ἁμέλειᾳ, οὕτως οὐδὲ ὡμέξεις έάν μὴ ἐν ἐμοί μείνητε.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμὶ ἢ ἁμέλεας, ὡμέξεις τὰ κλήματα. ὃ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτος φέρει καρπὸν πολὺν, ὃτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

5I 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 έάν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἐξὼς ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτά καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that 191 is withered; they gather such and cast them in the fire, and they are burned.

John 15:7 έάν μείνητε ἐν ἐμοί καὶ τὰ ρήματά μου ἐν υἱῳ μείνη, ὃ έάν θέλητε αἰτήσεσθε, καὶ γενήσεται υἱς.

7If you abide in me, and my sayings abide in you, you will ask 192 whatever you will, and it will happen for you.

John 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταὶ.

8In this my Father is glorified, that you bear much fruit, and you will be 193 my disciples.

John 15:9 καθὼς ἡγάπησον με ὁ πατήρ, κἀγὼ ἡγάπησαι υἱοὶς μείνατε ἐν τῇ ἁγίᾳ τῇ ἐμῇ.

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

191 15:6 Greek: καὶ, as substitute for ὅτι - hōti, "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, in the phrase "they gather aòtâ," the topic is neuter plural, which takes a singular verb. I translated aòtâ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, ΓΥ, 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. (R. 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.

192 15:7 ζητεῖτε αἰτήσεσθε Κ Ε 047 Μ vg TR RP ἄναθε διπλαζομένων ἔκτης C D L 0233 ita, corbo, SBL NA28 {/} lac ἐγέρεται C N P T W

193 15:8a ζητεῖτε γενήσεσθε Κ Ε 047 0233 Μ Hrys Κ ντρομ TR RP ἄναθε διπλαζομένων αὐτα μείνατε ἐν τῇ ἁγίᾳ τῇ ἐμῇ Κ

194 15:8b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.
John 15:10  ἔὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

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

John 15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἢ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἢ χαρὰ 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 ἐστιν ἡ ἐντολή ἢ ἡμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς;

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

John 15:13 μείξονα ταύτης ἀγάπην 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 μου ἑστε ἐάν ποιήτε δόα ἐγὼ ἐντέλλομαι ὑμῖν.

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

John 15:15 ὁ σκέτοι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος ὁ οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἡ ἱκουσα παρά τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16  ὁ σκέτοι με εξελέξαθε, ἀλλ’ ἐγὼ εξελεξάμην ὑμᾶς καὶ ἐθήκα ὑμᾶς ἵνα υμεῖς υπάγητε καὶ καρπὸν φέρητε καὶ ο’ καρπὸς ὑμῶν μένη, ἵνα δ’ ἵνα αἰτήσῃ τὸν πατέρα ἐν τῷ ὄνοματι μου δώ υμῖν.

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.  ἐὰν τὰς ἐντολάς μου τηρήσητε καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ ὑμῶν μεμίσηκεν.

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

John 15:19  ἐὰν τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ἱδίον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ’ ἐγὼ εξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μειεῖ 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  μην μοινονεύετε τοῦ λόγου ὁδὸν εἰπόν ὑμῖν, οὐκ ἔστιν δοῦλος μείξων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἔδωκαν, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐπήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

20Be mindful of the word that I said to you, ’A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

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155 15:11 txt μενη N E L 047 ἦ τις copabo TR RP // A B D 0233 lat syr copa SBL NA28 (]) // lac f 965 C N P T W 065

156 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.

157 15:20 John 13:16; Diatessaron 28:32
Chapter 16

John 16:1 Τάτα λελάληκα ύμιν ἵνα μὴ σκανδαλίσῃτε.

11These things I have spoken to you so that you may not fall away.
John 16:2 ἀποσυναγωγώς ποιήσωσιν ύμᾶς· ἀλλ’ ἔρχεται ῥά ἵνα πᾶς ὁ ἀποκτείνας ύμᾶς δόξῃ λατρεῖν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.
John 16:3 καὶ τάτα ποιήσωσιν ὃτι οὐκ ἐγνώσωσιν τὸν πατέρα οὐδὲ ἐμὲ.

3And these things they will do, because they have not known the Father, neither me.
John 16:4 ἀλλὰ τάτα λελάληκα ύμιν ἵνα ὅταν ἔλθῃ ῥά αὐτῶν μνημονεύσῃτε αὐτῶν ὅτι ἐγὼ εἶπον ύμῖν.

4But these things I have spoken to you, so that when the hour200 comes, you might remember them, that I told you.

198 1525 Psalm 35:19; 69:4
199 1526 txt de A D E L 047 065 it (it) syr cop sa miss bo bo TR RP ∥ omit µ22 048 K B ite J cop sa miss ly bo bo Epiph SBL NA28 [I] [lac µ75 C N P T W 0233
200 1604 txt
ωρά μνημονεύετε αὐτῶν 1365 1505 1561 K* G H K M S U Y Ψ Ω ο 054 047 0141 1 180 461 597 700 1010 1192 1292 2174 2575 2680 2768 M it bo TR RP
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ωρά αὐτῶν μνημονεύετε αὐτῶν 1546 1646 2713 K* A B Θ 0211 0233 33 118 124 157 205 1009 1071 1079 1195 1230 2886 syr cp bo (arm) (eth) geo
ωρά αὐτῶν μνημονεύετε αὐτῶν 1546 1646 2713 P 2786 ε2211 it aur bo bo (arm) (eth) (arm) (eth) geo cop (arm) (eth) cp cp cypr aug
The Holy Spirit Will Finish My Work

Jesus was speaking to his disciples, John 15:26, 'And I have not told you these things from the beginning, because I was with you.' Then he says, John 16:11, 'But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

In order for this passage to make sense, 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 the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because righteousness. Our word "convict" we use only when convincing so example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of sin, because they do not believe in me;

*I have many things yet to say, but you are not able at the present time to bear it.

*But when that one comes, the Spirit of truth, he will guide you into all 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.

*That one will glorify me, because from mine he will take, and report it to you.

*Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'
John 16:16  Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ δίφεσθε με, ὅτι ὑπάγω πρὸς τὸν πατέρα.

16"A little while, and you will not⁵ be observing me; and another little while, and you will see me. Because I am going to the Father."⁶

The Disciples’ Pain Will Be Turned to Joy

John 16:17  Ἐίπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίφεσθε με; Καὶ ὅτι Ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'I am going to the Father'?

John 16:18  Εἶδον οὖν, Τούτῳ τί ἔστιν ὃ λέγει, τὸ μικρὸν; οὐκ ὀδήμησεν τὸ λαλεῖ.

18They kept saying therefore, "This is the 'little while'.⁷ We don't know what he is saying."

John 16:19  ἔγνω οὖν ὃ ἰησοῦς ὃ ἄλλον αὐτῶν ἔρωτάν, καὶ εἶπεν αὐτῶις, Περὶ τούτου ζητείτε μετ’ ἀλλήλων ὃ ἄλλον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίφεσθε με;

19Jesus knew then⁸ that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?

John 16:20 ἀμήν ἂμην λέγω ὑμῖν ὅτι κλαύσετε καὶ θησαῦσετε ὑμεῖς, ὅ δὲ κόσμος χαρῆται ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

20Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore⁹ will be in joy. But your pain will be turned into joy.

John 16:21  ἢ γυνὴ ὅσιν τίκτη λύπην ἔχει, ὃ ἢδεν ή ὧρα αὐτῆς ὅσιν δε γεννηθῇ τὸ παιδίον, οὐκέτι μνημονεύει τῆς βλάψως διὰ τὴν χαρὰν ὅτι ἐγεννηθῇ ἄνθρωπος εἰς τὸν κόσμον.

21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22  καὶ ὑμεῖς οὖν λύπην μὲν τὸν ἔχετε πάλιν δὲ ὁφοῖμαι ὑμᾶς, καὶ χαρῆται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς οἴρει ἡ ὑμῶν.

22Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23  καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν, ἀμήν ἂμην λέγω ὑμῖν ὅτι ὃσα ἄν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου δώσει ὑμῖν.

And 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  ἐως ἃρτι οὐκ ἠτέλεσε οὐδὲν ἐν τῷ ὄνοματί μου ἀιτεῖτε καὶ λήφθησθε, ἵνα ἡ χαρὰ ὑμῶν ἤ πεπληρωμένη.

25Up 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 Ταῦτα ἐν παροιμίαις λελάθηκα ὡμίν' ἄλλα ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὡμίν ἄλλα παρηθηκαί περὶ τοῦ πατρός ἄναγιγρεῖ ὡμίν.

26These things I have spoken to you in allegories; but 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 ἔκεισθε τῇ ἡμέρᾳ ἐν τῷ ὄνοματί μου ἀιτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

27In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρά τοῦ θεοῦ ἐξήλθον.

28For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύμαι πρὸς τὸν πατέρα.

29I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

John 16:29 Λέγουσιν αὐτῷ· ὅπως οἱ μαθηταὶ αὐτοῦ, ἵδε νῦν παρηθηκαί λαλεῖς, καὶ παροιμίαι σου ὁδημιάν λέγεις.

30His disciples are saying to him, "There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἴδαμεν ὅτι οἴδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἱρωτά· ἐν τούτῳ πιστεύσαμεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

31Now 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 αὐτῶς ὁ Ἰησοῦς, Ἀρτί πιστεύετε;

32Jesus answered them, "For now you believe.

John 16:32 ἵδον ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθῇ ἐκαστός εἰς τὰ ἱδία, καὶ ἐμὲ μόνον ἀφίησε, καὶ οὐ εἰμὶ μόνος, ὅτι οἱ πατήρ μετ’ ἐμοῦ ἐστίν.

33Behold, an hour is coming, and has now 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 ταῦτα λελάθηκα ὡμίν· ἵνα ἐν ἐμοὶ εἰρήνην ἔχετε, ἐν τῷ κόσμῳ δὲλίψων ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ γενίκηκα τὸν κόσμον.

34"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρευν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα· δὸξάσον σου τὸν οἶκόν, ἵνα καὶ ὁ οἶκος σου δοξάσῃ σέ,

1Jesus spoke these things, and then he lifted up his eyes to heaven, and said: "Father, the hour has come; glorify your Son, so that your Son may also glorify you;

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207 16:33 ἔστε D 69 124 788 8925 it vg^{cl}ww Antoniades Scriv1894 TR | omit en τῷ κόσμῳ θλίψιν ἔχετε Ψ ἰ Δ 157 1424
inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that
you have given him, he will grant to them eternal life.

And this is eternal life: to know you, the only true God, and the one whom you have
sent, Jesus Christ.

Jesus Prays for His Disciples

I have made known your name to the humans of the world that you have given to me.

Now they are persuaded that everything you have given to me is indeed from you;

for the sayings which you have given 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.

And now, Father, glorify thou me, alo

inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that
you have given him, he will grant to them eternal life.

And 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

I have made known your name to the humans of the world that you have given to me.

Indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

yes, no longer am I to be in the world, yet they are in the world, and I am coming to
you. O holy Father, keep them in your name, those whom you have given to me, so that
they may be one, just as we are one.
While I was with them in the world,212 I kept them in your name. Those whom you have given to me, I guarded, and not one of them met destruction, except the Son of Destruction,213 so that the scripture may be brought to completion.

John 17:14 εγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἔγω οὐκ εἰμὶ ἐκ τοῦ κόσμου.

I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

I am not asking that you take them out of the world, but that you keep them from the evil one.

They are not of the world, just as I am not of the world.

John 17:17 ἀγάπασαν αὐτοὺς ἐν τῇ ἀληθείᾳ σου: ὁ λόγος ὁ σὸς ἀληθεία ἐστίν.

Sanctify214 them in your truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

Just as you sent me into the world, I also have sent them into the world.

And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὑσίν, καθὼς σύ, πάτερ, ἐν ἑμοί κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὑσίν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σοῦ με ἀπέστειλας.

that they all may be one. Just as you, Father, are in me and I in you, so let them also be one in us, so that the world might believe that you sent me.

John 17:22 Καὶ ἐγὼ τὴν ἄδειαν ἂν δέδωκα μοι δέδωκα αὐτοῖς, ἵνα ὑσίν ἐν καθὼς ἡμεῖς ἐν ἑσμέν.

The glory which you have given to me, I also have given to them, so they may be one, just as we are one:

212 17:12a οἱ ὑσὶ τῆς ἀπωλείας – ho huios tis apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλών, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

214 17:17 ἀγιαζω - hagiado; dedicate or set something apart for God's holy purposes.
John 17:23  ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὅσιν τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἔμε ἡγάπησας.

23 I in them, and you in me, so that they may become fully developed into one, and so that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24  Πάτερ, οὕς δὲδωκάς μοι, θέλω ἵνα σῷ πῷ εἰμὶ ἐγὼ κἀκεῖνοι ὅσιν μετ᾽ ἐμοῦ, ἵνα θεωρήσων τὴν δόξαν τὴν ἐμὴν ἦν ἐξωκάς μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24 "O Father, those whom 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 ἐγνώ, ἐγὼ δὲ σὲ ἐγνών, καὶ οὕτω ἐγνώσαν ὅτι σὺ με ἀπέστειλας,

25 "O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

John 17:26  καὶ ἐγνώρισα αὐτοῖς τὸ ὅνομά σου καὶ γνωρίσω, ἵνα ἢ ἀγάπη ἢ ἡγάπησας με ἐν αὐτοῖς ἢ 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 εἴπων ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν Κίππος, εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηταί 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  ἦςε δὲ καὶ Ἰούδας ὁ παραδίδων αὐτὸν τὸν τόπον, ὅτι πολλάκις ὑπέθετο ὁ 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 σὺν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3 Judas therefore, after taking the cohort and some guards, from the high priests and the Pharisees, comes there, with lamps and torches and weapons.

John 18:4  Ἰησοῦς οὖν εἶδὼς πάντα τὰ ἑρχόμενα ἐπὶ αὐτὸν, ἐξελθὼν εἰπεν αὐτοῖς, Τίνα ζητεῖτε;

4 Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

215 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.

216 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.
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς, ἕγω εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδίδωσιν αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." Jesus 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 ὅτι ἔγω εἰμι, ἀπῆλθον εἰς τὰ ὅπισώ καὶ ἔπεσον χαμάι.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν αὐτοῖς ἐπηρώτησεν, Τίνα ζητεῖτε; οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἔγω εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγετε?

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 ἤνα πληρωθῇ ὁ λόγος ὅν εἶπεν ὅτι Οὐς δέδωκας μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σήμων οὖν Πέτρος ἐξω ἀρχιαρχός εἶλκουσαν αὐτῇ καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτὸν τὸ ωτάριον τὸ δεξίον. ἦν δὲ ὄνομα τῆς δουλῆς Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 εἶπεν οὖν οὗ τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὕτως πίω αὐτῷ;

11Jesus therefore said to Peter, "Put your 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 στείρα καὶ ὁ χιλιάρχος καὶ οἱ υπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν.

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἀπῆγαγον αὐτὸν πρὸς Ἀναν πρῶτον· ἦν γὰρ πενθέρος τοῦ Καίαφα, ὅς ἦν ἀρχιερέως τοῦ ἐνιαυτοῦ ἑκείνου.

13and they led him away, to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καίαφας ὁ συμβούλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἀνθρώπων ἀπολέσθαι 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 Ἡκολούθει δὲ τῷ Ἰησοῦ Σήμων Πέτρος καὶ ὁ ἄλλος μαθητής, ὁ δὲ μαθητής ἑκείνος ἦν γνωστός 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 εἰσῆλθεν πρὸς τῇ θύρᾳ ξύω. ἔξελθεν οὖν ὁ μαθητής ὁ ἄλλος δὲ ἦν γνωστός τῷ ἀρχιερεί, καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆλθαν 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 doorkeeper, and brought Peter in.

John 18:17 λέγει οὖν ὁ παιδίκη ἡ θυρωφόρος τῷ Πέτρῳ, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει εἰκείνος, Οὐκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man’s disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ υπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψῡχός ἦν, καὶ ἐθερμαίνοντο: ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἑστώς καὶ θερμαίνομενος.

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἁρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἔγώ παρρησίᾳ ἐλάλησα τῷ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ ἱερατεῖοί συνέχοντο, καὶ ἐν κρυπτῷ ἐλάλησα οούδὲν.

20Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where the Jews always come together, and not said any of it in secret.

John 18:21 τί με ἐπερωτᾷς; Ἐπερώτησον τούτων ἀκινδυνῶς τί ἐλάλησα αὐτοῖς· ἰδε ὦτοι οἶδασιν ἃ εἶπον ἐγὼ.

21Why 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 αὐτῶν εἰπόντος εἰς τῶν ὑπηρετῶν παρεστῆκεν ὡσπερ ἐσάρξασά τώ Ἰησοῦ εἰπὼν, οὕτως ἀποκρίνθη τῷ ἁρχιερεῖ.

22As 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 ὁ Ἰησοῦς. Εἰ κακώς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν αὐτὸν ὁ Ἀνας δεδεμένον πρὸς Καίφαν τὸν ἁρχιερέα.

24(Hannaniah had sent him to Caiaphas the high priest, bound.)

Peter’s Second and Third Denials

John 18:25 Ἰν δὲ Σίμων Πέτρος ἑστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰς ἡμῖν ἐσώφας τοῦ ἱερών καὶ συνέβης εἰς τὴν κήπον

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He then denied it and said, "No I am not."

John 18:26 λέγεις εἰς ἐκ τῶν δοῦλων τοῦ ἁρχιερεῖου, συγγενῆς ὡς σὺ ἀπέκρυψες Πέτρος τὸ ὅτι, οὐκ ἐγώ σε ἐλένεν ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26One 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 ἡρώτας ὁ Πέτρος καὶ εὔθεως ἀλέκτωρ ἐφώνησεν.

27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καίφα τῆς πραιτωρίου· ἦν δὲ ἐρήμως, καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τῷ πραιτώριῳ, ἵνα μὴ μανθᾶσιν ἄλλ’ ἵνα φάγωσιν τὸ πάσχα.

28They 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 πρὸς αὐτούς καὶ ἔπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

29 So Pilate came out to them. And he said, "This man? You are bringing what kind of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ ἔπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἦν σοὶ παρεδώκαμεν αὐτὸν.

30 They answered, and said to him, "If he were not a wrongdoer, we would not have brought him over to you."

John 18:31 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Λάβετε αὐτὸν ήμείς, καὶ κατὰ τὸν νόμον ἡμῶν κρίνατε αὐτὸν, εἶπον οὖν αὐτῷ οἱ ἱουδαίοι, 'Εμίν οὐκ ἔφεστον ἀποκτείναι οὐδένα·

31 Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews then said to him, "For us it is not lawful to execute anyone."

John 18:32 ἵνα τὸ λόγος τοῦ ἱεσοῦ πληρωθῇ ὅπως ἔσεν σημαίνως ποίῳ θανάτῳ ἔμελλεν ἀποθνῄσκειν.

32 So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 ἔσηλθεν οὖν εἰς τὸ πραιτόριον πάλιν ὁ Πιλάτος καὶ ἐφώνησεν τὸν ἱεσοῦν καὶ ἔπεν αὐτῷ, Εἰ δὲ οἱ βασιλεῖς τῶν ἱουδαίων;

33 So 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 ἀὐτῷ ὁ ἱεσοῦς, 'Αφ' ἐαυτοῦ οὐ τούτῳ λέγεις ἢ ἄλλοι σοι ἔπον περί ἐμοῦ;

34 Jesus answered him, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτη ἐγὼ ἱουδαίος ἐμί; τὸ έθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκαν σε ἐμοί· τί ἐποίησας;

35 Pilate 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 ἱεσοῦς, 'Ἡ βασιλεία ἡ ἐμή οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρετά έν οὶ ἐμοί ἤγινεντο, ἵνα μὴ παραδόθω τοῖς ἱουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεῖς εἶ οὗ; ἀπεκρίθη ἱεσοῦς, 'Εστὶν μέγα ἡ βασιλεία εἰμί ἐγώ. Ἐγὼ εἰς τούτο γεγένηται καὶ εἰς τότο ἐλήλυθα εἰς τὸν κόσμον, ἵνα κύριος τῇ ἀληθείᾳ· πάτρος ἔστιν ἐν καθ' ἐμοί. 217

37 Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king. I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἔστιν ἀληθεία; Καὶ τούτο έστω πάλιν ἐξῆλθεν πρὸς τοὺς ἱουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμιᾶν οίτιν εὑρίσκω ἐν αὐτῷ.

38 Pilate 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."

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217 18:36 The Greek words for "but in fact" are νῦν δὲ - nún dè, "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?

218 18:38 Basis for capital punishment.
John 18:39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἔνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα: βούλευθε σοῦ ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40 ἔκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τούτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς Λῃστῆς.

40They then all shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον εξ ἀκανθῶν ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἤματιον πορφυροῦν περιέβαλον αὐτόν,

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 ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἔδιδον αὐτῷ βαπτίσματα.

3And they were saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 ἔξελθεν οὖν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

4Pilate then 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 ἔξελθεν οὖν ὁ Ἰησοῦς ἔξω, ὕπνοι τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρόν ἤματιον. καὶ λέγει αὐτοῖς, ἵνα, ὅ ἄνθρωπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ὅτε οὖν εἶδον αὐτὸν ὁι ἁρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify him!" Pilate says to them, "You take him yourselves and crucify him.

As for me, I do not find causa capitalis in him.

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὁφείλει ἀποθανατεῖν, ὅτι ἐκατέρων ὑπὸ θεοῦ ἐποίησαν.

7The Jews answered him, "We have a law, and according to that law of ours, he deserves to die because he called himself the son of God."

John 19:8 ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἔφοβόθη, ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἔφοβόθη,

8When therefore Pilate heard this information, he was more afraid,

John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτόριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ οὗ; ὅ δὲ Ἰησοῦς ἀπόκρισαν οὐκ ἔδωκεν αὐτῷ. εἰς τὸ πραιτόριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ οὗ; ὅ 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, Ἔμοι οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρώσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to crucify you, and I have authority to free you?"

John 19:11 ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατʼ ἐμοῦ οὐδεμίαν εἰ μὴ ἤν δεδομένον σοι ἀνωθεν; διὰ τούτῳ ὁ παραδόος με οὐκ ὠφελεῖ ταῦτα 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 καὶ τοῦτον ἠξίτητο ὁ Πιλάτος ἀπολύσας αὐτὸν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες, Ἐὰν τούτον ἀπολύσης, οὐκ εἴ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

12From this point on Pilate tried to free him; but the Jews kept shouting out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἐξὼ τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγομένον Λιθόστρωτον, Ἐβραῖοι δὲ Γαββάθα.

13When therefore Pilate heard this reason, 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 Ἰησοῦς δὲ παρασκεύασε τὸ πάσχα, ὥρα δὲ ἡ ἕκτη, καὶ λέγει τοῖς Ἰουδαίοις, Ἰδε ὁ βασιλέας ὑμῶν.

14And it was Preparation for the Passover, and the hour about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 Οἱ δὲ ἐκραύγασαν, Ἀρων αἴρον, σταυρώσωσαν αὐτὸν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω, ἀπεκρίθησαν οἱ ἀρχιερεῖς, οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

15But they shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρώθη.

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον: They took Jesus therefore and led him away.219

John 19:17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἔξηθαν εἰς τὸν κεφαλήν ἔγγυον Κρανίου Τόπον, ὡς λέγεται Ἐβραῖοι Γολγοθα, ἐν γεγραμμένον τὸν Ἰησοῦν.

17And carrying his own cross, he proceeded forth, to a place called the Skull Place, which in Hebrew is pronounced Gulgolta, where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:18 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· Ἰησοῦς Ο Ναζαρηνος ὁ βασιλεὺς τῶν Ιουδαίων.

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 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· Ἰησοῦς Ο Ναζαρηνος ὁ βασιλεὺς τῶν Ιουδαίων.

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 τούτῳ οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ιουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐβραῖοι, Ἑλληνιστὶ, Ῥωμαίοι.

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 Greek, and in Latin.

219 19:16 LXX παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον Α Ε Η Υ Ζ Υ Δ Θ Ε Π Ω 065 2251 2 285 157 1424 TR RP ὃ οἱ παραλαβόντες αὐτὸν ἠγαγον εἰς τὸ πρατήριον Μ παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον εἰς τὸ πρατήριον Γ παραλαβόντες δὲ τὸν Ἰησοῦν εἰς τὸ πρατήριον Π παραλαβόντες δὲ τὸν Ἰησοῦν ἀπήγαγον εἰς τὸ πρατήριον 700 οἱ δὲ παραλαβόντες αὐτὸν ἠγαγον καὶ ἔθηκαν αὐτῷ τὸν σταυροῦν ὃ τοῦ παραλαβόντες αὐτὸν ἠγαγον καὶ ἐπέθηκαν αὐτῷ τὸν σταυροῦν 825 οἱ δὲ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυροῦν 69 124 788 παρέλαβον αὐτὸν Ἰησοῦν Β Λ Χ Ψ 0141 33 TG WH NA27 SBL (B) παρέλαβον αὐτὸν Ἰησοῦν καὶ ἤγαγον Δ 1071 παρέλαβον αὐτὸν Ἰησοῦν καὶ ἤγαγον 0290" οἱ δὲ παραλαβόντες αὐτὸν ἠγαγοντο τὸν Ἰησοῦν ἀπήγαγον αὐτὸν Ν οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον ψαλτίδοι Π 565 2561 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον ψαλτίδοι Ν οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 579 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγον 054 lac ψΑ ψΒ 73 C D F G P Q T V 047 0233 28 syr."
John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχοντες τῶν Ἰουδαίων, Μη γράφει, ὁ βασιλεὺς τῶν Ἰουδαίων, ἂν ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραψα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ δὲ στρατιώται ὁτί έστραφόσαν τὸν Ἰησοῦν ἐλάβον τὰ ἰματία αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ τῶν χρυσῶν ἄραφος, ἐκ τῶν ἀνωθεν ύφαντός δι' ὀλου.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπον οὖν πρὸς ἀλλήλους, Μη σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐσται ἵνα ἢ γραφή πληρωθῇ ἢ λέγουσα, Διεμερίσαντο τὰ ἰματία μου ἑαυτοῖς καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιώται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing," 220 those things therefore the soldiers did.

John 19:25 εἰσήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦν ἢ μήτηρ αὐτοῦ καὶ ἢ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ἔδω καὶ τὸν μαθητὴν παρεστώτα δὲ ἦγαπα, λέγει τῇ μητρί αὐτοῦ, Ἰδοὺ η εἰς τὸ ὄνομα 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 εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἢ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητῆς αὐτῆς εἰς τὰ ἱδία.

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 τούτῳ ἔδω ὁ Ἰησοῦς ὅτι πάντα ἤδη τετελέσται, ἦν τελειωθεὶς ἢ γραφή, λέγει, Διψῶ.

28After these things, Jesus, seeing that all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 221

John 19:29 σκέδος οὖν ἔκειτο δέξῃ μεστόν· οἱ δὲ, πλήσαντες σπόγγον δέξους, καὶ ύδατος περιθέντες, προσήνηκαν αὐτῷ τῷ στόματι.

29A container full of vinegar therefore was sitting there, so after filling a sponge with vinegar and sticking it around a hyssop stem, they held it out to his mouth.

John 19:30 ὡς οὖν ἔλαβεν τῷ δέξῳ ὁ Ἰησοῦς εἶπεν, Τετελέσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

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220 19:24 Psalm 22:18
221 19:28 Psalm 22:15
222 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
Then the Jews, since it was Preparation Day, asked Pilate that their legs be 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. But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

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.

And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

And again, another scripture says: "They shall look upon him whom they have pierced."

Jesus' Burial

John 19:38 Metà taúta ἤρωτησεν τὸν Πιλάτον ἰ' Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν ἱουδαίων, ἵνα ἀρθῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.

After these things, Joseph from Arimathaea, 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 Jesus' body.

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223 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. "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."

224 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.

225 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

226 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

227 19:37 Zechariah 12:10
John 19:39 ἤλθεν δὲ καὶ Νικόδημος, ὃ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμόρνης καὶ αἵλος· ὡς ἡ λίτρας ἐκατόν.

39And Nicodemus, the one who earlier had come to Jesus by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. 228

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ἐν ὅθονίοις μετὰ τῶν ἁρματῶν, καθὼς ἔδωκεν ἐπὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

40They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν ἐν φοινίκας ὑπενείκε ἐτέθη.

41And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had yet been laid.

John 19:42 ἔκει οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

42So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτον κοιτάζει ἐπὶ τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἑρμένον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἐφίλεε ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we229 don’t know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἔρχοντο εἰς τὸ μνημεῖον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὠλοκλήροι καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιστον τοῦ Πέτρου καὶ ἤλθεν πρῶτος εἰς τὸ μνημεῖον.

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τα ὀδύνα, οὐ μέντοι εἰσήλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῶ, καὶ εἰσήλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀδύνα κείμενα,

6Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

228 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.

229 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.
Jesus Appears to Mary of Magdala

John 20:10 ἀπήλθον σὺν πάλιν πρὸς ἑαυτοῦς οἱ μαθηταί.

The disciples then went back to their own homes. John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸ μνημεῖον ἐκεῖνο παρέκυψεν 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 θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξής εἰς τῇ κεφαλῆς καὶ ἐνα πρὸς τὸς ποιν, ὅπου ἐκείνο 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 ἐκεῖνοι, Γυναῖ, τί κλαῖες; λέγει αὐτῷ ὅτι Ἡραν τὸν κύριον μου, καὶ οὐκ ἦδαί τινα 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 καὶ ταύτα εἶπος ἐστάθη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστιν.

And 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 ὁ Ἰησοῦς, Γυναῖ, τί κλαῖες; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστιν λέγει αὐτῷ, Κύριε, εἰ σὺ ἔβαστασας αὐτόν, εἶπέ μοι ποῦ ἔβι κατατρύχον μου, κἀγὼ αὐτόν ἀρῶ.

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 αὐτῷ ὁ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββούνι (ὅς 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 ὁ Ἰησοῦς, Μή μου ἀπτοῦ, οὔπω γὰρ ἀναβῆκα πρὸς τὸν πατέραμου πορεύου δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπε αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα μου καὶ θεόν ὑμῶν καὶ θεόν ὑμῶν.

Jesus says to her, "Do not cleave to me, for I have not yet ascended to my Father; but go to my brothers, and tell them: ‘I am ascending to my Father and your Father; to my God and your God.’"
John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον, καὶ τούτα εἶπεν αὐτῇ.
18Mary goes, announcing to the disciples that she had seen the Lord, and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τοῦ φόβου τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἐιρήνη ὑμῖν.
19Then, when it was evening on that first day of the week, with the doors locked where the disciples were assembled, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, “Peace be with you.”

John 20:20 καὶ τοῦτο εἶπον ἐδείξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευράν αὐτοῦ. ἔχαρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.
20And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Ἐιρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.
21Then Jesus again said to them, “Peace be with you. As the Father has sent me, so also I send you.”

John 20:22 καὶ τοῦτο εἶπον ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίον·
22And having said this, he blew,23 and says to them, “Receive the Holy Spirit.

John 20:23 καὶ τῶν αὐτῶν ἀφίησεν αὐτοῖς, ἐν τοῖς κρατήσεσθαι κεκράτηται.
23Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained.”

Jesus Appears to Thomas

John 20:24 θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδυμός, οὐκ ἦν μετ’ αὐτῶν ὅτε ἠλθεν ὁ Ἰησοῦς.
24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἐλεγον οὖν αὐτῷ οἱ ἅλλοι μαθηταί, Ἕωρακαμεν τὸν κύριον. ὃ δὲ εἶπεν αὐτοῖς, ἔδωκεν τὰς χεῖρας αὐτοῦ τὸν τύπον τῶν ἑλέων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἑλέων καὶ βάλω τὴν χειρὰ μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μη πιστεύσω.
25So the other disciples were telling him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe.”

John 20:26 καὶ μεθ’ ἡμέρας ὅκτω πάλιν ἦσαν ἐκεῖ οἱ μαθηταὶ αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνη ὑμῖν.
26And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, “Peace be with you.”

John 20:27 ἔδωκεν τῷ θωμᾷ, δέχεται τὸν δάκτυλόν σου ὅτε καὶ ἵδες τὰς χεῖρας μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνω ἀπιστὸς ἄλλα πιστὸς.
27Thereupon he says to Thomas, “Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing.”

231 20:22 ἐμφυοῦσα - emphusado, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפַח, 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.
Chapter 21

Resurrection Fish & Bread

John 21:1  Metá tauta épangéresese éanov pélin ó Ἰησοῦς τοῦ Ἰουδαίων. 34 Ἐλληνικῶς ἐγραμμένα εἰν τῷ βιβλίῳ τούτῳ.

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  Ηδον ὁμοίων Ζήλου Πέτρου καὶ Ἰωάννου τοῦ βαπτυμένου Διδυμοῦ καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  Ἐλεύθερα ἀλλείπον τοὺς ἰδίους, ἔρχομεθα καὶ ἡμεῖς τὰν νύχτα ἐξέβησαμεν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἑκείνῃ τῇ νυκτὶ ἐπίσαμεν ωδέν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went directly, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4  Πρῶτος δὲ ἤδη γενομένης ἦστη ὁ Ἰησοῦς εἰς τὸν αἰγαλόν όλον μέντοι ἤδειαν 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  Εἶδον αὐτοὺς ὁ Ἰησοῦς. Παιδί, μὴ το προσφάγιον ἠξετῆ; ἀπεκρίθησαν αὐτῷ, ὅδε.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

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232 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."

233 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.

234 20:31  That is, the promised Anointed One, the Messiah, Ha-Moshiach.

235 21:5  The Greek word translated "fish" is προσφάγιον - prosphágion; "a relish:" a derivative from a prepositional expression, the preposition πρὸς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δύοφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δύοφος often meant simply "fish." (This word δύοφος is later also used in its diminutive form, in verse ten of this chapter.)
John 21:6  ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξαμέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐφησετε. ἐβαλὸν οὖν, καὶ οὐκέτι αὐτὸ ἐκλύσαν ἱσχύαν ἀπὸ τοῦ πλῆθους τῶν ἰχθύων.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητὴς ἐκείνος ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριος ἑστιν. Σήμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἑστιν, τὸν ἐπενδύσατο διεξόσατο, ἢ γὰρ γυμνός, καὶ ἐβάλεν ἑαυτὸν εἰς τὴν βάλασαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped of his clothes.


8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὑμῶν ἐπίσαστε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἁνεβή Σίμων Πέτρος καὶ εἰλικρέω τὸ δίκτυον ἐπὶ τῆς γῆς, μεσῶν ἰχθύων μεγάλων ἐκατέν πεντήκοντα τριών - καὶ τοσοῦτον ὄντων οὐκ ἐσχοθῆ ἡ πλωτία τὸ δίκτυον.

11Simon Peter got up, and dragged the net onto the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστέσατε. οὐδεὶς δὲ ἔτολμα τῶν μαθητῶν ἐξετάσα αὐτὸν, Σὺ τίς εἰς εἰδότες ὅτι ὁ κύριος ἑστιν.

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 οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὑμωίως.

13Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τούτῳ ἡδὲ τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to his disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 ὁτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾶς με πλείον τούτων; λέγει αὐτῷ, Ναί, κύριε, οὐ δόας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of Jonah, 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."

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236 21:7 According to Chrysostom, Pio Chrysostom, 55[72], the mariners would wear only underwear while working.
237 21:8 Equivalent to 100 yards, or 92.4 meters.
238 21:15 According to BDF §53(2), ἴωνᾶ is a shortening of ἵων(ν)ης, partly due to the influence of the Syriac word γαβ for the same (both renderings of the Hebrew גֶּב). (So also in Matt. 16:17.) This phenomenon of ἴωνᾶ as a shortened substitute for ἵων(ν)ης is also found in Septuagint manuscripts.
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων ᾿Ιωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Πώς μάν τὰ πρόβατά μου.

16Again, he says to him a second time, “Simon son of Jonah, do you love me?” He says to him, “Yes, Lord, you know I love you.” He says to him, “Pastor my sheep.”

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων ᾿Ιωνᾶ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, ἔσκε τὰ πρόβατά μου.

17He says to him the third time, “Simon son of Jonah, do you love me?” Peter was hurt that he said to him the third time, “Do you love me.” And he said to him, “Lord, you know all. You know that I love you.” Jesus says to him, “Feed my sheep.”

18This 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 δὲ ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἡμάτα ὁ ᾿Ιησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδος σε;

20Then Peter turned around, and he 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 ἰδὼν ὁ Πέτρος λέγει τῷ ᾿Ιησοῦ, Κύριε, οὕτως δέ τί;

21When he saw this one, Peter says to Jesus, “Lord, and what about him?”

John 21:22 λέγει αὐτῷ ὁ ᾿Ιησοῦς, Ἐὰν αὐτόν θέλω μένειν ἐως ἔρχομαι, τί πρός σέ; σὺ ἀκολούθει μοι.

22Jesus says to him, “If I want him to remain until I come, what is that to you? You follow me.”

John 21:23 ἔξηλθεν οὖν ὁ λόγος οὕτως εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκείνος οὐκ ἀποθνήσκει: καὶ οὐκ εἶπεν αὐτῷ ὁ ᾿Ιησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλὰ Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρός σέ;

23This therefore is the word that got out to the brothers: that that disciple would not die. Yet 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 οὕτως ἦστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς ἦστιν ἡ μαρτυρία αὐτοῦ.

24That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

John 21:25 Ἐστιν δὲ καὶ ἄλλα πολλά διὰ ἐποίησαν ὁ ᾿Ιησοῦς, ἀτινα ἐὰν γράφηται καθ’ ἐν, οὖδὲ αὐτὸν οἶμαι τὸν κόσμον χωρίσαι τὰ γραφόμενα βιβλία. ἀμήν.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written. Amen.

239 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα 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.
## Principal Witnesses to the gospel of John

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### Endnotes

#### Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.
One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like “community” that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers.” On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, “Go to my brothers and tell them...” And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers.”

Endnote #2

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David’s descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom’s capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here’s an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus’ time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.
This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.
The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as הָּאָּרֶץ עַם - 'am hā'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).

Brittha gia ps 59 566 R K A B C E F H L M N S W Δ Θ Ψ Ω 063 0211 2 7 8 9 27 28 118 124 157 205 461 475 579 700 892 Εξτ 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1342 1344 1365 1424 1505 1514 2148 2174 Ε Lect m a ur b c e f ff l q r ι vg sy rp h pal cop bo slav Origen Eusebius Epiphanius mss acc. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 [C]

Brittha gia G X 565 1071 1192 c 1519
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 Barococciani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: ⁴ ⁵ ⁶ ⁶⁶ ⁷ ⁷⁵ ℵ A vid B C vid L N T W X Y Δ e Ψ 070⁴ 0141 0211 3 12 15 21 22 32 36 39 44 49 63 72 87 96 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 451 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 788 799 800 817 821 827 828 843 849 865 896 922 1077 1100 1178 1189 1424 mg 1431 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\(^{disc}\) 047 (only: 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 13 (1 565* 1582 2193 but not 118 131 207 259 301 347 470 564 831 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 1333m\(\text{mg}\) // lac P Q V 050 054 060 065 068 078 083 086 087 091 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565*- apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.
Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filología Neotestamentaria* 13: 35-59) would list Π39 as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present.” Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link: http://www.bibletranslation.ws/trans/pachart.pdf

Some observations on Style

When you translate this passage from the Greek, you see that there is a very marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle ἀντὶ 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 And each went to his home.

Chapter 8

John 8:1 Ἡσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

1But Jesus went to the Mount of Olives.

John 8:2 Ὅρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἥρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς.

2And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3 ἤγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατειλημμένην, καὶ στήσαντες αὐτὴν 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 λέγουσαν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφώρῳ μοιχευμένη·

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 ὁ ὁ ἐν λέγεις;

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

John 8:6 τοῦτο δὲ ἔλεγον περάζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἡσοῦς κάτω κύψεις 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 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὃ ἀναμάρτητος υἱὸν πρῶτος 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 ἔξηρχοντο εἰς καθ' εἰς ἄρξαντος ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἦν γυνὴ ἐν μέσῳ οὐσα.

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

John 8:10 ἀνακύψας δὲ ὁ Ἡσοῦς εἶπεν αὐτήι, Γύναι, ποῦ εἶσιν; οὐδείς σε κατέκρινεν;

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

John 8:11 ἡ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἡσοῦς, Οὐδὲ ἔγι το στατακίνω πορεύεσθαι, [καὶ] ἀπὸ τοῦ νομοῦ μηκέτι ἀμάρτην.

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 \(\text{p}^6\), \(\text{p}^7\), K, B, L, N, T, W, Y, Δ, Θ, \(\Psi\), 0141, 0211, 22, 33, 124, 157, 209, 788, 828, 1230, 1241, 1242, 1253, 2193, al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr\(^c,s\) and the best manuscripts of syr\(^p\)), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (\(\text{i}t\text{a}.\text{l}\text{a} \text{q}\)). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John’s narrative least if it were inserted after 7:52 (D, E, F, G, H, K, M, U, Γ, Π, 28, 700, 892, al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian ms.) or after 21:25 (1, 565, 1076, 1570, 1582 armms) or after Luke 21:38 (\(f^{13}\)). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."
The Committee included it in its traditional place "in deference to its antiquity." But they omitted scores of other passages that are even older than the pericope. So why did they choose to include this particular passage? Probably because of its relatively large size, and because it is so well known and loved. They are unanimous that the passage is not original holy writ, but include it because it probably is truth. However, I would like the criterion for inclusion of a passage to be, not whether or not it is a true story, but whether or not the apostles intended it to have the authority of scripture. Truth and authority are not the same. “2+2=4” is truth, but it is not scripture. God did not inspire one of his apostles or prophets to put it among the foundational truths that are authoritative original holy writ. So it is with the Pericope of the Adulteress. I would think we would want our translations of the gospel of John to be 100% pure scripture, all the real thing.

Nevertheless, I decided to include the passage in the text of John, with a footnote indicating that it may not be original scripture. Though I personally consider it to be New Testament pseudepigrapha, I know it is a story beloved by many. So I decided to leave in the text of my translation, considering that it probably does no harm, unlike the spurious ending that tradition has added on to the gospel of Mark.

**FREQUENCY OF THE PARTICLE δὲ**

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 much 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 feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don't accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE
In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John's writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him
7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ' ἑαυτοῦ ὡκ εἶπεν But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο οὐχ ὡκ 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 ποίῳ 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:  
http://www.dtl.org/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. It also shows how the Pericope interrupts the flow of John’s gospel. It is an Adobe Acrobat Reader pdf document:  
http://www-user.uni-bremen.de/~wie/TCG/TC-John-PA.pdf

And here is an excellent article about the Pericope, by Samuel Davidson, a freely downloadable pdf.

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὁ 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:  
ANDTHENHEISNOWHEREWHATAMYSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὃ τι - ἡ ὁ τι, which mean "that which." Or are they one word, ὃτι - ἡ ὁ τι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:
1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - hólōs - "altogether." This use of 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 - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַכְמַכָּר וְלָמּ. 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 - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַכְמַכָּר וְלָמּ.

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 (Diattess. 26:3; Mk 12:13-15) or hypocrisy (Diattess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diattess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diattess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.