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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The Good News According to

JOHN

KATA IΩΑΝΝΗΝ

Chapter 1

The Word Became Flesh Among Us

John 1:1 Ἐν ὁλ θε οῦ, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.
1In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 οὗτος ἦν ἐν ὁλ θε οῦ πρὸς τὸν θεόν.
2He was with God in the beginning.

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

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

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

John 1:6 Ἐγένετο ἀνθρώπος ἀπὸ τοῦ πατρός, ὁ γεννητὸς ἐν αὐτῷ Ἰωάννης.
6There came a man sent from God; his name was John.

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

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

John 1:9 Ἰην τὸ φῶς τὸ ἀληθινόν, ὁ φωτιζεῖ πάντα ἀνθρώπου, ἐρχόμενον εἰς τὸν κόσμον.
9The true light, which gives light to every human being, was coming into the world.

John 1:10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος ἤν τὸν γέγονεν, καὶ ὁ κόσμος αὐτὸν οὐκ ἤγνω.
10He was in the world, and though the world was made through him, the world did not recognize him.

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

John 1:12 ὅσοι δὲ ἐλάβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσοντιν εἰς τὸ ὄνομα αὐτοῦ,
12But to all who did receive him, to those believing on his name, he gave the right to become children of God—

John 1:13 οἱ οὐκ ἔχειν ζημίαν οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδροῦ ἀλλʼ ἐκ θεοῦ ἐγεννηθήσαν.
13Children born, not from bloods, nor from body desire, nor from a man's decision, but born of God.

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1 The Greek verb is καταλαμβάνω - 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.
John 1:14  And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

John 1:15  John testifies concerning him, and he cries out, saying, “This is he of whom I said, ‘The one coming after me has outranked me, because he existed before me.’”

John 1:16  And out of his fulness we have all received, yes, grace upon grace.

John 1:17  For the law was given through Moses; grace and truth came through Jesus Christ.

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2 John 1:15  ὃν εἶπων Ψ¹⁰ Ψ¹⁷ Κ είπὼν Δ Θ Π Ψ ƒ 2 (28 εἶπων) 33 157 565 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1424 1546 1646 2148

vid  a,aur,e, ff²,q

Lect it,aur,e, ἠλιθιον, vgcl syc,p,h,pal
copas,kum arm geo Origen Nominus NA²⁷ {ἀλιθιον} εἰπὼν 0211 εἰπὼν ¹R B* C* W Origen ὃν εἰπὼν 063 ὃν ἔλεγον Ψ¹⁵  ὑμῖν D* Wsupp X it² vg*°° eth Ψ¹⁵ F N P.
No one has ever seen God; but the Only Begotten Son, who is in the bosom of the Father, has made him known.

3:18  Theon oüdeis éwérakep páwtote· ó monogénhs ùios, ó òn eis tôn kóllon tôn patroú ékeínos ézēghasto.

John 1:18  θεόν οὐδεὶς ἐώρακεν πῶτοτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξηγήσατο.

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: Historicon 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of τὸ δῆν, Parmeno 8.4 (3rd cent. B.C.); εἶξ ὡδὲ μ. οὐρανός γεγονός Πλ. Τι.31.1, cf. Procl. Inst. 22; θεὸς ὁ μ. Sammelb. 4324.15. [Note "God the μονογενὴς" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενῆς as follows:
The Pharisees Question John

John 1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"

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

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

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

John 1:22 εὐς οὖν αὐτῷ, ἡ ἐν αὐτῷ ἢ ἐν αὐτῷ τὸ πέμφασιν ἡμᾶς τῇ λέγεις περὶ σεαυτοῦ;

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

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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) Jk 7:12; 9:36. 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 εἰς) μονογεν.android. μονογενικός δόξας ἔστι. μονογενός κ. μόνα ἐστίν, unique and alone; Pla., Timaeus 92c. Of the mysterious bird, the Phoenix 1 Cl 25:2. In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. W. Bauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασιν έκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν οἶκον μ. ἐδώκεν Jn 3:16 (Phil. Bybl. 100 AD) in Euseb., Pr. Ev. 1, 10, 33; Kronus offers up his μονογενῆς οἶκος τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν οἶκον τὸν μ. ἐπούλακεν ο θεος 1 Jn 4:9; cf. Dg 10:2. ON the expr. δέχαν ὡς μονογενοῦς μονογενοῦς παρὰ πατρὸς Jn 1:14 see Hdb. ad loc. and FWinter, Zeitschrift für Rel. u. Geistesgeschichte 5, 53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενῆς θεοῦ (considered by many the orig.), or a God begotten of the Only One, another rdg. ο μονογενῆς οἶκος is found. Mpol. 20:2 in the doxology διὰ παιδός αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ-On the mng. of μονογενῆς in history of religion of the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 433A Πλάτωνος, αὐτῷ δὲ φησὶ δοκεῖν τούτον [SC. τὸν κόσμον] εἶναι μονογενῆ τῷ θεῷ καὶ ἀγαπητῷ; Wsd 7:22 of σωτηρία: ἐν τῷ αὐτῷ ἐννέα και μηνέα ἀγαπητῷ μονογενοῖς, Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Αγγέλους 1 25, 24-33; RBüttmann J, 47, 2; 556; FBuchsel, TW IV 745-50. M-M.*

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

4 1:19 omit πρὸς αὐτῶν Ψ ead Ψ 75 535 5 12 F K L M U W Ἱ palindrome L Π* 0141 J 2 28 33 118 180 205 461 565 597 700 892* 1006 1071 1241 1292 1342 1505 M Lect Orstem TR HF RP / πρὸς αὐτῶν B C* 33 892* 1010 1071* ita,aub,scr sicp,sicp copia larm arm eth geo slav Chrysost Cyril NA27 (C) / πρὸς αὐτῶν after ιωάννη αὐτῶν 1242 / πρὸς αὐτῶν after λεγήσας Ψ ead A Π Ψ 145 (124) 157 579 1243 ita,It,JF,Jaurg vg syrh Aug / lac Ψ* D N P syr3. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.

5 1:21 Deuteronomy 18:14-20
John 1:23 ἔρη, ἔγιν φωνή βουντός ἐν τῇ ἔρημῳ, Εὐθύνετε τὴν οἶνον κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης.

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

John 1:24 Καὶ οἱ ἀπεσταλμένοι ήσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἤρωτον αὐτοῦ καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὖ καὶ ὁ Χριστὸς οὗτε Ἡλίας οὗτε ὁ προφήτης?

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος ὑμῶν ἐστηκεν ὁ λόχος σάς, ὅπως ἡ φρονήσει σας.

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

John 1:27 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ὃς ἐμπροσθέν μου γέγονεν: ὦ ἐγώ οὖν εἰμὶ ἄξιος ἵνα λύσῃ αὐτοῦ τὸν ἱμάτιον τοῦ ὑποδήματος,

27He is the one coming after me,8 who is preferred before me,9 the thong of whose sandal I am not worthy to untie."

John 1:28 Ταύτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπως ἦν Ἰωάννης βαπτίζων.

28These things happened in Bethany,10 on the other side of the Jordan.

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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 what he 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 11:13-12:1, which is Elijah.

7 1:26 txt δὲ Α C E N T W 047 461 latt συρ corp,h TR TP ὡμ Φ59 Φ 66 Φ75 Φ120 Φ Β C Β L 083 corp,h NA28 lac Φ59 D P Q V Y 0233.

8 1:27a txt Αὐτὸς ἐστίν ὁ ὅπισώ μου ἐρχόμενος Α B C 2 E NC 047 lat Φ59 Φ 66 Φ75 Φ120 Φ C Β L Ν T W 083 ita phosphoryc,h NA28 ὡμ Φ59 D P Q V Y 0233.

9 1:27b txt ὃς ἐμπροσθέν μου γέγονεν Α B C 2 Ε NC 047 lat phosphoryc,h corp,h NA28 ὡτ Φ5 φ6 Φ75 phosphoryc,h NA28 lac Φ59 D P Q V Y 0233.

10 1:28 txt (Α) ἐν Βηθανίᾳ ἐγένετο χρυσίνθ (the word Βηθανίᾳ is visible but not ἐγένετο) Φ75 A C E F H L M N T W 047 063 0211 2* 28 118 124 157 205 579 597 700 892txt 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365* 1424 2148 2174 2360 lect ita phosphoryc,h phosphoryc,h (ita,b,p,s) vg phosphoryc,h phosphoryc,h corp,h slav Or Euseb (Epiph) (ms acc to Chrys) Chrys; Ambrosian Aug HF PK NA27 (C) ἐν Βηθανίᾳ ἐγένετο Δ* ἐν Βηθανίᾳ ἐγένοντο Ν ἐγένετο ἐν Βηθανίᾳ Φ66 Ρ Ιν Φ59 083 0141 1 25 33 180 1079 1230 1292 1365* 1505 1746 (1646* Βαιδαρ) 1646* 1770 / 773 / 773 (ταυδ) phosphoryc,h corp,h arm geo Or Euseb (Epiph) (ms acc to Chrys) Cyril TR ἐν Βηθανίᾳ ἐγένετο Τ ἐν Βηθανίᾳ ἐγένοντο Λ ἐν Βηθανίᾳ Φ66 13 69 828 ἐγένετο ἐν Βηθανίᾳ (Joshua 18:22 LXX) C 2 α Κ Ν 1 τ Φ59 083 0141 1 25 33 180 1079 1230 1292 1365* 1505 1546 (1646* Βαιδαρ) 1646* 1770 / 773 / 773 (ταυδ) phosphoryc,h corp,h arm geo Or Euseb (Epiph) (ms acc to Chrys) Cyril TR ἐν Βηθανίᾳ ἐγένετο Τ ἐν Βηθανίᾳ ἐγένοντο Λ ἐν Βηθανίᾳ Φ66 13 69 828 ἐγένετο ἐν Βηθανίᾳ (Joshua 18:22 Heb); 156, 61 Grk. LXX; cf. also Judges 7:24 LXX) Ρ 829meg pc phosphoryc,h lac Φ59 D P Q V Y. 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:

Behold the Lamb of God

John 1:29  "Behold the Lamb of God, who takes away the sin of the world!"

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  "Oυτος ος δει του αυτου, οι άλλοι ορωσαν η του αυτου, δει της αμαρτιας του κοσμου."

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  "Και το δει ουδεθεν, ουδε ορωσαν, οπως μου ερχεται ανηρ ος ζημιωθηθηθαν μου γεονεν, οτι προτος μου ην."

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  "Και εμαρτυρησαν τον Ιωαννην λεγον οτι Τεθεασα το πνευμα καταβαινον γωνιαν περιστεραν εξ ουρανου, και έμεινεν επ αυτον."

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  "Και το δει ουδεθεν, αλλα έ ο πεμφα με βαπτιζεν εν ουρανω εκεινος μοι επητη, Ήπε δεν αν δις το πνευμα καταβαινον και μενον επ αυτον, ουτος έστιν ο βαπτιζων εν πνευματι αγιω."

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  "Και το δει ουδεθεν, και εμαρτυρησαν οτι ουτος εστιν ο αγιος του θεου."

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

John and Andrew Have Found the Messiah

John 1:35  "Της επαυριον παλιν εισηκηκε τον Ιωαννην και εκ των μαθητων αυτου δου,"

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

John 1:36  "Και εμβλεψας τω Ιησου περιπατουντι λεγει, Ίδε ο αμνος του θεου."

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

John 1:37  "Και ηκουσαν αυτου οι δυο μαθηται λαλοντος και ηκουσαν τω Ιησου."

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

John 1:38  "Σημαινει δε ο Ιησος και θεασαμενος αυτους άκολουθουντας λεγει αυτοις, Τη ζητετε; οι δε επη των αυτω, Ραββι δ λεγεται έμηνευμενον Διδασκαλε, ποι μεεις;"

And Jesus turned around, and seeing them following, he said to them, "What do you want?" And they said to him, "Rabbi," (which when translated is Teacher), "where are you staying?"
John 1:39 δέχεται καὶ ἱδεῖτε. ἠλθον καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἦμεραν ἐκείνην· ὃρα ἂν ὡς δεκάτη.

39He 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 1:40 Ἡν Ἰωάννης, ὁ ἀδελφός Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτῶν.

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

John 1:41 εὑρίσκει ὦτος πρώτος τὸν ἀδελφὸν τὸν Ἰωάννην τὸν Ἱδίον Σίμωνα καὶ λέγει αὐτῷ, Ἐνδήκαμεν τὸν Μεσίαν ὁ ἐστίν μεθερμηνευόμενον Χριστός·

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

John 1:42 Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν, ἤμβλέψας ἃ αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννης· σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται Πέτρος.

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

Philip and Nathaniel

John 1:43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι.

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

John 1:44 ἦν δὲ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45 εὑρίσκει Φίλιππος τὸν Ναζαναήλ καὶ λέγει αὐτῷ, Ὅν ἐγράφη Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται εὑρήκαμεν, Ἰησοῦν τὸν οὓν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρήτ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναζαναήλ, ἕκαστος δύναται τι ἄγαθον εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχον καὶ ἰδε
e and Nathanael said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see."

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναζαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄλληδυς Ἰσραηλίτης ἐν ὧδε δόλος σύν ἐστιν.

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

14 142a txt 'Ἰωάννας B² E F G H K M S U X Γ Δ Π Ψ Ω 047 0141 0211 0233 Π 2 28 118 157 180 205 565 579 597 700 802 1006 1010 1071 1243 1292 1342 1424 1505 1545 1582 Byz Lect itc, d vgcl� (mt ar vgms Barilla) syr, p, h, pal copb. arm eth geo slav Serap Epiph Chrys Cyril TR RP 'Ἰωάννας Θ vgewvst 'Ἰωάννας 1241 'Ἱωάννου Ψο6 Ψο6 N B² (Ἰωάννου) L Wsupp 33 ita, b, f, f, f, vgms copab, bo NA28 B frater Andreeke itc 'lac Ψο5 C D N P Q T V 063 070. According to BDF §53(2), 'Ἰωάννας is a shortening of 'Ἰωάνναν(νν), partly due to the influence of the Syriac word yônâ for the same (both renderings of the Hebrew יֶשׁנָה). (So also in Matt. 16:17.) This phenomenon of 'Ἰωάννας as a shortened substitute for 'Ἰωάνναν(νν) is also found in Septuagint manuscripts, 'Ἰωάνναν(νν) is also shortened to 'Ἰωάνναν 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 Ιωάννας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 142b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.
Chapter 2

Water Into Wine

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

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

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

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

2Jesus 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 2:3  καὶ ὑπερήφανος οὗν 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᾽ ὁ Ἰησοῦς, Τί ἐμοί καὶ σοί, γύναι; οὔπω ἤκηκε ἢ ὤρα 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, ὃ τι ἂν λέγῃ ὑμῖν ποιήσατε.

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

John 2:6  ἦσαν δὲ ἔκειν υδρίαι λίθιναι εἰς κείμεναι κατὰ τὸν καθαρισμὸν τῶν ἱερατικῶν, χωροῦσαι ἀνά μετρητῶν δύο ἢ τρεῖς.

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

John 2:7  λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς υδρίας θάτας καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

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

John 2:8  καὶ λέγει αὐτοῖς, Ἀντλήσατε τὸν και φέρετε τῷ ἀρχιερεῖ καὶ ἤγεγαν.

8And he tells them, “Now draw some out and take it to the master of the banquet.” And they took some.
John 2:9  ὡς δὲ ἔγεισατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἦδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἤντληκότες τὸ ὕδωρ, φώνει τόν νυμφιόν ὁ ἀρχιτρίκλινος

9 When 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 bridgroom,

John 2:10 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἑλάσσω σὺ τετρήρικας τὸν καλὸν οἶνον ἐως ἀρτί.

and 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 Ταύτην ἐποίησεν τὴν ἁρχήν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπιστεύσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τούτο κατέβη εἰς Καπαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ εἰς τοὺς μαθητὰς αὐτοῦ, καὶ ἐκεῖ ἐμείναν ὡς πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ ἐσάχρι ἐν τῷ ἱερῷ τούς πωλοῦντας βάσιν καὶ προβάτα καὶ περιστέρας καὶ τοὺς κηρυττότας καθήμενους,

14 And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
And having made a whip like a whip out 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.

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

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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21 John 2:15 ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βασιλέας, καὶ τῶν κολλύβων ἐξέχειν τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν.

22 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!"

23 John 2:17 ἐμνήσθη δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι, ὁ θηλος τοῦ οἴκου σου καταφαίηταί με.

24 John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

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

26 John 2:18 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισίν ἡμέραις ἑγερῶ αὐτὸν.

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

John 2:20 εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἔξεστιν ἡκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισίν ἡμέραις ἑγερεῖς αὐτὸν;

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

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

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

John 2:22 δὲ οὖν ἡμέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τούτῳ ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃς εἶπεν ο Ἰησοῦς.

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

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

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

John 2:24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευσεν ἑαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γίνοσκειν πάντας,

24But Jesus on his part did not commit himself to them, because he knew all people,

John 2:25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτοῦ γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

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

Chapter 3
You Must Be Born Again

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

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

John 3:2 οὗτος ἦλθεν πρὸς γ' αὐτὸν γ' νυκτός καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδας ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος οὗτες γὰρ τάτα τὰ σημεῖα δύναται ποιεῖν ὡς σὺ ποιεῖς, ἐάν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ.

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

John 3:3 ἀπεκρίθη δ' ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἄμην ἄμην λέγω σοι, ἐάν μὴ τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

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

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

John 3:5 ἀπεκρίθη Ἰησοῦς, Ἄμην ἄμην λέγω σοι, ἐάν μὴ τις γεννηθῇ ἐξ ὦδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

29 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ἐκ 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 πνεῦμά ἐστιν.

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

John 3:7  μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δέι όμως γεννηθῆναι ἄνωθεν,

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

John 3:8  τὸ πνεῦμα ὅπου θέλει πνεύματος ἀνεπάγεται, ἄλλα ὁσιάς πόθεν ἔρχεται καὶ ποῦ ὑπάγει; ὡσιάς ἐστιν 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, Πῶς δύναται ταύτα γενέσθαι;

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

John 3:10  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ἢ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταύτα οὐ γνῶσκεις;

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

John 3:11  ἂν ἔρχεται ὁ ἄνθρωπος ὁ νεκρὸς, καὶ οὐκ εἰσέλθη ὁ ζωός σαρκίς, ἢ ἄνθρωπος ὁ νεκρὸς διʼ ἀναστάσεως μεταβάλλεται.

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

John 3:12  εἰ ὁ πάτρος μεταφέρῃ τὸν κόσμον μετὰ αὐτοῦ, εἰ μὴ καταβαίνει αὐτῷ ὁ υἱὸς τοῦ ἀνθρώπου, ἐν τῷ οὐρανῷ γίνεται.

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 ἠναπέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὄν 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.33

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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 assured 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 1 Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
33 3:13 txt ἀνθρώπων δ ὃν ἐν τῷ οὐρανῷ Ἀς E G H K M N S U V vid Y Γ Δ Θ Ψ Ω 047 050 0211 f1 f3 2 28 157 180 205 556 579 597 700 892 1071 1243 1273 1292 1342 1424 1505 2561 it saurb,al,dp,πρ,huq7t vg syrpsb cop,ost arm eth geo slav Hippolytus Origen lat2/4 Adamantius lat Eustathius Ps-Dionysius Amphilochoi Epiphanius chrystostom Paul-Emesa Cyril 1/16 Hesychius Theodoret ch John-Damascus Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome 2/3 Augustine TR T G RP f2anthropou o en tiv ouraniv A he o en ek tou ouranou 0141 syri / di 13 en tiv ouraniv ite syrpsal Zeno f2anthropou psacc Swanson 966 971 K B L T W 083 086 33 1010 1241 1293 cop,al,bo,ach,tay geo Diatessaron Origen lat2/4 Eusebius Adamantius Gregory-Nazianzus Apollinaris Gregory-Nysa Didymus Epiphanius 1/4 Cyril 1/16 (Cyril 1/16 Theod) Theodoret 1/4; Jerome 1/4 WH SBL NA28 B lac 966 psacc Mnstr CD F P Q X 070 0233. The UBS textual commentary: "On the one hand, a minority of the Committee preferred the reading ἀνθρώπων δ ὃν ἐν τῷ οὐρανῷ, arguing that (1) if the short reading, supported almost exclusively by Egyptian witnesses, were original, there is no discernible motive which would have prompted copyists to add the words ὃ ὄν ἐν τῷ οὐρανῷ, resulting in a most difficult saying (the statement in 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ὃ ὄν ἐν τῷ οὐρανῷ, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ὃ ὄν ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development."
John 3:14 καὶ καθὼς Μωσῆς υψώσεν τὸν ὄραν ἐν τῇ ἐρήμῳ, οὕτως υψώθηνε δεὶ τὸν υἱὸν τοῦ ἀνθρώπου,

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

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλ’ ἐχθὴ ζωὴν αἰώνιον.

15so that everyone who believes in him would not perish, but have everlasting life.

John 3:16 οὕτως γὰρ ἤγαπησεν ὁ θεός τὸν κόσμον, ὡστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἐδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἐχθὴ ζωὴν αἰώνιον.

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

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

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

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

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

John 3:19 οὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἵνα γὰρ πονηρά αὐτῶν τὰ ἔργα.

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

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

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

John 3:21 ὁ δὲ ποιῶν τὴν ἀληθείαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὧτι ἐν θεῷ ἐστὶν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταύτα ἠλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταί αὐτοῦ εἰς τὴν ἱουδαϊκὴν γῆν, καὶ ἔκει διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.

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

John 3:23 ήν δὲ καὶ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγὺς τοῦ Ἦλιος, ἦν ἀκούσαν ταύτα τοῦ τοῦ Χριστοῦ, ἵνα ἐβάπτιζον καὶ ἐβαπτίζοντο.

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

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

24For John was still not yet thrown into prison.

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34 3:16 αὐτοῦ ὡς 3 K L M N T Y Γ Δ Θ Π Ψ ὡς 083 086 33 2211 157 565 579 700 892 1071 1241 1424 2211
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.

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

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, 'Ῥαββί, ὡς ἦν μετά σου πέραν τοῦ Ἰορδάνου, ὦ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἥρωνται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν ἕαν μὴ ἔδοξεν αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὑμεῖς μαρτυρεῖτε ὅτι εἶπον[38] Οὐκ εἰμὶ ἐγώ ὁ Χριστός, ἀλλὰ ὅτι Ἀπεσταλμένος εἰμὶ ἐμπροσθέν εἰκείου.

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

John 3:29 ὁ ἐξων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκός καὶ ἄκούων αὐτοῦ, χαρῆ χαρίν διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτὴ οὖν ἡ χαρὰ ἡ ἐμή πεπλήρωται.

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

John 3:30 ἐκείνοι δὲ αὐξάνειν, ἔμε δὲ ἐλαττοῦναι.

30He must increase, and I must decrease.

John 3:31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ δὲ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ δὲ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.

31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all."[39]

John 3:32 Καὶ ὁ ἐώρακεν καὶ ἤκουσεν τῶν ἐπίστολων μαρτυρεῖν, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

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

30 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

30 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.

30 3:28 txt ὅτι εἶπον Ν A B E F G H K L M N S U V W Y Γ Δ Θ Λ Π Ψ Ω 047 063 086 0211 0 28 33 69 124 157 565 579 788 1071 1424 η lat TR RP SBL / / ὅτι εἶπον ὅτι ψ66 ψ75 083vid 700 pc iaur,ff,l (NA28 [068]) / / ὅτι εἶπον εὑρίσκω B / / ὅτι εἶπον ὅτι ψ66 ψ67 083vid 700 pc iaur,ff,l (NA28 [068]) / / eis qui misi sunt ab Hierosolymis ad me quia e ita / / lac ψ65 ψ66 C P Q T X* 0233 346. There are so many occurences of ὅτι in this sector that scribes have most thought this one was a mistake and superfluous.

30 3:31 ἐρχόμενος ἐπάνω πάντων ἐστὶν ψ66 ψ67 Ν A B E F G H K L M N S U V W Y Γ Δ Θ Λ Π Ψ Ω 047 063 083 086 0211 f3 2 28 33 69 157 180 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 1582C μ Lect iaur,c,f,q vg syrs,p,h,al copbo,ray Orpt [NA27] / / ἐρχόμενος ψ66 ψ75 K* D 1 118 205 565 579 1582A ἐνab,de,eff,l,r syr ψ66 ψ75 K* D 1 118 205 565 579 1582A ἐνab,de,eff,l,r syr ψ66 arm geo Hipp Orpt Eus Tert Hilary Ambros Aug lac ψ65 C N P Q T X* 0233 346.

30 3:32 ςτότε μαρτυρεῖ ψ66 ψ75 A B E F G H K L M N S U V W Y Γ Δ Θ Λ Π Ψ Ω 047 063 086 0211 f3 2 33 157 180 579 700 892 1006 1010 1071 1243 1292 1342 1505 μ iaur,c,f,q vg syrh (eth) slavms Orpt Chrysostomom; Jerome Aug Rp NA27 / / στοτε εὐκείνα μαρτυρεῖ 0211 / / εὐκείνα μαρτυρεῖ ἐν τῇ ἐκείνῳ μαρτυρεῖ 0211 / / εὐκείνα μαρτυρεῖ ἐν τῇ ἐκείνῳ μαρτυρεῖ 0211 / / μαρτυρεῖ K 1 128 118 205 565 579 1582A ἐνab,de,eff,l,r syr ψ66 ψ75 C N P Q T X* 0233 346.
Chapter 4

The Samaritan Woman at the Well

John 4:1  τὸν Ἰακώβ τοῦ Ἰσραήλ ἔχεται έν τῇ πόλει τῆς Σαμαρείας, λεγομένης Συχαρ, πλησίον τοῦ χωρίου ὁ ἐδώκεν καὶ ἐβαπτίζει ἡ ἰωάννης

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

John 4:2  καὶ κατόπιστα ἤχεσον αὐτὸς οὐκ ἔβαπτιζεν ἄλλος· οἱ μαθηταὶ αὐτοῦ·

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

John 4:3  ἀφῆκεν τὴν Ἰουδαιαν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

3He left Judea and went into Galilee.

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

4But he had to pass through Samaria.

John 4:5  ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τὴν πηγήν ὥστε ἦν ὑπὸ τοῦ ὀρτὸς.

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

John 4:6  ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένης Συχάρ πλησίον τοῦ χωρίου ὁ ἐδώκεν Ἰακώβ ἡ ἰωάννης τῷ υἱῷ αὐτοῦ

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

John 4:7  ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσας ὕδωρ. λέγει αὐτῷ ὁ Ἰησοῦς, Δός μοι πιεῖν.

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

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

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

John 4:9  λέγει οὖν αὐτῷ ὡς γυνὴ ἡ Σαμαρείτις, Πῶς οὖν ἰουδαίος ὄν παρ' ἐμοὶ πιεῖν αἰτεῖς οὖς γυναικὸς Ἰσραήλ; ὁ γὰρ συγχρόνως ἤταν ἰουδαῖοι Σαμαρείταις.

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

John 4:10 ἀπεκρίθη Ἰησοῦς καὶ ἔφη ἐμοί πιεῖν, ἐπεὶ τῇ δωρεᾷ τοῦ θεοῦ καὶ τῆς ἔστιν ὁ λέγων σοι, Δός μοι πιεῖν, ὥστε ἠπέκρινεν αὐτὸν καὶ ἐδώκεν ὧν ὑδραγωγοῦν.

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

44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
John 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, οὕτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθὺ· πόθεν οὖν ἔχεις τὸ ὦδωρ τὸ ξων;

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

John 4:12 μὴ σὺ μεῖξον εἰ τοῦ πατρὸς ἦμων ἵκωβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτός εξ αὐτοῦ ἔπειν καὶ οἱ υἱοί αὐτοῦ καὶ τὰ φρέματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη ὁ Ἰσραήλ καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὦδατος τούτου διψάσῃ πάλιν'

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

John 4:14 δι' ἄν πη ἐκ τοῦ ὦδατος οὕτω δύσως αὐτῷ, οὐ μὴ διψή ἐις τὸν αἰῶνα, ἀλλὰ τὸ ὦδωρ ὁ δύσως αὐτῷ γεννηστεῖ ἐν αὐτῷ πηγὴ ὦδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

14but 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 λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τὸ τό ὦδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐννάδε άντλείν.

15The woman says 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 λέγει αὐτῇ ὁ Ἰσραήλ, Ὑπαγε φωνήσῃ τὸν ἄνδρα σου καὶ ἐλθῇ ἐννάδε. 

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

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

17The woman answered and said, "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 δὲν ἔχεις οὐκ ἔστιν σου ἄνήρ· τοῦτο ἄλλης εἴρηκας.

John 4:18 For you have had five husbands, and he you now have is not your husband. This you have said honestly."

John 4:19 λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἰ σὺ.

19The woman says to him, "Sir, I am perceiving that you are a prophet.

John 4:20 οἱ πατέρες ἦμων ἐν τῷ ὄρει τοῦτον προσκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμων ἔστιν ὁ τόπος ὅπου δεῖ προσκυνεῖν.

20Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."

John 4:21 λέγει αὐτῇ ὁ Ἰσραήλ, Γύναι, πίστευσόν μοι, ὃτι ἔρχεσθαι ὡρα ὅτε οὕτε ἐν τῷ ὄρει τοῦτο ὦτε ἐν Ἰεροσολύμων προσκυνήσετε τῷ πατρί.

21Jesus 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 δὲ οὐκ οἴδατε· ὑμεῖς προσκυνοῦμεν δὲ οἴδατε, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἔστιν.

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

John 4:23 ἂν ἔρχεται ὡρα, καὶ νῦν ἔστιν, ὅτε οἱ ἄλληνες προσκυνηται προσκυνήσουσιν τῷ πατρί ἐν πνεύματι καὶ ἄλληθες· καὶ γὰρ ὁ πατήρ τοιοῦτος ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

23Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him.

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42 4:21 In the Greek, "you" is in the plural.
John 4:24 πνεῦμα ο θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεὶ προσκυνεῖν.

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

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

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

John 4:26 λέγει αὐτῇ ὁ Ἰσραήλ, Ἕγω εἰμί, ὁ λαλῶν σοι.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τοῦτο ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμβασαν ὅτι μετὰ γυναικὸς ἔλαβεν οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτής;

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

John 4:28 ἀφῆκεν οὖν τὴν ὄρνην αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις;

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

John 4:29 Δεῦτε ἵδετε ἀνθρωπον ὃς εἶπεν μοι πάντα δεῦτε ἑποίησα· μὴ τίς αὐτὸς ἔστιν ὁ Χριστός;

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

John 4:30 ἐξῆλθον ΕΚ τῆς πόλεως καὶ ἠκούσαν πρὸς αὐτόν.

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

John 4:31 Ἐν δὲ τῷ μεταξὺ ἡρώων αὐτοῦ οἱ μαθηταὶ λέγοντες, Ἄρββι, φάγε.

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

John 4:32 ὁ δὲ εἶπεν αὐτοῖς, Ἕγω βρῶσιν ἔχω φαγεῖν ἢ ὑμεῖς οὐκ αἰδέ.

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

John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἅλημος, Μὴ τίς ἐγεκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὁ Ἰσραήλ, Ἕμων βρῶμα ἔστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμφαντός με καὶ τελείωσόν αὐτοῦ τὸ ἔργον.

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

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43 Ἐμὼν βρῶμα ἔστιν ἵνα ποιήσω - emōn brōma estin hina poiēso, 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 I Corinthians 4:3- ἐμὼν δε εἰς ἐλάχιστον ἐστίν ἵνα ὑμεῖς ὑπὸ ἀνακριθῇ ἢ ὑπὸ ἀνθρώπινης ἡμέρας· ἀλλ' ὑμῶν ἀνακρίνεται. "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 ἐμὼν 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 ἐμὼν is used as a reflexive for ἐμαυτοῦ - emautō. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὼν 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 τετράμηνὸς ἔστιν καὶ ὁ θερισμὸς ἔρχεται; ἵδοι λέγω ὑμῖν, ἐπάρτε τοὺς ὀρθαλοίς ὑμῶν καὶ θέσασθε τὰς χώρας ὅτι λευκαὶ εἰσὶν πρὸς θερισμὸν ἡδί.
35Do you not say, “There is four months yet, and then comes the harvest?” Behold, I say to you, lift up your eyes, and look upon the fields. For they are white even now for harvest.
John 4:36  Καὶ ὁ θεριζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπεῖρων ὁμοίως χαίρῃ καὶ ὁ θεριζων.  
36And 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 ἔστιν ὁ ἀληθινὸς ὅτι ἄλλος ἐστιν ὁ σπεῖρων καὶ ἄλλος ὁ θεριζων.
37For the saying, ‘One is the sower and another is the reaper,’ is true in this:
John 4:38  ἐγὼ ἀπεστείλα ὑμᾶς θερίζειν ὅς ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
38I have sent you to harvest what you have not worked. Others have done the hard work, and you have joined in their labor.”

The Woman’s Talk Bears Fruit

John 4:39  Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι ἔπεν μοι πάντα διὰ ἑαυτῆς.
39And many of the Samaritans from that town had believed in him because of the woman’s word testifying, “He told me everything I ever did.”
John 4:40  ὡς οὖν ἠλθον πρὸς αὐτόν οἱ Σαμαριταί, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.
40When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.
John 4:41  καὶ πολλοὶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,  
41And, because of his word, many more believed.
John 4:42  τῇ τε γυναικὶ ἐλέγω ὅτι ὤφελότα διὰ τὴν σιν λαλήσαι πιστεύσαι· αὐτοὶ γὰρ ἀκηρόμεν, καὶ ὀφθαλμοὶ ὃτι αὐτῶς ἔστιν ἀληθῆς ὃ σωτήρ τοῦ κόσμου, ὁ χριστός.
42And to the woman they said, “No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Messiah, the Savior of the world.”

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435a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, ‘There is four months yet, and then comes the harvest?’" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.
435b txt "Ετὶ τετραμήνῳ ἐστὶ καὶ ὁ θερισμὸς ἐρχεται; ἵδοι λέγω ὑμῖν, ἐπαρτε τοὺς ὀρθαλοίς ὑμῶν καὶ θέσασθε τὰς χώρας ὅτι λευκὰς εἰσὶν πρὸς θερισμὸν ἡδί.  
435c The word ἡδί at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,...”
436txt καὶ Ν Α Δ Γ Κ Μ Ν ΟΠ Π Σ Τ Θ Λ Ω 047 0211 3 28 157 579 700 1424 III lat syl στ. 18 lat στ. στ. 18 lat TR RP ὅτι ἔστιν ἀλλος ὁ σπεῖρων καὶ ἄλλος ὁ θεριζων.  
436b txt καὶ Δ Ο Π Ω 047 0211 3 28 157 579 700 1424 III lat syl στ. 18 lat καὶ ὁ λόγος ἄλλος ὁ σπεῖρων καὶ ἄλλος ὁ θεριζων.
John 4:43 Metà de tás òdò òmèrás òxìplèn èkeíthen, kai àpòthèn eîc tìn Æalalìav

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

John 4:44 αύτòs gár ò Írìosùs èµártìfìsèn òti pròphètíhēn en òtì ìdía patèrìbì tiùn òùk ìxei.

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

John 4:45 òti òùn ìðèn eîc tìn Æalalìav, èdézanòtò aúton òi Æalalìaioi, pànta èωρakòtes ò òpòìènìèn en òìrìosolìmìos en òtì èòrètì, kai aútoì gár ìðèn eîc tìn èòrètì.

45When then he arrived in Galilee, the Galileans welcomed him—having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival. John 4:46 Ἡλθέν οὖν πάλιν ὁ Ἰησοὺς εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὑδάρ οἶνον, καὶ ἦν τίς βασιλικὸς οὗ τὸ ὕδας ἤσένει εἰς Καπερναοῦ.

46Jesus came again therefore to Cana in Galilee, where he had made the water wine. And there was a certain royal official there whose son lay sick at Capernaum.

John 4:47 αύτος ἀκούσας ὧτι Ἰησοῦς ἤκει ἐν τῇ Ἰουδαίᾳ εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἴδωτα αὐτὸν ἦνα καταβή καὶ ἰάσαται αὐτοῦ τὸν οἶνον, ἐμελλέν γὰρ ἀποθνῄσκειν.

47When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked him to come and heal his son, for he was about to die.

John 4:48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἔὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

48Jesus therefore said to him, "Unless you people see miraculous signs and terrifying omens, you will never believe."

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

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ οἶος σου ζή. Καὶ ἐπίστευσον ὃ ἀνθρώπος τῷ λόγῳ ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

50Jesus says to him, 'Go. Your son stays alive.' And the man believed the word that Jesus had said to him, and departed.

John 4:51 ἦδη δὲ αὐτοῦ καταβαίνοντος οὗ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπῆγγειλαν λέγοντες ὃτι ὁ παῖς σου ζή.

51And 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 ὥραν ἐν ἡ κοµψότερον ἔσχεν· Καὶ εἶπον αὐτῷ ὃτι Χής ὥραν ἐβδόµην ἀφῆκεν αὐτόν τὸ πιερτός.

52He 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 ἔγυω οὖν ὁ πατὴρ ὃτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἡ εἶπεν αὐτῷ ὁ Ἰησοῦς ὃτι ὁ οἶος σου ζή, καὶ ἐπίστευσαν αὐτός καὶ ἦ οἰκία αὐτοῦ ὅλη.

53Then 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 Τούτῳ πάλιν δεύτερον σημεῖον ἐποίησαν ὁ Ἰησοῦς ἔλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

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

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4447 txt autov Α Κ Ν Μ Υ Γ Δ Θ Μ Π Ψ Ω 0211 f 132 28 157 565 579 700 1424 ml lat TR RP omit ps86 ps75 K B C D L 1 Wb 083 086 33 69 892 1071 1241 it NA28 f vl omit και πρωτα αυτον G 047 (h.t.) lac ps45 P. Note that ps79 omits προς αυτου, another case of h.t. from autov to autov.
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 Ἑστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἑπιλεγομένη Ἑβραϊστὶ Βηθεσδᾶ, πέντε στοάς ἔχουσα.
Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called

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

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

John 5:3: ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἁπαθοῦντων, τυφλῶν, χωλῶν, ἔφηνων, ἐκδύσωμεν τὴν τοῦ ὑδάτος κίνησιν.

3In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, waiting for the movement of the water. 52

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51 5:2c ἦν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἁπαθοῦντων, τυφλῶν, χωλῶν, ἔφηνων, ἐκδύσωμεν τὴν τοῦ ὑδάτος κίνησιν.

52 αὐθεντικά τοῦ ὑδατοθηλέου ἐν τῷ ὑπαρχούσῳ ἐκδύσωμεν τὴν τοῦ ὑδατοθηλέου κίνησιν.
John 5:4 ἀγγελος γὰρ κατὰ καρπὸν κατέβαινεν ἐν τῇ κολυμβηθῆρᾳ, καὶ ἐτάρασεν τὸ ὕδωρ: ὦ οὖν πρῶτος ἐμβάς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ὥ δῆποτε κατείχετο νοσήματι

4For an angel31 from time to time would come down31 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.35

John 5:5 ᾦ δὲ τις ἄνθρωπος ἔκει τρίακοντα 2' ὄκτω ' ἐπὶ ἔχουν ἐν τῇ ἀσθενείᾳ:

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

John 5:6 τούτων ὄν ὦ Ισραήλ κατακαίμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιῆς 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 ἄσθενων, Κύριε, ἀνθρώπον οὐκ ἔχω ἕνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβηθήραν ἐν ὦ δὲ ἔρχομαι ἐγώ ἄλλος πρὸ ἐμοῦ καταβαινέι.

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

John 5:8 λέγει αὐτῷ ὦ Ἰσραήλ, Ἐγείρα, ἀρον τὸν κραββατόν σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθεῖας ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κραββατόν αὐτοῦ καὶ περιπάτει. ἢν δὲ σάββατον ἐν ἐκείνῃ τῇ ημέρᾳ.

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

John 5:10 Ἐλεγκνόν σοι ὦ Ισραήλ, τῷ τεθεραπευμένῳ, Σάββατον ἐστιν: οὐκ ἔξεστιν σοι ἀραί τὸν κραββατόν.

10The Jews therefore said to the man who had been healed, "It is a Sabbath; it is not lawful39 for you to carry your mat."

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31 For the Greek word translated "lawful" is the impersonal participle ἔξυπνον - exestin, which is derived from the same root as ἔξοισια - exousia, the word for authority. If an activity was ἔξυπνον, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξυπνον, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

35 For an angel from time to time would come down 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.
He answered them, "The man who made me well, he told me, 'Pick up your mat and walk.'"

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

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

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

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

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

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5:11 ἀπεκρίθη αὐτός, ὁ ποιήσας με ὑγίη ἐκείνος μοι εἶπεν, Ἄρων τὸν κράββατόν σου καὶ περιπάτει.

5:12 ἦρωτοσαν οὖν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὃς εἶπόν σοι, Ἄρων τὸν κράββατόν σου καὶ περιπάτει;

5:13 Ὅταν οὖν ἔστην ὁ γὰρ Ἰησοῦς ἔξεγεν ὁ χλων ὄντως ἐν τῷ τόπῳ.

5:14 μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἰδε ὑγίης γέγονας· μηκέτι ἁμαρτάνει, ἵνα μὴ χείρον τι σοι ἐγένηται.

5:15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι ὁ Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγίη.

5:16 καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ ἱουδαίοι, καὶ εξῆτον αὐτὸν ἀποκτείνα, ὅτι ταῦτα ἐποιεῖ ἐν σαββάτῳ.

5:17 ἦρωτος αὐτῶν ἀπεκρίνατο αὐτοῖς· ὁ πατὴρ μοι ἐστιν ἀρτί ἐγραζέται, καὶ γὰρ ἐγραζόμαι.

5:18 διὰ τοῦτο οὖν ἐξῆτον αὐτόν οἱ ἱουδαίοι ἀποκτείνα, ὅτι οὐκ ἐν τῷ σαββάτῳ ἀλλὰ καὶ πατέρα ἤδην ἠλεγεν τὸν θεόν, ἰδον εἰσιν ποιών τῷ θεῷ.
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.

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

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

Moreover, the Father judges no one, but instead has given all judgment to the Son, and to him he has given authority to execute judgment, John 17:2.

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, Ἰησοῦς is an expression known in Classical Greek using the preposition Ἰησοῦς 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 θεοῦ is an expression known in Classical Greek using the preposition τοῦ θεοῦ 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

64 5:27 Or, "The Son of Man." Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil, Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.
Testimonies About Jesus

John 5:31  ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐκ ἔστιν ἂληθῆς·

32“If I testify about myself, my testimony is not valid.  

John 5:32  ἄλλος ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἰδα ὅτι ἂληθῆς ἔστιν ἢ μαρτυρία ἤν μαρτυρεῖ περὶ ἐμοῦ.

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

John 5:33  ὡμείς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἂληθείᾳ·

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

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

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

John 5:35  ἀκείνος ἦν ὁ λύχνος ὁ καίμενος καὶ φαίνων, ὡμείς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36  ἐγὼ δὲ ἐξω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἀ ἐδωκέν ὡς ὁ πατὴρ ἴνα τελειῶσων αὐτά, αὐτὰ τὰ ἔργα ἀ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπεστάλκεν·

37“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, οὕτε φωνὴν αὐτοῦ ἀκηκόατε πῶς ὡς ἕδος αὐτοῦ ἐφόρακατε,

38“And 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 καὶ σαλταντα ἐν ὑμῖν, ὅτι ὁ θεός ἀπεσταλείν ἀκείνος τούτῳ ὡμείς οὐ πιστεύετε.

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


67 5:30  πατρός E G H M S U V X Y Ψ Ω 047 063 0211 f 2 579 700 892 1071 1241 1424 33 69 157 565 itb,c,ff,vr33

or sbl na28 / / lac c f p q t x 078 0210 0233 346 788 syr
Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus went up on the mountain, and there he was sitting, with his disciples.

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

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

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

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 τούτῳ δὲ ἔλεγεν πειράζων αὐτόν, αὐτός γὰρ ἦδει τί ἐμελλέν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἠρκοῦσιν αὐτοῖς ἵνα ἐκάστος ἄρτων 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 Εἰς ἑκάστα τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἅδελφος Σίμωνος Πέτρου,

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

John 6:9 Ἐστιν παιδάριον ἐν ᾳδε, ὅ ἐχει πέντε ἄρτους κριθίνους καὶ δύο ὀφάρια ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

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 ο ᾫσοὺς, Ποιήσατε τούς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἐἀνέπεσον οὐν οἱ ἀνδρεῖς τὸν ἄριθμον ὦσε 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 τῶν ἄρτων ὁ ᾫσοὺς καὶ εὐχαριστήσε καὶ διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις, ὁμόως καὶ ἐκ τῶν ὀφάριων δὸν ἤβελον.

11Then Jesus took the loaves, and after giving thanks, he distributed to the disciples, and the disciples to those reclining,70 and likewise from the fish, as much as they wanted.

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

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 ἐπερίσευσαν τοὺς βεβρωκόσιν.

13So they gathered, and filled twelve large baskets71 with fragments of the five barley loaves left over by those who had eaten.

John 6:14 ο οὐν ἀνθρώπων ἔδοντες ο ἐποίησαν σημεῖον ὁ ᾫσοὺς, ἔλεγον ὅτι ὁτός ἐστιν ἀληθῶς 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

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70 6:7 About 8 months of a man’s wages
71 6:11 τχτ ὑπαρχαίοι ὁ δὲ μαθηταὶ Κε Δ Ε Φ Γ Η Κ Μ Ν Ο Π Β Ψ Ω 047 0211 f\ 2 28 69 124 700 1071 1273 % lbdex sy\l copez\l dom\l tr\l lp\l tois maithas\l autou\l ois\l maitha\l 157 1424 \l om\l p\l p\l p\l N\l A\l B\l L\l N\l W\l Π\l Ω\l 33 565 579 1241 2561 lat\l s\l copaz\l p\l arm\l SLB\l NAS28 \l lac\l \p\l C\l P\l Q\l T\l X\l 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 σπυρής - spurs. A κόφινος was used for many things, including carrying manure, while a spur was a smaller basket used for carrying edibles.
73 6:14 Deuteronomy 18:14-20
Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew 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, and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not 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, they behold him walking on the lake, and getting close to the boat, and they were 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.

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75: *6:17* εἰς τὸ ὄρος ἀνεχώρησεν παλιν ψ575 K2 A B D K L N Y Θ Α Π 063f 0141 0211 f 33 124 157 397 565 579 700 1071 itb,δ,ε,ξ,η,π,r,5,33 syr,h,pal cop2a arm goth TR SBL NA28 l// // // // // lac π66 C P Q T X Π 070 0233 346

76: *6:19* This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
"I Am the Bread Come Down out of Heaven"

John 6:22 Ἄλλων ὁ ὄχλος ἐστὶν ὧν ἐκεῖ ἡμῖν ἐν ἑκείνῳ εἰς ὃ ἐνεβήσαν ὁι μαθηταὶ αὐτοῦ, καὶ ὃ ἦν τοσούτοις αὐτοῦ ὁ Ἰησοῦς εἰς πλοίαν ἂν μόνοι ὁ μαθηταὶ 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 Ἀλλὰ δὲ ἦλθεν πλοία ἐκ Τιβεριαδός ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος 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 διότι σὺν εἶδεν ὁ ὄχλος ὅτι ὁ Ἰησοῦς σὺν ἐκείνῳ ἦν ἐκεῖ ὁ μαθηταὶ αὐτοῦ, ἐνεβήσαν αὐτοὶ εἰς τὰ πλοία καὶ ἦλθον εἰς Καπερναοῦ ἐξητούντες τοῖς Ἰησοῦ.

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 εὑρόντες αὐτὸν πέραν τῆς βαλάσσης εἶπον αὐτῷ, Ῥαββί, πῶς ὤδε γέγονας;

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτε με ὡς ὃτι εἰδέτε σημεῖα ἅλλα ὃτι ἔφαγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

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 ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην ἅλλα τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰωνίου, ἐὰν ὁ ὄρος τῶν ἀνθρώπων ὑμῶν δώσῃ τῷ τοῦτο γὰρ ὁ πατὴρ ἐφαρμόζει τὸ θεός.

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 σὺν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἑργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

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

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὄν ἀπέστειλεν ἐκείνος.

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 σὺν αὐτῷ, Τί σὺν ποιεῖς σύ σημεῖον, ἵνα ἰδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζεσθε;

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?

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77 6:22a 78 6:22b
John 6:31 Our forefathers ate the manna in the desert; as it is written: ‘He gave them bread out of heaven to eat.’

John 6:32 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 For the bread of God, is the one coming down out of heaven and giving life to the world.”

John 6:34 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 6:35 But as I told you, you have seen me and still you are not believing.

John 6:36 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 6:37 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: "τούτῳ δὲ ἦστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶς ὁ δεδωκέν μοι μὴ ἀπολέσω εἶ αὐτοῦ ἀλλὰ ἀναστήσω" αὐτῷ "τῇ ἑσχατῇ ἡμέρᾳ."

39 And 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: "τούτῳ δὲ ἦστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν ὑιόν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ἐξωθήσειν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἑγὼ τῇ ἑσχατῇ ἡμέρᾳ."

40 For 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: "Εγώ γὰρ ὁ εἰδὼλος περὶ αὐτοῦ ὃ ἐπέστην, ἔγω εἰμὶ ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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

John 6:42: καὶ ἔλεγον, Οὐχ οὕτως ἦστιν Ἰησοῦς ὁ υἱός ὁ ίωσίφη, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

42 And 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?'"


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

John 6:44: οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατέρας ὁ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχατῇ ἡμέρᾳ.

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

John 6:45: ἦστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδάκται θεοῦ· πᾶς οὖν ὁ ἁκούων παρὰ τοῦ πατρὸς καὶ μαθητὴν ἔρχεται πρὸς με.

45 It 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.


46 Not 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, τὸ θέλημα-τὸ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παρ...μη.") (Look up §§ 293-297 in Blass). But I am not convinced of anacoluthion 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 John 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."

83 6:45 Isaiah 54:13
John 6:47 ἂμην ἂμην λέγω ὑμῖν, ὁ πιστεύων εἰς εἷς ἔχει ζωὴν αἰώνιον.
48 ἂμην ἂμην λέγω ὑμῖν, ὁ πιστεύων εἰς εἷς ἔχει ζωὴν αἰώνιον.
49 ἂμην ἂμην λέγω ὑμῖν, ὁ πιστεύων εἰς εἷς ἔχει ζωὴν αἰώνιον.
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51 ἂμην ἂμην λέγω ὑμῖν, ὁ πιστεύων εἰς εἷς ἔχει ζωὴν αἰώνιον.
52 ἂμην ἂμην λέγω ὑμῖν, ὁ πιστεύων εἰς εἷς ἔχει ζωὴν αἰώνιον.
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69 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
70 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
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75 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
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79 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
80 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
81 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
82 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
83 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
84 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιοn.
85 ἂμηn ἂμηn λέγω ὑμῖn, ὁ πιστεύωn εἰς εἷς ἔχει ζωὴν αἰώνιo.
John 6:58 οὖν ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἠφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τὸν ἄρτον εἰς τὸν οἶκον Ἰησοῦς προὐδόθη ἄρτος ἐκ τοῦ οὐρανοῦ.

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

John 6:59 Τάδε εἶπεν ἐν συναγωγῇ διδάσκοντες ἐν Καπερναοῦ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὖν ὁ λόγος τις δύναται αὐτοῦ ἀκούειν;

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 τοῦτοι οἱ μαθηται αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

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

John 6:62 ἐάν οὖν ἔσωρπῃ τὸν ὑμῶν τοῦ ἁγιώτατος ἀναβάρεται ὁ ἄνθρωπος ὁ πρῶτος;

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

John 6:63 τὸ πνεῦμα ἐστίν τὸ ζωοποιοῦν, ἥ σάρξ οὐκ ὄφελει οὐδὲν· τὰ δέ τοι ἐγώ λαλῶ ὑμῖν πνεῦμα ἐστίν καὶ ζωή ἐστιν.

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 ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν, ἥδεις γὰρ εἰς ἀρχής ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τὶς ἐστίν τὸ 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,88 him.

John 6:65 καὶ ἔλεγεν, Διὰ τούτου οἱ ἄρχοντες ὑμῖν ὑπότε εὑρήσετε πρὸς με ἐὰν μὴ ἂν δοκήσουν αὐτῶ ὑμῖν, ἐλθείν πρὸς με.

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 ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἰς τὰ ὑπόσχοντας, καὶ ὑστέτε μετ' αὐτοῦ περιπατήσοντας.

66From this,89 many of his disciples drew back, and no longer went along with him.

John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς μαθηταῖς, ὃς μὴ καὶ ὑμεῖς ἄπαντες θέλετε καινοῦνται;

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 ἀπελευθέρωσεν; ἰησοῦς ζωῆς αἰώνιον ἔχεις.

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

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 toutou; Opinion is split on whether this means "because of this teaching," or, "from this point on."
John 6:69  καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντος.

69And we have believed and have come to know that you are the Christ, the Son of the living God."90

John 6:70 ἀπεκρίθη αὐτός ὡς ἤ τι ἤτοις. Ὅψ χριστὸς ὁ υἱὸς τοῦ διδάσκαλου ἐξελέξαμην, καὶ εἶ ὁμών εἰς διάβολος ἐστίν;

70Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."91

John 6:71 ἔλεγεν δὲ τὸν Ἰουδαίον Σίμωνον Ἰσκαριώτην: οὗτος γὰρ ἐμελέλειν αὐτὸν παραδιδόναι, εἰς ὄν ἐκ τῶν διδάσκαλος.

71He was speaking of Judas, son of Simon of Keriotech; 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· σὺ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι εξήτου τούτοι οἱ Ἰουδαῖοι ἀποκτείναται.

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

John 7:2 ἦν δὲ ἔγγος ἢ ἐστήτο τῶν Ἰουδαίων ἢ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἐργα σου ἡ ποιεῖς;

3So 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 ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρθενίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανερώσων σαυτὸν τὸ κόσμῳ.

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

John 7:5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευεν εἰς αὐτὸν.

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

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καὶ ὁ ἐμὸς οὐπό πάρεστιν, ὁ δὲ καὶ ὁ ὑμετέρος πάντοτε ἐστίν ἐτοιμός.

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

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90 Mikeal Penn reads ὁ χριστός, which would mean that Judas was chosen to be the apostle hecho santan in 1 Chronicles 2:11, 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary.

91 "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 πονηρά ἔστιν.

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

John 7:8  ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην: ἐγὼ οὕτω ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρός ὁ ἐμὸς οὕτω 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  ταῦτα δὲ εἶπον αὐτοῖς ἐμεῖνεν ἐν τῇ Γαλαλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10  Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἐορτήν, οὐ ψανερῶς ἀλλ᾽ ὡς ἐν κρυπτῷ.

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

John 7:11  οἱ ὅσοι Ἰουδαίοι εξήτωσαν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἐστίν ἐκεῖνος;

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

John 7:12  καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τῷ ὀχλῳ οἱ μὲν ἔλεγον ὅτι ἄγαθός ἐστιν, ἄλλοι ἔλεγον, Οὐ, ἄλλα πλανά τὸν ὄχλον.

12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." Others were saying, "No. On the contrary, he is misleading the people."
John 7:13 οὐδεὶς μέντοι παρρησία ἔλαλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

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

John 7:14 Ἡδὶ δὲ τῆς ἐορτῆς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

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

John 7:15 καὶ ἐδαύμαζον οἱ Ἰουδαίοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

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

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

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

John 7:17 εάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἕκ τοῦ θεοῦ ἐστὶν ἢ ἐγώ ἀπ' ἑμαυτοῦ λαλῶ.

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

John 7:18 ὁ δὲ ἐστὶν λαλῶν τὴν δόξαν τὴν ἱδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος αἰνηθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

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

John 7:19 οὐ Μωσῆς δέδωκεν υμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον, τι 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 ὅχλος καὶ εἶπεν, Δαιμόνιον 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, Ἔν έργον ἐποίησα καὶ πάντες θαυμάζετε.

21Jesus 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.
John 7:22 διὰ τούτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν - οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων - καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.  

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

John 7:23 καὶ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίεσα ἐν σαββάτῳ:  

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

John 7:24 μὴ κρίνετε κατ' ὃψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.  

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

Is Jesus the Anointed One?  

John 7:25 Ἐλεγεν οὖν τίνες ἐκ τῶν Ἰερουσαλημίτων, Οὐχ οὐτός ἐστιν ὁ ζητούσιν ἀποκτείνα;  

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

John 7:26 καὶ ἑκατονταεταῖς Ἀλατεί καὶ οὐδὲν αὐτῶ λέγουσιν. μὴ ποιεῖ ἄλλης ἔγνωσαν οἱ ἀρχόντες ὅτι οὐτός ἐστιν ἄλλης ὁ Χριστὸς;  

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

John 7:27 ἀλλὰ τούτον οἴδαμεν πόθεν ἐστίν; ὁ δὲ Χριστὸς ὅταν ἔρχεται οὐδείς γινώσκει πόθεν ἐστίν.  

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

96 7:22a The Greek words I translated "Why is it," are διὰ τούτο--diatouto. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τούτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.  

97 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - anthropos here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the Reb translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.  

98 7:23 Circumcision involves cutting off part of a man, so what Jesus is asking is, "You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?"  

99 7:24 τὴν δικαίαν κρίσιν κρίνετε - tēn dikaián krisin krinete; "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνοντες...κρίσιν δικαίων - krinontes...krisin dikaión, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς-grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριταὶ καὶ γραμματεοσαγωγοί - kritas kai grammateoisaugogeis, "judges and clerks."
John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καὶ ὅδε καὶ ὅδε πόθεν εἰμί· καὶ ἂν ἐμαυτοῦ οὐκ ἔληλυθα, ἀλλ’ ἐστιν ἀληθινὸς ὁ πέμψας με, ὅν ὑμεῖς οὐκ ὅδετε.

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

John 7:29 ἔγινε διὰ αὐτῶν, ὅτι παρ’ αὐτοῦ εἰμι κάκεινός με ἀπέστειλεν.

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

John 7:30 ἔξεισθαι οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὐπώ ἐληλύθη ἡ ὥρα αὐτοῦ.

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

John 7:31 Πολλοί δὲ ἐκ τοῦ ὀχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι ὁ Χριστὸς ὁταν ἔλθῃ μήπε πλείονα σημεία τούτων ποιήσει ὅν οὕτως ἐπώθησεν;

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

John 7:32 Ἑκοσκοῦσιν οἱ Φαρισαῖοι τοῦ ὀχλου γογγὺς στοις περὶ αὐτοῦ τάτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ἵνα πάσωσιν αὐτὸν.

32The Pharisees heard these whisperings of the crowd about him, and the Pharisees and the chief priests sent officers100 to arrest him.

John 7:33 εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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

John 7:34 ζητήσετε μὲ καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν.

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

John 7:35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρίσκομεν αὐτόν; μή εἰς τὴν διασπόραν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τούς Ἑλλήνας;

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

John 7:36 τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν, ζητήσετε μὲ καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν;

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

John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆλθε τοῦ Ἰησοῦς καὶ ἔκραξεν λέγων, Τάν τις τούς δύσα ἐρχέσθω πρὸς με καὶ πινέτω.

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

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100 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
John 7:37  ὁ πνεύματος εἰς ἔμε, καθὼς εἶπεν ἡ γραφή, ποιμαί ἐκ τῆς κοιλίας αὐτοῦ ῥεῦσον ὑδάτος ζωντος.

38 the one who believes on me. As the scripture has said, streams of living water will flow from His belly."101

John 7:39 τοῦτο δὲ ἐπέειπεν περὶ τοῦ πνεύματος ὁ γὰρ ἐμέλλον λαμβάνειν οἱ πιστεούντες εἰς αὐτὸν. 7:40 ὅπως γὰρ ἦν πνεῦμα ἄγιον, ὅτι θεοῦ οὐδέπω εὐδοκάθη.

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 πολλοί οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τῶν λόγων 102 ἐλεγον, οὕτως ἐστιν ἄληθως ὁ προφήτης.

40 Many in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."103

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101 John 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 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. i 106ff.; Mlt. 225 [356].--Mayersk ii 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
John 7:41 Ἄλλοι ἔλεγον, Οὐτὸς ἐστιν ὁ Χριστὸς· Ἀλλοί ἔλεγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρευται;

41Others were saying, "This man is the Christ." Others were then saying, "What? The Christ comes from Galilee?"

John 7:42 Οὐκὶ ἢ γραφὴ εἶπεν διὶ ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ τῆς κόμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἐρευται;

42"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 σχῆμα οὖν ἐν τῷ ὀχλῳ ἐγένετο δι' ἀυτόν.

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

John 7:44 τίνες δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὖν εἰπεῖται ἐπ' αὐτόν τὰς χεῖρας.

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

Unbelief of the Jewish Authorities

John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἄρχοντας καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τὶ οὐκ ἤγαγεν αὐτόν;

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

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδὲποτε οὕτως ἐλάλησαν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

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

John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Ἔνας καὶ οὓς πεπλάνησαν;

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

John 7:48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

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

John 7:49 ἄλλα ὁ ὀχλός οὗτος ὁ μὴ γινώσκων τὸν νόμον ἑαυτοῦ ἐστιν. Οὐκ ἠρώτησαν οἱ Φαρισαῖοι, Ἐνα γνώσθη μὴ ἐκ τῆς Ἰουδαίας;

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἔλθων νυκτὸς πρὸς αὐτόν, εἰς ὅν ἐξ αὐτῶν,

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

John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούῃ παρ' αὐτοῦ πρῶτον καὶ γνῶ τί ποιεῖ;

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

John 7:52 ἀπεκρίθησαν καὶ εἶπον104 αὐτῷ, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι ἐπροφήτησά ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

52They 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."105

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104 7:52a ἐπιπον δὲ γνος Ἐ Γ Η Ι Λ Μ Ρ Σ Υ Υ Γ Δ Λ Π Ψ Ω 047 0211 f1 f13 A102 7 8 9 28 532 565 682 1243 1505 2323 TR RP / εἴπαν Ψ554 Ψ66 C D Ἐ Κ Ν Τ Ζ W Θ 33 2561 ΝΑ27 / lac. A C F P Q V 063 070 078 0233 346. This is a difference of dialect, εἴπαν being epic Ionic 3rd pl aor ind act, and εἴπαν 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 Ψ66. Or, perhaps Ψ66 "normalized" the word to the Attic.

105 7:52b ἐπιτρε πρώτος ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγήγερται (perf pass) S Λ 047 0211 0233 εἴπαν TR AT ΗΦ (RP: ἐγγέγερται) προφήτης ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγίνεται Κ Ν Κ Υ Υ Γ Δ Θ 2C 33 118 1582 προφήτης ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγίνεται Ψ66 C προφήτης ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγίνεται G προφήτης ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγίνεται E H Μ Π Ω 1 461 565 προφήτης ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγίνεται 28 προφήτης ἐκ τῆς Γαλιλαίας ὁ οὐκ ἐγίνεται 1071
The Woman Caught in Adultery

John 7:53 Καὶ ἔπορεύθη ἔκαστος εἰς τὸν οἶκον αὐτοῦ,
53 And each went to his home.106

Chapter 8

John 8:1 ἦταν δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαίων.
1 But Jesus went to the Mount of Olives.
John 8:2 ὃ ὅρθρον ἔδωκεν πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο: καὶ καθίσας ἔδιδακεν αὐτοῖς.
2 And 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 Ἄγοον δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ καταλήφθησαν: καὶ στήσαντες αὐτὴν ἐν μέσῳ,
3 And 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

9

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

106 753 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 (יפוליד Πφφ φ ρωστόν Αγντ β δ ε γ δε ιαν 070φντ δ 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333ττ 1424ττ 2193 2323 2561* 2768- some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S A π Ω 18 35 1424φβ 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 http://www.bibletranslation.ws/trans/pachart.pdf.
John 8:4  λέγουσιν αὐτῷ, πειράζοντες, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπὶ αὐτοφόρῳ μοιχευομένην:
4they say to him, testing him, “Teacher, this woman was caught in the very act of adultery.
John 8:5  Ἐν δὲ τῷ νόμῳ ὁ Μωσῆς ἦμιν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι: οὐ 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 ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτὸν. ὡς ἦν Ἰσραήλ κάτω κύφας, τῷ παντὸς ἐπιγραφὲς εἰς τὴν γην, μὴ προσποιούμενος.ο
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down, and was writing in the dirt with his finger, not pretending.
John 8:7  ὡς δὲ ἐπέμενεν ἐρωτώντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς, ὡς ἐρωτήσατε ἦμιν, ἐπὶ πρῶτον ἐπὶ αὐτὴν ἔγραφεν χεῖρὶ τῆς γῆς ἀληθὴν. 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 ἐγράφεν ἐς τὴν γῆν.
8And after bending down again, he continued writing in the dirt.
John 8:9  οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλέγχομενοι, ἔξηρχοντο εἰς καθ’ εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων: καὶ κατελείφθη μόνος ὁ Ἰσραήλ, 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 θεασάμενος πλην τῆς γυναικός, εἶπεν αὐτῇ, Ποῦ εἶσαι ἐκεῖνοι οἱ κατηγοροῦσαι; Οὐδεὶς 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  ἢ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ ὁ Ἰσραήλ, Οὐδεὶς ἐγὼ σε κρινώ σε πορεύομαι, καὶ μηκέτι ἀμφισβητήσῃ.
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, Ἕγω εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἄκολουθόν έμοί 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 2* 18 27 35 65* 475 532 579 682 1212 1505 1519 2561 mg 2253 2907
TR-Scriv RP ‡ omit phrase D M S U † Λ Ὂ 047 0233 † 2* 2C 2b 9 28 265c 1155 ‡ 118 700 1071 1203 1216 1243
2014 TR-Steph Beza 1598 AT HG BG [NA27] ‡ προσποιούμενος 1194 ‡ lac. A C F P
108 8:6b  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 ἔπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἢ μαρτυρία σου οὐκ ἔστιν ἀληθής.

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἀληθής ἐστίν ἡ μαρτυρία μου, ὅτι οἴδα πόθεν ἦλθον καὶ ποῦ ᾑώγος· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἐρχομαι, καὶ ποῦ ᾑώγος.

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 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὐ κρίνω σοῦδένα.

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

John 8:16 καὶ εὰν κρίνω δὲ ἐγώ, ἢ κρίσις ἢ ἐμὴ ἀληθῆς ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλὰ ἐγώ 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 δόυ ἀνθρώπων ἢ μαρτυρία ἀληθῆς ἐστίν.

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

John 8:18 ἐγὼ εἰμὶ 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, Οὐτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου εἰ ἐμὲ ξείτε, καὶ τὸν πατέρα μου ἴδετε ἀν.

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 ἔλεγεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδείς ἐπίσας συντόνων, ὅτι οὕτως ἐληλύθει ἡ ὑπαρχή 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 ἐλάβον αὐτοὺς ὁ Ἰησοῦς, ἔγω ὑπάγω καὶ ζητήσεται με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ὅπου ἐγὼ ὑπάγω ὑμεῖς ὡς δύνασθε ἔλθεῖν.

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 ὑιοί Ἰσραήλ, Μήτι ἀποκτενεῖ ἡμᾶς, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεῖν;

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, Ἰμηρεῖς ἐκ τῶν κάτω ἐστε, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τοῦτον 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· ἔως ἐάν ἔχῃς ἀρέτης ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστε.

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

109 Deuteronomy 19:15

110 ὅτε ἐγὼ εἰμὶ - hoti ego 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, Τίν ἄρξην ὁ τι καὶ λαλῶ υἱὸν;

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 υἱῶν λαλεῖν καὶ χρίνειν· ἀλλ' ὁ πέμφας με ἀληθῆς ἔστιν, καῦμα ἐκεῖνος παρ' αὐτοῦ ταύτα 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, ὅταν ὑψώσῃ τὸν υἱὸν τοῦ ἐνθρόνου, τότε γνώσεσθε ὅτι ἐγώ εἰμί, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταύτα 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 πέμφας με μετ' ἐμοῦ ἔστιν· οὖν ἀφήκηκεν με μόνον ὁ πατήρ, ὅτι ἐγώ τὰ ἀρεστὰ 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 Ταύτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτον.

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, ἕαν ὑμεῖς μείνητε ἐν τῷ ἑμῶ, ἀλλήλως μαθηταί μοῦ ἔστε;

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 γνώσωσετε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει υἱὸν.

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

John 8:33 ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραὰμ ἐσμέν, καὶ οὐδὲν δεδουλεύκαμεν πώποτε· πῶς σὺ 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 BADG lexicon says, "τὴν αρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-διὰ ψως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al. ... The BDF grammar §160 says the ἄρχην, "the beginning," here is an adverbial accusative, and means something like, "To begin with... or, "at all." The words ὁ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὁτι, "that" or "why," "That I am even speaking to you at all!" or "Why am I even speaking to you at all."

112 8:26 John 8:31 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, ἕαν ὑμεῖς μείνητε ἐν τῷ ἑμῶ, ἀλλήλως μαθηταί μοῦ ἔστε;

113 8:27 Therefore they were saying to him, "Who are you?" And Jesus said to them, "Why am I even speaking to you at all?"

114 8:28 According to Bauer, ἄπα ἐμφανεῖσθαι is an expression known in Classical Greek using the preposition ἐπὶ to indicate the originator or authorizer of the action.
John 8:34  Ἀπεκρίθη αὐτὸς ὁ Ἰησοῦς, Ἄμην ἀμήν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν
dοῦλος ἔστιν τῆς ἀμαρτίας.

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

35And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

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

37Ἰδα δὲ ὁ Ἰσραήλ ὑμῶν ἐσετε: ἀλλὰ ζητεῖτε μὲ ἀποκτείνατ, ὅτι δὶς λόγος ὁ ἐμὸς ὁ χωρεῖ
ἐν ὑμῖν.

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

8What I have seen with my Father, I speak, and you then when you have seen with your
father, you are doing." 116

8John 8:39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ
tέκνα του Ἀβραάμ ἢτε, τὰ ἔργα του Ἀβραάμ ἑτε ἐποιεῖτε. 7

9They 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.

9But 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.

9You 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 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 What is the train of thought? If two different gods were their father, they would be conceived in
fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication?
And is there a god that commits fornication? The only interpretation that makes sense here is that they
are taking a dig at Jesus’ conception, that he was conceived before Mary was married. In the Greek, the
pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not
conceived in fornication." The Greek here for "We were not conceived in fornication" is Ἦμεικ ἐκ πορνείας
οὐ γεγεννημένα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύσεται ἐκ πόρνης εἰς
ἔκκλησιν κοινού, "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 יִמְמֶר - 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. Еἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἤματε ἀν ἐμὲ, ἐγὼ γάρ ἐκ τοῦ θεοῦ ἔχθελθον καὶ ᾨῳ οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκείνος με ἀπέστειλεν.

42 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 τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμὸν.

43 What is the reason you do not understand my speech? Because you are not able to tolerate118 my word.

John 8:44 Ἰδεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστικεν, ὃτι οὐκ ἔστιν ἀληθείᾳ ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὃτι ψεῦστης ἔστιν καὶ ὁ πατὴρ αὐτοῦ.

44 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,119 for he is a liar, and the father of the lie.120

John 8:45 ἔγω δὲ ὃτι τὴν ἀληθείαν λέγω, οὐ πιστεύετέ μοι.

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

John 8:46 τίς ἔμοι ἐλέγχει με περὶ ἀμαρτίας; Εἰ δὲ ἀληθείαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;

46 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 οὐν ἐκ τοῦ θεοῦ τὰ ρήματα τοῦ θεοῦ ἀκούει, διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὃτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

47 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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118 843 The Greek verb translated "tolerate" is the infinitive form of ἀκούειν - akōō, 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 844a This is a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

120 844b 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 ψεύστης to ὃταν λαλῇ τὸ ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible—"because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
The Authorities Attempt Stoning for Claim of Pre-Eminence of Abraham

John 8:48 ἀπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἧμείς ὅτι Σαμαρειτής 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 ἦρωος, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἐτυμάξετε 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 ἦγος δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 λείη ἂμην λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

51Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time.

John 8:52 εἶπον οὖν αὐτῷ οἱ ἱουδαῖοι, Νῦν ἑγὼ καμαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, Ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

52The Jews said to him, 'Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.'

John 8:53 μη οὐ μείζον εἰ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅτις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτόν σοι 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 ἦρωος, Ἐάν ἑγὼ δοξάζω ἐμαυτόν, ἢ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὥσπερ 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 ἑγὼ καμακτε αὐτόν, ἑγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσωμαι ὡμοίῳ ὡμόν φεύγοντι· ἄλλ' οἶδα αὐτόν 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 ὡμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἰδὲν καὶ ἐγάρη.

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

John 8:57 εἶπον οὖν οἱ ἱουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπώ ἔχεις καὶ Ἀβραὰμ ἐώρακας;

57The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"121

121 857 Several early witnesses say Ἀβραὰμ ἐώρακεν σε - Ἀβραὰμ ἐδώρακεν σε, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐώρακας - Ἀβραὰμ ἐδώρακας, "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?"
Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." "Are you greater than Abraham?" they asked him. The next day the people that came to Jesus from the town and from villages in the region around Galilee heard that he had made such a statement. They were asking, "Does this man want to make himself greater than Abraham?" Jesus said to them, "Who is my mother? Who are my brothers? Who are my disciples? He who does the work of God must be working at the works of him who sent me, while it is day. Night is coming, when no one can work. When he had said these things, he spit on the ground, and made mud with the saliva, and covered his eyes with it. Jesus answered, "Neither that this man sinned, or his parents, that he was born blind." And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

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

John 9:1 Kaiparagómen eídhen aníðroun tufylovn ék geneítês.

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

John 9:2 Kai ἡμῶν διελθαν αὐτὸν οἰ μαθηταί αὐτοῦ λέγοντες, ὦ Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἡμαρτεν οὗτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τά έργα 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 Ἑμεὶ δὲ ἐργάζεσθαι τά έργα τοῦ πέμψαντος με ἐς ἡμέρα ἑστιν· ἐρχεται νῦς ὥστε ὁ θεός δύναται ἐργάζεσθαι.

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 Όταν εὖ τῷ κόσμῳ ὅ, 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 ἔπευξαν χαίρει καὶ ἐποίησαν πηλόν ἐκ τοῦ πτῶσματος, καὶ ἐπέχρισαν τὸν πηλόν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ

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 γενέσθαι - genésthai, 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 εὖ εἰμι - egō ẽmi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.
John 9:7 καὶ εἶπεν αὐτῷ, Ὑπαγε νύσαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὁ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.

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

John 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὁτι τυφλὸς ἦν ἔλεγον, Οὐχ οὐτός ἦστιν ὁ καθήμενος καὶ προσαίτων;

8His neighbors therefore, and those who had previously seen him, that he was blind, were saying, "Isn't this the man usually sitting and begging?"


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

John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησαν τοι οἱ ὀφθαλμοί;

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

John 9:11 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἀνθρωπως λεγόμενος ἤτερος ήθελν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι "Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νύσαι ἀπελθὼν δὲ καὶ νιφάμενος ἀνέβλεψα.

11He answered and said, "A man named Jesus made mud and rubbed my eyes with it, and he told me, 'Go to the pool of Siloam and wash.' So when I went and washed, I saw again."

John 9:12 Εἶπον οὖν αὐτῷ, Ποῦ ἔστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

12They said therefore to him, "Where is that man? He says, 'I don't know.'

The Authorities Investigate the Healing

John 9:13 ἂγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν.

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

John 9:14 ἦν δὲ σάββατον ὁτι τὸν πηλόν ἐποίησεν ὁ ἤτερος καὶ ἀνέψαν αὐτὸ τοὺς ὀφθαλμούς.

14Now it was a Sabbath when Jesus had made mud and opened his eyes.125

John 9:15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεσεν. δὲ εἶπεν αὐτῶς, Πηλὸν ἐπεθηκέν μου ὕπι τοὺς ὀφθαλμούς καὶ ἐνιψάμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινώς, οὕτως ὁ ἀνθρωπος οὐκ ἦστιν παρὰ τοῦ θεοῦ, ὃτι τὸ σάββατον οὐ τιρεῖ. ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιοῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτῶς.

16Some 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.

125 9:14 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, untting a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:17  λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἦνοιξεν σου τοὺς ὀφθαλμούς; Ὄ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

18They are talking to the blind man again: "What do you say about him? For it was your eyes he opened." And he said, "He is a prophet."

John 9:18  Οὐκ ἔπιστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἐξὸς ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

19The result was the Jews did not believe about him that he used to be blind and then saw; until they summoned the parents of the one who had received his sight.

John 9:19  καὶ ἤρωταν αὐτούς λέγοντες, ὦτὸς ἦστιν ὁ ὠπός ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγέννησθή; πώς οὖν ἄρτι βλέπει;

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

John 9:20  ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ έπιον, Οἶδαμεν ὅτι οὕτως ἦστιν ὁ ὠπός ὑμῶν, καὶ ὅτι τυφλὸς ἐγέννησθη.

20And his parents answered them and said, "We know that this is our son, and that he was born blind.

John 9:21  πώς δὲ νῦν βλέπει οὖν οἶδαμεν, ἦ τίς ἦνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ὑμεῖς οὖν οἶδαμεν αὐτὸς ἢλικιάν ἔχει; αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσαι.

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

John 9:22  ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐπορεύετον τοὺς Ἰουδαίους, ἢδη γὰρ συνετείθειντο οἱ Ἰουδαῖοι ἵνα εἶν τις αὐτὸν ὑμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

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

John 9:23  διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἦλικιάν ἔχει, αὐτὸν ἐρωτήσατε.

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

John 9:24  ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἀνθρώπον τὸν ἄνθρωπον ὃς ἦν τυφλὸς καὶ εἶπον αὐτῷ, Δῶς δόξαν τῷ θεῷ ὑμεῖς οἴδας ὅτι ὁ ἄνθρωπος σύς ἀμαρτωλὸς ἦστι.

24Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."126

John 9:25  ἀπεκρίθη οὖν ἐκείνος, καὶ εἶπεν, Εἶ ἀμαρτωλὸς ἦστιν οὐκ οἶδα· ἐν οἴδα, ὅτι τυφλὸς ὃν ἄρτι βλέπω.

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

John 9:26  Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησαν σοι; πώς ἦνοιξεν σου τοὺς ὀφθαλμούς;  

26But they said to him again, "What did he do to you? How did he open your eyes?"

John 9:27  ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἢδη καί οὐκ ἤκουσατε· τί πάλιν θέλετε ἄκουσιν; μή καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταί γενέσαι;

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

John 9:28  ἐλοιμόρρησαν αὐτὸν καὶ εἶπον, Σὺ εἶ μαθητής ἐκείνου, ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί;

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

John 9:29  ἡμεῖς οἴδαμεν ὅτι Μωσῆς λελάληκεν ὅ θεός, τούτον δὲ οὐκ οἴδαμεν πόθεν ἦστιν.

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

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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 ἀνθρωπός καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τοῦτῳ θαυμαστόν ἔστιν ὃτι ὑμεῖς οὐκ οἴδατε πόθεν ἔστιν, καὶ ἀνέωξὲν μου τοὺς ὀφθαλμοὺς.

30The 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 ὁ δὲ ἀρματωλῶν ὁ θεὸς οὐκ ἀκοῦει, ἀλλ’ ἐὰν τις θεοσεβὴς ἢ καὶ τὸ θέλημα αὐτοῦ ποίη τούτῳ ἀκοῦει.

31Now 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 Εἰ τοῦ αἰῶνος οὐκ ἦκοισθε ὅτι ἤνοιξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου

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

John 9:33 Ἐδὲ ἡ ὅν οὐτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἔξω.

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

Spiritual Blindness

John 9:35 Ἡκούσαν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν θεὸν τοῦ θεου; ¹²⁷

35Jesus 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 ἐκεῖνος καὶ εἶπεν, καὶ τίς ἔστιν, κύριε, ἢ να πιστεύεις εἰς αὐτὸν;

36That 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 αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἔστιν.

37And 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.

38And he said, "I believe, Lord." And he worshipped him. ¹²⁹
John 9:39  καὶ ἐίπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

John 9:40  Καὶ ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ άντες μετ’ αὐτοῦ, καὶ ἐίπον αὐτῷ, Μὴ καὶ ήμεῖς τυφλοὶ 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  εἶπεν αὐτοῖς ὁ Ἰησοῦς. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἢ σὺν ἀμαρτίᾳ ὑμῶν μενεί.

41Jesus 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

John 10:1  Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἄλλα ἀναβαίνων ἀλλαχόθεν εἰκένος κλέπτης ἐστίν καὶ λῃστής.

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

John 10:2  ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμέν ἐστιν τῶν προβάτων.

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

John 10:3  τούτῳ ὁ θυρωφός ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ· κατ’ ὅνομα καὶ ἐξάγει 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 ἴδια πρόβατα ἐκβάλη, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἶδασιν 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  ἀλλοτρίῳ δὲ ὃς μὴ ἀκολουθήσωσιν ἄλλα φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἀλλοτρίων 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 εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἢν ἦν ἡ ἐλάλητ αὐτοῖς.

6This parable Jesus told them, but they did not understand what the principles were that he was speaking to them.
John 10:7  Εἴπεν οὖν πάλιν αὐτοίς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμί ἡ θύρα τῶν προβάτων.

ν Ἀγαμενοσθέν Τρυς, ἰ το αὐτοὶ τῶν ἐν πόλει ἢ θέμερον, ἅμην ἀμην λέγω υμῖν ὅτι ἐγὼ εἰμί ἡ θυρά των προβάτων.

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

John 10:8 πάντες δοσι ἡλθον κλέπται εἰσών καὶ λήσται ἀλλ᾽ οὐκ ἦκουσαν αὐτῶν τὰ πρόβατα.

8All who have come130 are thieves and bandits; but the sheep did not hear them.

John 10:9 ἐγὼ εἰμί ἡ θύρα δι᾽ ἐμοῦ ἕαν τις εισέλθῃ σῳβθήσεται καὶ εἰσελέυσεται καὶ ἐξελέυσεται καὶ νομίμην εὑρήσει.

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

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἡλθον ἵνα ἔμεν ἔχωσιν καὶ περισσῶς ἔχωσιν.

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

John 10:11 Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς ὁ ποιμὴν ὁ καλὸς τῆς ψυχῆς αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

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

John 10:12 ὁ μισθωτὸς δὲ, καὶ οὐκ ἂν ποιμην, οὐκ ἂν εἰσών τὰ πρόβατα iδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίσει τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα.

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 μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

1The wage earner flees because he is a wage earner131 and it matters not to him about the sheep.

John 10:14 Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμά καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

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

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

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

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130 10:8  ὁ μισθωτὸς ἐστιν εἰς τὸ μισθὸν ὑπὲρ τῶν προβάτων τοῖς αὐτῶν τετελεσμένοις, ἡ ἀλήθεια μισθοῦντος ἡμῖν οὐκ ἦν εἰς τὸν ποιμήνα τοῦ λαοῦ

131 10:13  ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
John 10:16 καὶ ἄλλα πρόβατα ἔχω ᾧ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμήν, εἰς ποιμήν.

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

John 10:17 διὰ τούτου ὁ πατὴρ με ἀγαπᾷ ὅτι ἔγω τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οὐδεὶς αἰρεῖ αὐτὴν ἀπ’ ἐμοῦ, ἀλλ’ ἔγω τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ. ἐξουσιαζόμεν ἔχω θείαν αὐτήν, καὶ ἐξουσιαζόμεν ἔχω πάλιν λαβεῖν αὐτήν· ταύτῃ τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

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

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

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

John 10:20 ἔλεγον δὲ πολλοί ἐξ αὐτῶν, δαιμόνιον ἔχει καὶ μαίνεται: τί αὐτὸ ἀκούετε;

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

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὗ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξειν;

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

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο δὲ τὰ ἔγκαινα ἐν Ἰερουσαλήμ, καὶ χειμών ἦν,

16 Then came the Festival of Dedication, 132 at Jerusalem. And it was winter, John 10:23 καὶ περιπάτησε ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομώνος,

24 ἀπέκριθε αὐτοῖς ὁ Ἰησοῦς, εἶπον υἱὸν καὶ οὐ πιστεύετε· τὰ ἐργα ᾧ ἔγω ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτύρει περὶ ἐμοῦ·

25 Ἰησοῦς απάντησεν αὐτοῖς, "Ἅδημον ἔστε ὃν ἐν αὐτῷ νεεῖτε, ὅτα πότε τὴν ψυχήν ἡμῶν ἀνείρην; εἰ δὲ Χριστὸς, εἰπὲ ἡμῖν παρρησία.

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

John 10:25 ἐπικρίθη αὐτοῖς ὁ Ἰησοῦς, εἶπον υἱὸν καὶ οὐ πιστεύετε· τὰ ἐργα ᾧ ἔγω ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτύρει περὶ ἐμοῦ;

27 Τότε απάντησεν αὐτοῖς ὁ Ἰησοῦς, "ὡς ἔχεις τὸν πατρὸς μου τοῖς δεικνύοις τῶν σπουδαίων τῶν ἑρμηνευκών μοι ἐν τῷ ἐκφράζων τοῖς ἐν τῷ ἔλεγον ἀκούοντες."

28 Yet, you are not believing, because you are not of my sheep, as I told you. 134

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, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabeaus 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  τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκοῦει, καὶ ἀκολουθοῦσιν μοι.

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

John 10:28  κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζει τις αὐτὰ ἐκ τῆς χειρὸς μου.

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.

John 10:29  ὁ πατὴρ μου ὁ δεδωκὼν μοι μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου.\footnote{136}

29 My Father, the one who gave them to me, is greater than all,\footnote{137} and no one is able to snatch them out of my Father's hand.

John 10:30  ἐγὼ καὶ ὁ πατὴρ ἐν ἑσύμεν.

30 I and the Father are one.\footnote{138}

John 10:31  Ἐξάτασαν οὖν πάλιν λίθους οἱ Ἰουδαίοι ἵνα λιθάσωσιν αὐτῶν.

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

John 10:32  ἀπεκρίθη αὐτῶν ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἕκατον πάντων αὐτῶν ἐργῶν λιθάζετε με;

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

John 10:33  ἀπεκρίθησαν αὐτῶν οἱ Ἰουδαίοι λέγοντες, Περὶ καλοῦ ἔργου ὑμῶν λιθαζομέν ἐν ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὁ ὕποπεις σεαυτὸν θέον.

33 The Jews answered him, saying, \"Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God.\"\footnote{139}
John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, οὐκ ἔστιν γεγραμμένον ἐν τῷ γόμῳ ὑμῶν, ἕγω εἶπα, θεοὶ ἔστε;

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

John 10:35 εἰ έκείνους ἔπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ.

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

John 10:36 ὅν ὁ πατὴρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὃτι ἐλασφρυμεῖς, ὃτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμί;

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

John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·

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

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

38 And if I am doing them, even if you do not believe me, believe the works, so that you may know and believe 141 that the Father is in me, and I in the Father."

John 10:39 ἔξησον γάρ τὸ πάλιν αὐτὸν πίσσαν καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

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

John 10:40 Καὶ ἀπήλθην πάλιν πέραν τοῦ ἱερᾶν πάντα τοῦ τόπου ὅπου ἦν Ἰωάννης τοῦ πρώτου ἐξήλθον, καὶ ἐμείνεν ἐκεῖ.

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

John 10:41 καὶ πολλοὶ ἠλθον πρὸς αὐτὸν καὶ ἔλεγον ὃτι Ἰωάννης μὴν σημείων ἐποίησαν οὐδὲν, πάντα δὲ δοκεῖ εἶπεν Ἰωάννης περὶ τούτου ἐλπιζή ἦν.

41 And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."

John 10:42 καὶ ἐπίτευσαν πολλοὶ ἐκεί εἰς αὐτὸν.

42 And many there believed in him.

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140 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: 'Ο θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

141 John 10:38 ext καὶ πιστεύσητε A G E- H K M U Y γamma Vulg syr slav Basil Cyrilleum John-Damascus; Augustine TR HF RP καὶ πιστεύσητε Ν 0211 1010 1293 (E221) pc3 καὶ πιστεύτε 579 1241 pc3 καὶ γνώςκετε 45 φιλοτικειακον Θ Θ Θ 3:3 205 213 397 565 597 799 865 (484 interp synchr copwr P.B. aclrs) arm eth geo Athanasius Theodoretvii; Hilary NA27 καὶ γνώςκητε B καὶ γνώςκηται L καὶ γνώςκεται W καὶ γνώςκεται X (253) omit D E* (homoioteleuton) 157 1424 H K M U Y γαμαυματοσύροντοι Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum lac C F N P. John uses two different aspects of the same word for "know," γνώσκω - γνώσκο, the first, γνωστό - γνωστή, being punctiliar in aspect, and the second, γνωστή - γνωστέ, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
Chapter 11

The Death of Lazarus

John 11:1  Ἑν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.

John 11:2  ἤν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν ἀυτῆς, ἥς ὁ ἀδελφὸς Λάζαρος ἦσθεν.
2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.

John 11:3  ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἵδε ὁ φίλος ἄσθενεν.
3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."

John 11:4  ἐγκύωνας δὲ ὁ Ἰησοῦς εἶπεν, ἀὕτη ὑ ἀσθένεια ὡκ ἐστιν πρὸς τὰνατον ἄλλ᾽ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι᾽ αὐτῆς.
4And when he heard, Jesus said, "This sickness is not to death, but rather for the glory of God, in order that the Son of God be glorified through it."

John 11:5  ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφήν αὐτῆς καὶ τὸν Λάζαρον.
5(But Jesus loved Martha, and her sister, and Lazarus.)

John 11:6  ὡς οὖν ἠκούσεν ὅτι ἄσθενεν, τότε μὲν ἐμείνεν ἐν ὑ ἤ τόπῳ δύο ἡμέρας;
6When then he heard that he was ailing, at that time he actually142 remained in the place in which he was, for two days.

John 11:7  ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ὕπαθαν πάλιν.
7Only then, after this, he says to the disciples, "Let us go back to Judea."

John 11:8  λέγουσιν αὐτῷ οἱ μαθηταὶ, Ὕββι, τόν ἐξήτου σε λιθάσαι οἱ ὕπαθαίοι, καὶ πάλιν ὑπάγεις ἕκεί;
8The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"

John 11:9  ἀπεκρύθη Ἰησοῦς, ὡχὶ δόξακα εἶσαι ὑραι τῆς ἡμέρας; ἐὰν τὸν ἐπιστήν ἐν τῇ ἡμέρᾳ, οὐ προσκόπτῃ, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
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  ἐὰν δὲ τὶς περιπατή σε ἐν τῇ νυκτί, προσκόπτῃ, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
10But if someone walks around in the night, he stumbles, because the light is not with him."

John 11:11  ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα εξυπνίσω αὐτῶν.
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  εἶπον οὖν ὁ μαθητὴς αὐτοῦ, Κύριε, εἰ κεκοίμηται σωθήσεται.
12Then his disciples said, "Lord, if he has fallen asleep, that will help him."

John 11:13  εἰρήκη δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἑκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κομήτους τοῦ ὑπνου λέγει.
13But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.

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142 11:6 Here is the particle μὲν - μέν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μὲν means without its usual complementary δὲ following. However, I see it as complemented by the word ἐπείτα – ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μὲν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
John 11:14 Then when someone said to the Jews, "The Lord has died, the one expected to come into the world,"

14And for your sakes I am glad I was not there, so that you may believe. But let us go to him.

John 11:16 Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

John 11:17 'Eleven days after the Lord died, he was raised from the dead, and appeared to his disciples.

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

John 11:18 Now Bethany was close to Jerusalem, about fifteen stadia apart,143

18and many of the Jews had come to the family of Martha and Mary, to console them regarding their brother.

John 11:20 when Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.

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

John 11:21 and die with him."

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

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

John 11:23 Jesus says to her, "Your brother will rise again."
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."

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

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

The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, saying, "She is going to the tomb, to grieve there."

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."

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

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

Jesus showed tears.

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

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

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

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11:33 Greek: ἑνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἑνεβριμάομαι - 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 Liddell & 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 ἐμβριμώμενος ἐν ἐαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἣν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο εἰπ’ αὐτῷ.

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

John 11:39 λέγει ο said, ‘Ἀρατε τὸν λίθον. λέγει αὐτῷ ἢ ἁδερφή τοῦ τεθνηκότος Μάρθα, Κύριε, ἢδη δόξη, τεταρτάδιο χάρεσται.

9Jesus 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 Ιησοῦς, ὅθεν εἶπόν σοι ὅτι εὰν πιστεύσῃς δύνης τὴν δόξαν τοῦ θεοῦ;

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

John 11:41 ἤραν οὖν τὸν λίθον, οὐ ὅ τεθνηκός κειμένος, ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἡκουάς μου.

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

John 11:42 ἤγνω δὲ ήδειν ὅτι πάντοτε μου ἠκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σοὺ μὲ ἀπέστειλας.

42But 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, δέθρο ἐξω.

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

John 11:44 καὶ ἔξηλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χέριας κεφαλίσας, καὶ ἡ ὄψις αὐτοῦ σουδαρίων περιεδέστησεν. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἀφετε ὑπάγειν.

44And 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 ἱουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἐποίησαν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

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

John 11:46 τινές δὲ εξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἐποίησαν ὁ Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν οἱ ἄρχερες καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὕτως ὁ ἀνθρωπός πολλὰ σημεῖα ποιεῖ; ὅτι οὐ γαρ ὁ Ἰησοῦς ἠκούσας τοῦ Ἰουδαίων ἵνα σημεῖα ποιεῖ, οὐκ ἔστι τοιαύτης ἡ ἀλήθεια.

47So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?"
John 11:48 ἐὰν ἀφόμενοι αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτὸν, καὶ ἐλεύσονται οἱ Ῥωμαίοι καὶ ἀροῦσιν ἡμῶν 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 εἰς δὲ τις εἴσ αὐτῶν Καίσαρας, ἀρχιερεύς ὁν τοῦ ἐνιαυτοῦ ἐκείνου, εἴπεν αὐτοῖς, Ἦμεις οὐκ οἴδατε οὕδεν.

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

John 11:50 οὖν διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπέρ τοῦ λαοῦ καὶ μὴ ὅλον 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 ἄρ’ ἐαυτοῦ οὐκ εἴπεν, ἀλλὰ ἀρχιερεύς ὁν τοῦ ἐνιαυτοῦ ἐκείνου προφήτευσεν ὃτι ἠμελεῖτο Ἰησοῦς ἀποθήκηκεν ὑπέρ 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 οὖν ὑπέρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγαγή 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 ἦν ἐκείνης ὅν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

John 11:54 Ἰησοῦς οὖν οὐκέτι παρρησία περιεπάτετο ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκείθεν εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κάκει διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ.

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.

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149 11:48 Perhaps, "our place of worship," or temple.
150 11:50α txt ημῶν A E G K S U W Y Δ Θ A Π Ψ Ω 047 065 0141 0250 f¹ 32 28 33 157 180 205 461 565 597 700 982 1006 1007 1079 1195 1216 1230 1243 1342 1344 1365 1505 1546 1646 2148 2174 It:Fac M vGt:Ww, Syr,p,h,gal, cposa*ach* arm eTh geo slav Or Eustath Cyr * Hilary Aug 78 TR RP f om μ 345 356 B D L M X Γ 0211 0233 346 1010 1242 1244 1384 2011 1751 773 886 ita,aur,b,de,hk1.vgl copho slav Or lat Josippeus Chrys*em SBL NA28 (b) f om K 9.50 cposa* chys*comm Cyr56 Theodoret Ambrose Aug 6/9 Jerome Photius f lac p5 p59 p73 C F N P 070 69. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in K and a few other witnesses may be accidental or under the influence of 1814." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!'"
151 11:50b Greek ἄνθρωπος - ἄνθρωπον, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.
152 11:52 Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14
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."
Chapter 12

Jesus Anointed at Bethany

John 12:1 "ο ουν ησους προ εξ ημερων του πασχα θλεθεν εις βεθανιαν, δουν ην Λαζαρος ο τεθνηκος, δν ηγειρεν εκ νεκρων.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus the man who had died154 was, whom He155 had raised from the dead.

John 12:2 έποιησαν ουν αυτω δεπιν έκει, και η Μαρθα δημηκονε, ο δε Λαζαρος εις ην των ανακειμενων ουν αυτω.

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

John 12:3 η ουν Μαρια λαβοςα λειταν μυρον ναρδου πιατικης πολυτιμου ήλειψεν τους ποδας του ησου και εξεμαζεν τας βρεις αυτης τους ποδας αυτου· η δε οικια επηρωθη εκ της ομης του μυρου.

3Then Mary, having taken a litre156 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 λεγει ουν εις των μαθητων αυτου ισοδα Ρημων ισκατερης, ο μελλων αυτων παραδοναι,

4Then one of his disciples, Judas the Keriothite son of Simon, the one about to betray him, says,

John 12:5 Δια τι τοιτο το μυρον ουκ έπραβη τριακοσιων διηναιων και ειδη τωι πωιοις

5"Why was this ointment not sold for three hundred denarii157 and given to the poor?"

John 12:6 επεν δε τουτο ουκ θε διε των πωιοιν εμελεν αυτω άλλη; διε κληπτης ην και το γλυσσοκομον ειχεν, και τα βαλλομενα εβασταζεν.

6But 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.

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154 12:1a txt o τεθνηκης Ψ64 A DEGHKLMPSU Y Γ Δ Λ Θ Π Ψ Ω 065 047 0141 0211 0217vid 0233 0250 f1 β ν3 2 28 33 157 180 205 461 565 579 597 700 788 892a 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1292 1314 1346 1346 1524 1546 1646 (2148) 2174 Μ Lect bδLefl11 vg syrias, copbo,ach,ach2 arm geo slav goth Ps-Eustathius Cyrlem Aug TR RP om N B L W X 0218 μεαυρ.c.e.r,1 syr pal copst, gbo eth OrLat Amph Chrys Chromvdis SBL NA28 [Α] νευ Ψ65 Ψ66 C F N P 070 69
155 12:1b txt ek νεκρων Ν Κ Μ Σ Υ Υ Γ Θ Λ Ψ Ω f2 28 157 461 565 700 788 892a 1071 1241 1424 Μ it cop5555 TR RP fek νεκρων ιςους Ψ64 B X SBL NA28 [ς] fek νεκρων ιςους A DEGH KLMPSU Ψ Ω 047 065 0211 0217vid 0233 f8 2 33 fek ιςους νεκρων K8 fek ιςους νεκρων R2 579 f6 Ψ65 Ψ66 C F N P 070 69
156 12:3 In modern litres, about one half litre, or about a pint. The "lira" was a loanword from the Latin "libra", for "pound," a 12-ounce pound.
157 12:5 About a year’s wages.
John 12:7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτῷ.

John 12:8 ἦσαν δὲ πρῶτοι γὰρ πάντως ἵστητε μεθ’ εὐαυτῶν, ἐμὲ δὲ οὐ πάντωτε ἵστητε.

John 12:9 Ἔγνω οὖν ἤχλος πολὺς ἐκ τῶν Ιουδαίων ὧν ἤκει ἐστιν, καὶ ἠλέαν οὗ διὰ τὸν Ἰησοῦν μόνον ἄλλ’ ἵνα καὶ τὸν Λάζαρον ἰδοὺν ὅν ἠγερεν ἕκαστόν.

Then 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 ἔρουσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτένωσιν,

11So the chief priests resolved that they would kill Lazarus also, John 12:11 ὅτι πολλοὶ δὲ αὐτὸν υπήγαγον τῶν Ιουδαίων καὶ εἰσπέρασαν εἰς τὸν Ἰησοῦν.

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

John 12:12 That a great crowd of people had come to the festival, they heard that Jesus was coming to Jerusalem.

13 The next day, a great crowd of people had come to the festival, hearing that Jesus was coming to Jerusalem.

John 12:13 Having found a young donkey, Jesus took his seat upon it, just as it is written:

John 12:14 Ὁ ἁγιασμένος ἐν τοῖς νεκροῖς ἐκάθισεν ἐπὶ τὸ ἄγαλμα, καθὼς ἐστιν γεγραμμένον,

John 12:15 Μη φοβοῦ, θυγάτηρ Σιών; ἵδον οἱ βασιλεῖς σου ἐρχέσθαι, καθήμενος ἐπὶ πόλον ὄνου.

16 Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey.

17 The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

18 For this reason also, the crowd had come out to join him, because they had understood him to have done this sign.

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

Jesus Ponders Crucifixion

John 12:20 Ἡσαν δὲ τινες ἔλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ.

20 And among those going up to worship at the festival, were some Greeks.
John 12:33 ἔστή τις ἁγιάστων τὸ ἀπὸ Βηθσαία ἀπὸ τῆς Γαλιλαίας, καὶ ἡράτων αὐτῶν λέγοντες, Κύριε, θέλων τὸν Ἡσυχίου ἰδεῖν.

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

John 12:22 ἔρχεται Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ: καὶ πάλιν Άνδρέας καὶ Φιλίππος λέγουσιν τῷ Ἡσυχίῳ.

22Philip comes and tells Andrew; and Andrew and Philip in turn tell Jesus.

John 12:23 ὁ δὲ Ἡσυχίου ἀπεκρίνατο αὐτῶς λέγων, Ἐλήλυθον ἢ ὠρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

23And Jesus responded to them as follows: 'The hour has come, that the Son of Man should be glorified. John 12:24 ἀμήν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ στόμου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

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

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 ἐάν ἐμοὶ διακονήσῃς τις, ἐμοί ἀκολουθεῖτω, καὶ ὅπου εἰμί ἐγώ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονήσῃ, τιμήσει αὐτὸν ὁ πατήρ.

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 Νῦν ἡ ψυχὴ μου τεταράκται. καὶ τὴ εἴσος; Πάτερ, σῶσόν με ἐκ τῆς ὀργῆς ταύτης; ἀλλὰ διὰ τοῦτο ἠλθόν εἰς τὴν ὀργήν ταύτην.

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


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

John 12:29 ὁ σύν ὄχλος ὁ ἑστώς καὶ ἀκούσας ἔλεγεν βροτῆν γεγονέναι· ἄλλοι ἔλεγον, Ἀγγελος αὐτῶ λελάληκεν.

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

John 12:30 Ἀπεκρίθη· "Ἡσυχίος ἐς καὶ ἐίπεν, Οὐ δὲ ἐμὲ ἀυτὴ ἡ φωνὴ γέγονεν ἀλλὰ δὲ ὢμᾶς.

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

John 12:31 νῦν κρίσις ἐστὶν τοῦ κόσμου τοῦτον, νῦν ὁ ἄρχων τοῦ κόσμου τοῦτου ἐκβληθήσεται ἐξὼ·

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

John 12:32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἔλκυσῳ πρὸς ἐμαυτόν.

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

John 12:33 τούτῳ δὲ ἔλεγεν σημαίνων πῶς θανάτῳ ἐμελλεῖ ἀποθηκεύειν.

33Now this he was saying signaling what manner of death he was about to die.
The crowd responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ετι μικρὸν χρόνον τὸ φῶς ἐν υἱῷ ἔστιν, περιπατεῖτε ἐξω τὸ φῶς ἔχετε, ἵνα μὴ σκοτία υμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ υἱόν οὐκ οὐδὲν πού ὑπάγει.

John 12:36 ὡς ἡμῖν "among you" ἦν ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὅπως ἦνεπέν, Κύριε, τίς ἐπίστευεν τῇ ἀκοῇ ημῶν; καὶ ὁ βραχύς κυρίου τίνι ἀπεκαλύφθη;

John 12:37 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν, ὃτι πάλιν εἶπεν Ἡσαΐας,

John 12:38 Ἰδοὺ ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὅπως ἦν εἶπεν, κύριε, τίς ἐπίστευεν τῇ ἀκοῇ ημῶν; καὶ ὁ βραχύς κυρίου τίνι ἀπεκαλύφθη;

John 12:39 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν, ὃτι πάλιν εἶπεν Ἡσαΐας,

John 12:40 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν, ὃτι πάλιν εἶπεν Ἡσαΐας,

John 12:41 ταῦτα εἶπεν Ἡσαΐας, ὃτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

The Authorities Continue in Unbelief

John 12:37 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν αὐτῶν οὐκ ἐπίστευεν εἰς αὐτόν;

John 12:38 Ἰδοὺ ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὅπως ἦν εἶπεν, κύριε, τίς ἐπίστευεν τῇ ἀκοῇ ημῶν; καὶ ὁ βραχύς κυρίου τίνι ἀπεκαλύφθη;

The crowd responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ετι μικρὸν χρόνον τὸ φῶς ἐν υἱῷ ἔστιν, περιπατεῖτε ἐξω τὸ φῶς ἔχετε, ἵνα μὴ σκοτία υμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ υἱόν οὐκ οὐδὲν πού ὑπάγει.

John 12:36 ὡς εἶπεν Ἰησοῦς, "Ἰησοῦς, καὶ ἀπέλθων ἐκρύβη ἀπ’ αὐτῶν.

John 12:37 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν, ὃτι πάλιν εἶπεν Ἡσαΐας,

John 12:38 Ἰδοὺ ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὅπως ἦν εἶπεν, κύριε, τίς ἐπίστευεν τῇ ἀκοῇ ημῶν; καὶ ὁ βραχύς κυρίου τίνι ἀπεκαλύφθη;

John 12:39 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν, ὃτι πάλιν εἶπεν Ἡσαΐας,

John 12:40 Ὅταν τοῦτο οὐκ ἠδύνατο πιστεύειν, ὃτι πάλιν εἶπεν Ἡσαΐας,

John 12:41 ταῦτα εἶπεν Ἡσαΐας, ὃτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

(Isaiah said these things when he saw Jesus' glory and spoke about him.)
John 12:42 ὃμως μέντοι καὶ ἐκ τῶν ἁρχόντων πολλοὶ ἐπίστευαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀποσυνάγαγων 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 ἤγαπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἦπερ τὴν δόξαν τοῦ θεοῦ.

43 For: They loved the approval of human beings over and above the approval of God.\(^{169}\) John 12:44 Ἦσοὺς δὲ ἐκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἄλλα εἰς τὸν πέμψαντά 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 ἐμὲ θεωρεῖ τὸν πέμψαντά 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 ἐμὲ εἰν ἔν 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 εὰν τίς μου ἀκούῃ τῶν ῥημάτων καὶ μὴ πιστεύῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἠλάθον ἵνα κρίνῃ τὸν κόσμον ἄλλα 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 δὲ τὸν ἐκαθετόν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥημάτα μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁ ἐλάλησα ἑκείνος κρίνει αὐτὸν ἐν τῇ ἐσχατῇ 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 ὃ τι εἰρήν ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλὰ ὁ πέμψας με πατήρ αὐτὸς μοι ἐντολὴν ἐδωκεν τί εἴπω καὶ τί λαλήσω.

49 For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὃ ἐν τῇ ἐντολῇ αὐτοῦ ἦν ἀιώνιος ἐστὶν. ὁ οὖν λαλῶ εἰρήκαν μοι ὁ πατήρ, οὗτος λαλῶ.

50 And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said \textit{them} to me, I speak them just so."

\textbf{Chapter 13}

\textit{The Passover Supper}

John 13:1 Πρὶν δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὃ ἦσοὺς ὃ ἐλήλυθεν\(^{171}\) αὐτοῦ ἡ ὥρα ἤνα μεταβῆ ἐκ τοῦ κόσμου τουτού ρός τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἤγαπησεν αὐτοὺς.

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

\(^{169}\) \textbf{12:43} The words are in the character of a solemn pronouncement or verdict.

\(^{170}\) \textbf{12:47} \textit{The words are in the character of a solemn pronouncement or verdict.}

\(^{171}\) \textbf{13:3} Τὸ τελευταῖον ποιήσεις ὃ ἔπρεπεν καὶ φυλάξῃ "hears and keeps" \textit{neither hears nor keeps}" W \lac \textit{Phil}}\textsuperscript{28} C N P Q T 28
And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him, 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, he rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

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

Thus he comes to Simon Peter. And that one says to him, "Lord, You are washing my feet?"

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

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

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

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."

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

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 ὥμεις φωνεῖτέ με ὑμῖν καὶ ὅψεσθε με τὸ κέρας καὶ καλῶς λέγετε, εἰμὶ γάρ.

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

John 13:14 εἰς οὖν ἐγὼ ἔνση ὑμῶν τῶν πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὥμεις ὁφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

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

John 13:15 ὑπόθενεμα γὰρ ἐδώκα ὑμῖν ἕνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὥμεις ποιήτε.

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

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστιν δούλος μειζόν τοῦ κυρίου αὐτοῦ οὔτε ἀπόστολος μειζόν τοῦ πέμψαντος αὐτοῦ.

Truly, 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 τάστα ὀδηγεῖ, μακάριο ὑμῖν ἑστα ἐὰν ποιήτε αὐτά.

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

John 13:18 οὖν περὶ πάντων ὑμῶν λέγω ἕγω οἴδα οὔς ἔχει λεξέλαμβάνη ἅλλη ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρώγων μου τὸν ἄρτον ἐπήρεψεν ἐπ᾽ εὐμ τὴν πέτραν αὐτοῦ.

I 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 ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέσθαι ἵνα ἅτε γενέσθαι, πιστεύσητε ὅτι ἐγὼ εἰμί.

I am telling you before it happens, so that when it happens, you may believe who I am.

John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβανόν εἶν τινα πέμψω ἐμὲ λαμβάνει, ᾧ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.

John 13:21 Τάτα σε ἔτοιμω ἐπὶ τὸ ἴδιον ἔτοιμω καὶ ἐμαρτυρήσω καὶ ἐπιτεύχω, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐχε ἑς ὑμῶν παραδώσω με.

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

John 13:22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ἀποροῦσιν περὶ τίνος λέγει.

Then the disciples were looking at one another, puzzling over whom he was speaking.

175 Psalm 41:9
176 John 13:18
177 Greek: ἀπαρτί - apartī. Most Greek NT editions (TR HF RP NA27) have ἀπ' ἂρτι - ap' árti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρτί, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπαρτί 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, ἀπαρτί, and it would make sense that υἱά (yes) was added by later copyists as a replacement for the same idea.
178 John 13:19a 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 ἦν δὲ ἀνακείμενος εἰς τὸν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ ᾿Ιησοῦ, δὲ ἡγάπα ὁ ᾿Ιησοῦς·

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


24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.²⁷⁷

John 13:25 ἐπιπορεοῦται δὲ ἐκείνος οὗτός ἐπὶ τὸ στήθος τοῦ ᾿Ιησοῦ λέγει αὐτῷ. Κύριε, τίς ἐστιν;

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

John 13:26 ἀποκρίνεται ᾿Ιησοῦς, ᾿Εκείνος ἐστιν ὃ ἐγὼ βάψας τὸ ψωμίν ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίν, διδώσαν ᾿Ιούδα Σίμωνος ᾿Ισκαριώτη.

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,²⁷⁸ son of Simon.

John 13:27 καὶ μετὰ τὸ ψωμίν τὸ ᾿Εκείνον ὁ σατανᾶς, λέγει ὁ υἱὸς αὐτῷ ὁ ᾿Ιησοῦς, ὁ ποιεῖς ποίησον τάχιν.

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 τοῦτο δὲ οὕτε εἶναι τῶν ἀνακείμενων πρὸς τί εἶπεν αὐτῷ;

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

John 13:29 τίνες γὰρ ἔδοκουν, ἐπεὶ τὸ γλυκούσοκομον εἶχεν ὁ ᾿Ιούδας, ὅτι λέγει αὐτῷ ὁ ᾿Ιησοῦς, ἀγόρασαν ὁν χρείαν ἔχομεν εἰς τὴν ἑορτὴν, ἀν αὐτὸς ἀναγορεύσει.

29For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

John 13:30 λαβὼν οὖν τὸ ψωμίν ἐκείνος εὔθεως ἐξῆλθεν· ἦν δὲ νύχ.

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 ἐξῆλθεν λέγει ὁ ᾿Ιησοῦς, ἀνὴρ ὁ τοῦ ἀνθρώπου, 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 εἶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

32If God is glorified in him,²⁷⁹ God will also glorify the Son in himself, and glorify him at once.

²⁷⁷ 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.

²⁷⁸ 13:26 Ιακώβου λέγει οὖν Πέτρος αὐτῷ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

²⁷⁹ 13:32 A W 047 latt syr TR RP ᾿Ιακώβου λέγει οὖν Πέτρος αὐτῷ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·
John 13:33  Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34  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.

Jesus answered him, "You will lay down your life for me? Truly, truly I say to you, a new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

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

Simon Peter says to him, "Lord, where are you going?" Jesus answered him, "Where I am going, you are not able to follow me, but you will follow me later." Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

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.

And where I am going, you know, and the way you know."

Chapter 14

John 14:1  Do not let your hearts be troubled. Trust in God. Trust also in me.

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  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  And where I am going, you know, and the way you know."

180 13:36 181 14:2 182 14:3 183 14:4
Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Ὠμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις; καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

5 Thomas says to him, "Lord, we do not know where you are going. And how can we know the way?" 185

John 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή; οὐδεὶς ἠρέχεται πρὸς τὸν πατέρα εἰ μὴ δὺ εἰμοῦ.

6 Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκειτε με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν' καὶ ἀπ' ἀρχῆς γνώσκετε αὐτὸν, καὶ ἑωράκατε αὐτὸν.

7 If 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 Ἐγὼ τὸν πατέρα δειξώ, ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς οὐ λέγεις, δειξὼν ἡμῖν τὸν πατέρα;

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

John 14:9 Λέγει αὐτῷ ὁ Ἰησοῦς, Τοοῦτον χρῶνον μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνωκᾶς με, Φιλίππε; ὁ ἑωράκως ἐμὲ ἑώρακεν τὸν πατέρα καὶ πῶς οὐ λέγεις, δειξὼν ἡμῖν τὸν πατέρα;

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

John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ρήματα αὐτὰ ἐγὼ λαλῶ ὡς οὗτος ἐμέ ἑωρακεν τὸν πατέρα καὶ πῶς οὐ λέγεις, δειξὼν ἡμῖν τὸν πατέρα;

10 Do 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 ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ εἰ δὲ μη, διὰ τὰ έργα αὐτὰ πιστεύετε.

11 Believe 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 Αὐτὴν ἡμῖν λέγω ὡς, τὸ πιστεύων εἰς ἐμὲ τὰ έργα αὐτὰ ἐγὼ ποιώ κάκεινος ποιήσει, καὶ μείζων τούτων ποιήσει, ἐτυχεῖ τὸν πατέρα τοῦ πατρῶν μου πορεύσει.

12 The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to my Father.

John 14:13 καὶ ὁ τις ἀπήγγελεν ἐν τῷ οὖν οὕτως οὐκ ὁ πατὴρ ἐν τῷ υἱῷ·

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

185 14:5a ἔνθα καὶ Ν A C2 D E G H K M N Q S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 1 28 28 33 157 565 579 700 892 1071 1241 1424 1844 lat syrp h cop sa miss bo miss TR RP ὁ μίν v. 5 0211 // lac ἐν ἐν Π 060 068 0233 184 14:5b δυνατὰ τὴν οὐδὲν ἱδον αὐτῆς Π 56 C2 E G H L M N Q S U W X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 1 28 28 33 157 565 579 700 892 1071 1241 1424 1844 lat syrp h cop sa miss bo miss TR RP SBL NA28 // ἐν ἐν οὐδὲν ναι v. 5 0211 // lac ἐν ἐν Π 060 068 0233 184 14:10 ἐν οὐδὲν ἱδον αὐτῆς Π 56 C2 E G H L M N Q S U W X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 1 28 28 33 157 565 579 700 892 1071 1241 1424 1844 lat syrp h cop sa miss bo miss TR RP SBL NA28 // ἐν ἐν οὐδὲν ναι v. 5 0211 // lac ἐν ἐν Π 060 068 0233 184 14:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."
John 14:14 ἐὰν τι αἰτήσητε ὁ Ἰησοῦς, ἵνα ὑμῖν ἐγὼ ποιήσω.

14If you ask me⑩ for something in my name, I⑩ will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε:

⑤If you love me, keep⑤ my commandments.

John 14:16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μενή μεθ’ ὑμῶν εἰς τὸν αἰῶνα,

⑥And I will ask the Father, and he will give you another Counselor, that he may abide with you for ever,

John 14:17 τὸ πνεύμα τῆς ἀληθείας, δό ὁ κόσμος ὑμᾶς λαβεῖν, ὅτι ὁ θεωρεῖ αὐτὸ ὦδὲ γινώσκει αὐτὸ, ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μενεῖ καὶ ἐν ὑμῖν ἔσται.

⑦the 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 be⑥ in you.

John 14:18 οὐκ ἄφησον ὑμᾶς ὑφανοῦς, ἔρχομαι πρὸς ὑμᾶς.

⑧I will not leave you as orphans; I am coming to you.

John 14:19 ἔτι μικρὸν καὶ δό κόσμος μὲ σοκύτε θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε.

⑨Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἑμοί καὶ ἐγὼ ἐν ὑμῖν.

⑩In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὃ ἔχων τὰς ἐντολὰς μου καὶ τηροῦν αὐτὰς εἰκεῖνος ἑστὶν ὁ ἀγαπῶν με· ὃς ἄγαπῶν με ἀγαπήθηκεν ὑπὸ τοῦ πατρὸς μου καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτὸν.

⑪The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him."
John 14:22 Ἀλέγει αὐτῷ Ἰσαάκ, οὗ ὁ Ἰσαριώτης, Κύριε, καὶ τι γέγονεν ὅτι ἦμιν μέλλεις ἐμφανίζειν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;
23Ἰουδὰς (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?"
24John 15:2 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Εἴπάν τις ἁγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευθερώθη καὶ μονήν παρ’ αὐτῷ ποιήσομεν.
25Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.
26John 14:24 ὃ μὴ ἁγαπᾷν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος δὲν ἀκούσετε σὰ σεῖν ἐμὸς ἀλλὰ τὸ πέμψαντος με πατρὸς. 
27One 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.
28John 14:25 Ταύτα λελάληκα υμῖν παρ’ υμῖν μένων.
29These things I have spoken to you while abiding with you.
30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me:
31John 14:31 ὅλλ’ ἦν γνῷ ὁ κόσμος ὅτι ἁγιάσαν τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ένετείλαν. Ἐγείρθη, ἄγωμεν ἐνετείλαν.
32but, 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 Ἐγὼ εἰμί ὁ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστίν.
1I am the true vine, and my Father is the farmer.
John 15:2 Πάντα κλημα ἐν ἐμοί μὴ φέρον καρπὸν, αἰρεῖ αὐτό, καὶ πάντα τὸ καρπὸν φέρον καθαίρει αὐτὸ Ἰνα πλείονα καρπὸν φέρῃ.
2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.
John 15:3 ἦδη υμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα υμῖν.
3You are now clean, because of the word which I have spoken to you.
John 15:4 meìnàte én émòi, kágw én ùmìn, kathòs tò klìmà oú dûnàtai karptòn fèréiν àfò éautòv èán μì meînì én tì ἄμπελων, óstwos ùmìeis èán μì én émòi meînìe.

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 ègw éìmi ò ἄμπελος, ὑμεῖς τὰ κλῆματα. ð méwòv èn èmòi kágw èn áutò óstòs fèréi karptòn polòν, ðti χωρίς ἔμοι oú dûnàsòte fòtein ùmèν.

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 èán μì tìs meînì èn ùmòi, ἐβλήθη ἐξώ ωs tò klìmà kai ἐξηράνθη, kai sùnàgouan áutà kai eìs tò tòur bálλουν kai kàıtetai.

6If someone does not abide in me, he is thrown aside like the branch that is withered; they gather such and cast them in the fire, and they are burned.

John 15:7 èán meînìte èn ùmòi kai tì ῥήματά μου èn ùmìn meînì, ὣ èán θέλητε αἰτήσεσθε, καὶ γενήσεται ùmìn.

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

John 15:8 ἐν τούτω ἐθοδόσθη ὃ πατήρ μου, ἵνα καρπόν πολύν φέρηται καὶ γενήσεσθε ἐμοὶ μαδήτα.

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

John 15:9 kathòs ἡγάπησέν με ὃ πατήρ, κάγω ἡγάπησα ὑμᾶς μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμί.

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

191 156 Greek: καί, as substitute for ὅτι - ὧτι, "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 563, 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 aôrà," the topic is neuter plural, which takes a singular verb. I translated aôrà as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, ΤῠΙ in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

192 157 text aítropoœthe Κ E 047 ita/v TR RP // aítropoœthe Φ⁷⁵ A B D L 0233 ita/f corpb SBL NA28 { / } // lac Φ⁶⁶ C N P T W

193 158a text γενησθε (fut ind) Κ A E 047 0233 333 Chrysìs/ Cyrilem TR RP // γενησθε (aor subj) Φ⁷⁶ B D L 0250 it vg Amphil Chrysìs/ Cyrilem Aug SBL NA28 (C) // sitis (pres subj) ἠς ἀρ. ἀριστ.; // efficiamini (pres pass subj) "be made, be proven" ἠς ἀρ. ἀριστ.; // possitis fieri "be able to become" ἠς // lac Φ⁷⁵ C N P T W

194 158b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.
If 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.

These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

For This the World Hates You

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

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.

You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

You do not carry out the things I am commanding 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.

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

For This the World Hates You

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

If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

Be 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.

195 15:11 txt μενη N E L 047 M itw' copsa TR RP // η Α Β Δ 0233 lat syr copsa SBL NA28 // lac T P t W 065

196 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.

197 15:20 John 13:16; Diatessaron 28:32
John 15:21  ἀλλὰ ταύτα πάντα ποιήσουν ὑμῖν διὰ τὸ ὅνομά μου, ὅτι οὐκ οἰδασίν τὸν πέμψαντά με.

21But all these things they will do to you because of my name, for they do not know the One who sent me.

John 15:22  εἴ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον: νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23  οحرمιοι καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24  εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ὃ οὐδεὶς ἀλλος πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐφάρμακαν καὶ μεμοίρακεν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25  ἀλλ᾽ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι ἐμίσησάν με δορέαν.

25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

198 John 15:26  ὅταν δὲ ἐλθῇ ὁ παράκλητος δὲν ἐγὼ πέμψω ὑμῖν παρά τοῦ πατρός, τὸ πνεῦμα τῆς ἄλθεσάς ὁ παρὰ τοῦ πατρὸς ἐκπορευεται, ἐκεῖνος μαρτυρησει περὶ ἐμοῦ·

199 John 15:26  But when the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

200 John 15:27  καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπεκρίθη μετ ἐμοῦ ἔτσε.

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

Chapter 16

John 16:1  Ταύτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

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

John 16:2  ἀποσκοπών γὰρ ποιήσουσιν ὑμᾶς· ἀλλ᾽ ἐρχεται ὁ θάνατος ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείας 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 ταύτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

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

John 16:4  ἀλλὰ ταύτα λελάληκα ὑμῖν ἵνα δεῦρο ὁ θάνατος ἡ κρίσις αὐτῶν μην ὑποκείμενη ἀπότιν ὅτι ἐγὼ εἰπὼν ὑμῖν.

4But these things I have spoken to you, so that when the hour comes, you might remember them, that I told you.
The Holy Spirit Will Finish My Work

And I have not told you these things from the beginning, because I was with you. But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

Instead, because I have spoken these things to you, sorrow has filled your heart. Whereas if I go, I will send him to you.

And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

Concerning righteousness, because I am going to finish my work. For to all things he hears he will speak; and he will report to you the things that are coming.

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.'

It is hard to chose an English word to render the Greek word here, ἐλέγχω - eleng chó. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
The Disciples’ Pain Will Be Turned to Joy

John 16:17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὁ λέγει ἡμῖν, Μικρὸν καὶ οὐ ψωρεύτε με, καὶ πάλιν μικρὸν καὶ δύσηθε με; Καὶ ὃτι ἔγω ὑπάγω πρὸς τὸν πατέρα;

18Then 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 Ἐλεγον οὖν, Τοῦτο τί ἔστιν ὁ λέγει, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

19They kept saying therefore, "What is this 'little while'? We don’t know what he is saying.”

John 16:19 ἔγνω οὖν ὁ ἤτοις ὃ ἦθελον αὐτὸν ἐρωτᾶν, καὶ ἐνεπνευσμένος ἤτοις ἤθελεν, Μικρὸν καὶ οὐ ψωρεύτε με, καὶ πάλιν μικρὸν καὶ δύσηθε με;

20Jesus knew then⁵ 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 ἁμὴν ἁμὴν λέγω ἡμῖν ὃτι κλαίσατε καὶ θηρήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται ὑμεῖς λυπήθησεθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰ γενήσεται.

21Truly, truly I say to you, You will weep and lament, and the world will be cheered. You therefore⁵⁶ will be in joy. But your pain will be turned into joy.

John 16:21 ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὃτι ἠλέθην ἡ όρα αὐτῆς ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἀνθρώπος εἰς τὸν κόσμον.

22In 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 νῦν ἔχετε πάλιν δὲ ὁφομήν ὑμῶς, καὶ χαρῆσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἵρει ἄρ’ ὑμῶν.

23Thus 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 ἑκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὖν ὑμῖν ἐρωτήσετε οὖν ἐπὶ ἃ ἀρέτη ὑμῖν ὃτι ἀρέτη ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου δώσει ὑμῖν.

24And 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.

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²⁰² John 16:16A txt ou A E 047 054 M It d e syr; p TR RP // ouketai ψευδή N B D L N W 068 0233 lat syrh SBL NA28 // lac ψ 3 C
²⁰⁴ John 16:18A txt omit ψ 3 ψ66 N* D* W it d e syr plains; p arm geo // om λεγει A B D* E L N 054 068 0233 2505 it kurila syr syr; p copbobo achiz eth Or Cyr-Ilem Amb Frs Aug [NA28] // lac ψ 22 ψ 46 C P QT 070
²⁰⁵ John 16:19A txt ouv A E N 047 054 M TR RP // de 0233 // omit ψ 3 ψ66 N B D L W 068sid SBL NA28 // lac ψ 22 C P
²⁰⁶ John 16:20A txt de R² A E L N W 047 054 M lat syr; p samos bybole // omit ψ 3 ψ66 N* B D it syr; p samos bybole SBL NA28 // lac ψ 22 C P 068 0233
John 16:24  ἔως ἃρτι οὐκ ἤτησατε οὕδεν ἐν τῷ ὄνοματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἥ πεπληρωμένη.

24 Up 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  Τάντα ἐν παροιμίαις λελάληκα ψινʹ ἀλλ᾽ ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ψινʹ ἀλλὰ παρρησία περὶ τοῦ πατρός ἀναγγελῶ ψινʹ.

25 These 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 ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνοματί μου αἰτήσεσθε, καὶ οὐ λέγω ψινʹ ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ υμῶν·

26 In 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 πατέρας πρὸς ὑμᾶς εἰρήνην ἀποστέλλει· ὅτι ψιν ἐπιθύμησε καὶ παρεποιηθῆκε ὅτι ἐγὼ παρά τὸν θεοῦ ἔξηλθον.

27 For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28  ἔξηλθον παρὰ τοῦ πατρός καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

28 I 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· ὅτι ἕναν παρρησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

29 His disciples are saying to him, “There, now you are talking with clarity and not speaking any allegory.

John 16:30  νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὗ χρείαν ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύσεις ὅτι ἀπὸ θεοῦ ἔξηλθον.

30 Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”

John 16:31  ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

31 Jesus answered them, “For now you believe.

John 16:32  ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν ἵνα σκορπισθῆ ἐκάστος εἰς τὰ ἱδία, καὶ ἐμὲ μόνον ἀφήσει· καὶ οὐκ εἰμί μόνος, ὅτι ὁ πατήρ μετ᾽ ἐμοῦ ἐστίν.

32 Behold, 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 λελάληκα ψινʹ ἵνα ἐν ἑνὶ εἰρήνῃ ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

33 These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world.”

Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ ἔπευ, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασον σοῦ τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σοι δοξάσῃ σε;

1 Jesus 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;
John 17:2 καθὼς ἔδωκας αὐτῷ ἔξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὁ δὲ δέδωκας αὐτῷ δώσει αὐτοῖς ἡγεῖν αἰώνιον.

2And much 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.

John 17:3 αὕτη δὲ ἔστην ἡ αἰώνιος ἡγεία, ἵνα γνῶσκον σε σῶσον τὸν μόνον ἀληθινὸν θεόν καὶ ὁν ἀπεστείλας Ἰησοῦν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἔδδοσα ἐπὶ τῆς γῆς, τὸ ἐργον ἐτελείωσα ὁ δεδώκας μοι ἵνα ποιήσω·

4I have glorified you upon the earth, I have finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασον με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἢ εἰσχὸν πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοι.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσα σοι τὸ ὅνομα τοῖς ἀνθρώποις εὐς δέδωκας μοι ἕκ τοῦ κόσμου. σοὶ ἴσαν, καὶ ἐμοὶ αὐτοῖς δέδωκας καὶ τὸν λόγον σου τετηρήκασιν.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἔγνωσαν ὅτι πάντα δέδωκας μοι παρὰ σοῦ εἶσιν·

7Now they are persuaded that everything you have given to me is indeed from you;

John 17:8 ὅτι τὰ βήματα ὁ δέδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἐλάβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ εἴχον καὶ ἐπίστευσαν ὅτι σὺ μὲ ἀπεστείλας.

8for 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.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ· ἀλλὰ περὶ τοῦ κόσμου ἐρωτῶ· ἀλλὰ περὶ τῶν δεδωκάς μοι, ὅτι σοὶ εἶσιν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ σὰ ἐμὰ, καὶ δεδόξασαν εὖ σὲ ἀυτοῖς.

10Indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὁ λαὸς εἰμὶ ἐν τῷ κόσμῳ, καὶ σὲ ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρὸς σὲ ἐρωτῶ. Πάτερ ἄγιο, τήρησον αὐτοὺς εὖ τῷ ὠνόματι σου ὡς δεδωκάς μοι, ἵνα ἴσαν ἐν καθὼς ἠμεῖς.

11Yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, those whom you have given to me, so that they may be one, just as we are one.
John 17:12 ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγώ ἔτηρον αὐτοὺς ἐν τῷ όνόματί σου: οὗς δέδωκας μοι ἑφύλαξα, καὶ ούδεις εξ ἄυτῶν ἀπώλετο εἰ μή ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἴη γραφῇ πληρωθῇ.

12While I was with them in the world, 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, so that the scripture may be brought to completion.

John 17:13 οὐκ ἔχω σώζει τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσίν έκ τοῦ κόσμου καθώς ἐγὼ οὐκ εἰμί έκ τοῦ κόσμου.

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ οὐκ ἐμίσησιν αὐτούς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

John 17:15 οὐκ ἔρωτο ᾧν ἀργὸς αὐτοῖς ἐκ τοῦ κόσμου ἀλλ' ἵνα διηρήσῃ αὐτοῖς ἐκ τοῦ πνεύμου.

15I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

16They are not of the world, just as I am not of the world.

John 17:17 ἅγιασαν αὐτοὺς ἐν τῇ ἀληθείᾳ σου: ὁ λόγος ὁ σὸς ἁγίασεν ἐστιν.

Sanctify them in your truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἁπατείας εἰς τὸν κόσμον, κάγῳ ἁπατεία αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ οὕτωσιν ἔγω ἡγιάζω ἐμαυτόν ἴνα καὶ αὐτοὶ οὕτως ἡγιασμένοι ἐν ἀληθείᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τὸ λόγου αὐτῶν εἰς ἐμὲ, ἐγὼ δὲ καθὼς ἐμὲ ἐγὼ ἐκ τοῦ κόσμου ἐγὼ ἐκ τοῦ κόσμου εἰς ἐμὲ δεῖ ποιήσεις ἐμαυτόν εἰς ἐμέ καθὼς ἐμέ ἐμαυτόν ἐκ τοῦ κόσμου ἐκ τοῦ κόσμου εἰς τὸν θρόνον τοῦ τιμίου τοῦ χιτῶνος ἐκ τοῦ τιμίου τοῦ χιτῶνος.

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ἐμί, καθώς σὺ, πάτερ, ἐν ἐμοὶ καγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἐμί ἐν ἐμί, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἁπατείας.

21that 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 δόξαν ὧν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἠμεῖς ἐν ἐμέν.

22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

212 17:12α τακτ. μετ' αὐτῶν ἐν τῷ κόσμῳ A C D E G H K M N S X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 33 22 13 6 14 15 22561 559 579 700 1424 2561 it(αλλ') συρ. κολοσιαν. arm goth TR RP συρ. αὐτῶν ὁ δεῖ τὸν κόσμον ὁ δεῖ τὸν κόσμον Ν B C* D* L W 1 1071 1582* lat cop Didymus TG WH NA27 SBL F P Q T V 0233 13 565.

213 17:12α δ ὁ υἱὸς τῆς ἀπωλείας – ὡς οἱ τῶν πιστεύων. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Απολλών, 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 ἡγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.
John 17:23  ἐγώ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὁσιὸν τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοῖς καθὼς ἐμὲ 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 δέδωκάς μοι, θέλω ἵνα σὺν εἰμὶ ἐγώ κάκεινοι ὃσιον μετ’ ἐμοῦ, ἵνα θεώρωσιν τὴν δόξαν τὴν ἐμὴν ἢ”, ἐδωκάς ἵνα, ὥσιν 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 ἐγὼν, ἐγώ δὲ σε ἐγὼν, καὶ οὕτω ἐγνωσαν 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 δονόμα 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  Ταῦτα εἶπὼν ὁ Ἰησοῦς ἐξελήθην σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς ὅ πο οἰκῆθην αὐτός καὶ οἱ μαθηται 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  ἤδη δὲ καὶ Ἰούδας ὁ παραδίδωσα ἑπό τὸν τόπον, ὡς πολλάκις ἢ συνήχθη ἢ 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 σὺν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτῶν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ἐρρέετε;

4 Then, aware of all the things coming upon him, Jesus went forward and said to them, "Whom are you seeking?"

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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.
Jesus Taken to Hananiah

John 18:12 Ἡ ὄνομα σπείρα καὶ ὁ χιλίαρχος καὶ οἱ υπηρεταὶ τῶν ἱουδαῖων συνελάβον τὸν Ἱησοῦν καὶ ἔδησαν αὐτὸν.

13Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,
John 18:13 καὶ ἠπίπατον αὐτὸν πρὸς Ἁναναῖον πρῶτον ᾧ γὰρ πενθέρος τοῦ Καίαρα, δὲ ᾧ ἦν ἀρχιερέως τοῦ ἐναυτοῦ ἐκείνου.

14and 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 συμβουλεύσας τοῦ ἱουδαίους ὁτι συμφέρει ἕνα ἀνθρώπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

15And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.
John 18:15 Ἡκολουθεῖ δὲ τῷ Ἱησοῦν Σίμων Πέτρος καὶ ὁ ἄλλος μαθητής, ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθον τῷ Ἱησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

16And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:16 ὁ δὲ Πέτρος εἰσῆλθε πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος δὲ ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωφῷ καὶ εἰσῆλθεν τὸν Πέτρον.

17but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.
John 18:17 λέγει οὖν ἡ παῖδις ἡ θυρωφῶς τῷ Πέτρῳ, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει εκείνος, Οὐκ εἰμὶ.

18Then 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 εἰσῆλθεν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίναν πεποικότες, ὅτι φῶς ἦν, καὶ ἐθερμαίνοντο: ἵνα δὲ μετ’ αὐτῶν δ’ Πέτρος ἔστω καὶ θερμαίνομενος.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ δὲ ἀρχιερεὺς ἤρωτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19 The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἔδιδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδὲν.

20 Jesus answered him, I have spoken openly to the world. I always taught in a synagogue or in the temple, where the Jews always come together, and not said any of it in secret.

John 18:21 τί με ἐπερώτατε; Ἐπερώτησαν τοὺς ἀκμηκοτάς τί ἐλάλησα αὐτοῖς· ἵνα οὖν οἴδασιν ὅτι ἐπίπτων ἦν.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.

John 18:22 ταῦτα δὲ αὐτῷ εἶπόντος εἰς τῶν ὑπηρετῶν παρεστηκότων ἐδωκεν ράπασμα τῷ Ἰησοῦ εἰπών, Οὐκ ἂν ἀποκρίνη τῷ ἀρχιερεῖ;

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, Is that how you answer the high priest?

John 18:23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23 Jesus answered him, If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?

John 18:24 ἀπέστειλε αὐτὸν ὁ Ἰωάννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

24 (Hannaniah had sent him to Caiaphas the high priest, bound.)

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἔστω καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μῇ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰ; ἤρνησατο οὖν ἐκείνος καὶ εἶπεν, Οὐκ ἐμί.

25 And 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 λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὡν οὐ ἀπέκοψεν Πέτρος τὸ ὀτόν, οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26 One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησατο ὁ Πέτρος· καὶ εὐθέως ἀλέκτῳ ἔφωνεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πρατήριον· ἦν δὲ τῷ πρωῒ, γὰρ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πρατήριον, ἵνα μὴ μανθάσωσιν ἀλλ’ ἵνα φάγωσιν τὸ πάσχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.
John 18:29 ἑξῆθεν οὖν ὁ Πλάτος πρὸς αὐτούς καὶ ἔπει, Τίνα κατηγοριάν φέρετε κατὰ τοῦ ἀνθρώπου τοῦτοι;

20So 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 κακοποιώ, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

21They 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 Πλάτος, Λάβετε αὐτόν ὑμεῖς, καὶ κατα τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστι ἀποκτέναι οὐδένα·

22Pilate 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 ἦν δὲ λόγος τοῦ Ἰησοῦ πληρωθέν ἢ εἶπεν σημαίνων ποιῶθανάτω ἐμελλέν ἀποθνῄσκειν.

23So 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 ἔσθηθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ ἔπειν αὐτῷ. ἦν δὲ ὁ βασιλεὺς τῶν Ἰουδαίων;

24So 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 αὐτῷ ὁ Ἰησοῦς, Ἄρι ἔστω εἰς τούτο λέγεις ἢ ἄλλοι σοι εἶπον πρὶν ἔμου;

25Jesus answered him, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πλάτος, Μήτη εἰς Ἰουδαίος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἁρχηγοὶ παρέδωκαν σε ἐμοι τί ἐποίησας;

26Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἢ ἡμι οὐκ ἔστιν ἐκ τοῦ κόσμου τοῦτου; ἐκ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἢ ἡμι; οἱ ὑπηρέται ἐν οἱ ἔμοι ἠγιασθοντο, ῥα μὴ παραδοθῶ τοῖς Ἰουδαίοις; οὐκ ἐστιν ἐντεῦθεν.

27Jesus 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 fact217 my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πλάτος, Ὀφθαλμοὺς βασιλεύς εἴπ οὐ; ἀπεκρίθη ὁ Ἰησοῦς, Ἀρι ἔστω εἰς τούτο γέγονεν καὶ εἰς τούτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρῶ τῇ ἀληθείᾳ· πάς ὁ ἐν τῇ ἀληθείᾳ ἀκούει μου τῆς φωνῆς;

28Pilate 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 Πλάτος, Ἰησοῦς, Ἐστιν ἡ ἀληθεία; Καὶ τούτο ἔδωκαν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτιὰν εὑρίσκω ἐν αὐτῷ.

29Pilate 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.218

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217 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dē, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus’ kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

218 18:38 Basis for capital punishment.
Chapter 19

John 19:1  To the Jews Pilate said,"See this man."

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2  and they were saying, "Hail, O King of the Jews," and giving him slaps in the face.

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  And Pilate 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."

3 John 19:4  said to the Jews, "You have seen the man." Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

4 John 19:5  Pilate 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."

5 John 19:6  said to the Jews, "You have seen the man." And Pilate says to them, "Behold the man." When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify him!"

6 John 19:7  Pilate heard this information, he was more afraid, when therefore Pilate heard this information, he was more afraid, and he entered the Praetorium again, and says to Jesus, "Where are you from?"

7 John 19:8  Pilate heard this information, he was more afraid, and he entered the Praetorium again, and says to Jesus, "Where are you from?"

8 John 19:9  "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."
John 19:12 ἐκ τούτου ἔξητε ὁ Πιλᾶτος ἀπολύσαι αὐτὸν· οἱ δὲ Ἰουδαῖοι ἐκκραύγαζον λέγοντες, Ἐὰν τούτον ἀπολύσῃ, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἑαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

13From 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 Ὅσον Πιλᾶτος ἀκούσας τούτον τὸ λόγον ἤγαγεν ἐξὼ τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραίοι τῇ Γαββαθᾷ.

14When 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 Ἰδὼν δὲ παρασκευή τοῦ πάσχα, ὥρα δὲ ᾔ ἐκτη, καὶ λέγει τοῖς Ἰουδαίοις, ἠδὲ ὁ βασιλέας ὑμῶν.

15And 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 ἐκκραύγασαν, ἀρον ἀφον, σταυρωσον αὐτὸν. λέγει αὐτοῖς ο Πιλᾶτος, Τὸν βασιλέα ὑμῶν σταυρώσω, ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

16But 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 ἱνα σταυρωθῇ.

17At 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 τόπον λεγόμενον Κρανίου Τόπον, ὡς λέγεται Ἐβραίοις Γολγοθα.

18And carrying his own cross, he proceeded forth, to a place called the Skull Place, which in Hebrew is pronounced Gulgolta, in which Hebrew is pronounced Gulgoltha.

John 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐνετέθηνε καὶ ἐνετέθη, μέσον δὲ τὸν Ἰησοῦν.

19where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ο Πιλᾶτος καὶ ἐθήκεν ἐπὶ τοῦ σταυροῦ· ἤν δὲ γεγραμμένον, Ἰησοῦσ ὁ Ναζαρηνός ὁ βασιλέας τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: JESUS THE NAZARENE, THE KING OF THE JEWS.

John 19:20 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἤγαγαν γεγραμμένον Ἐβραίοις, Ἐλληνιστὶ, Ῥωμαίοις.

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.

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219 19:16 ἤστε παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον ΑΕΗΚΣΥΔΑΠΟΞΩ065021122851571424 TRRP οὶ δὲ παραλαβόντες αὐτὸν ἀπήγαγον εἰς τὸ πρατήριον Μ παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον εἰς τὸ πρατήριον Τ παραλαβόντες δὲ τὸν Ἰησοῦν εἰς τὸ πρατήριον Η οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον αὐτῷ τὸν σταυρὸν 723 οἱ δὲ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυρὸν 6245 69 124 788 οἱ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυρὸν 029012 οἱ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυρὸν 118 οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον παρελαβον, οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον δεπαραδεπτον τὸν Ἰησοῦν καὶ ἤγαγαν 029012 παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυρὸν 118 οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον παρελαβον 565 2561 οὶ δὲ παραλαβόντες τὸν Ἰησοῦν ἤγαγες παρελαβον, οἱ δὲ λάβοντες τὸν Ἰησοῦν ἤγαγαν αὐτὸν. οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἤγαγες παρελαβον 579 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγαν 054 lac οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγαν 054 lac οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγαν 054 lac οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγαν 054 lac οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγαν 054 lac οἱ δὲ παραλαβόντες τὸν Ἰησοῦν καὶ ἤγαγαν 054 lac.
John 19:21 ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μή γράφε, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος εἶπεν, βασιλεὺς εἰμι τῶν Ἰουδαίων.

21 The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραφα, γέγραφα.

22 Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιῶται ὄτε ἐσταύρωσαν τὸν Ἰησοῦν ἐλαβον τὰ ἴματα αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἀραφὸς, ἐκ τῶν ἄνωθεν ὑφαντός δι’ ὀλου.

23 The 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 ἅλλους, Μή σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐσται; ἤνα ἢ γραφή πληρωθῇ ἢ λέγουσα, Διεμερίσασθαι τὰ ἴματα μου ἑαυτοῖς καὶ ἐπὶ τὸν ἴματομόν μου ἐβάλων κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

24 They 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 εἰσήκειον δὲ πάρα τῷ σταυρῷ τοῦ Ἰησοῦν ή μήτηρ αὐτοῦ καὶ ή ἀδελφή τῆς μητρὸς αὐτοῦ, Μαρία η τοῦ Κλωπᾶ καὶ Μαρία η Μαγδαληνή.

25 And 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 ἤδω τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα δὲν ἤγαπα, λέγει τῇ μητρί αὐτοῦ, Γίναι, ἴδον ὁ υἱός σου.

26 Jesus 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 η μήτηρ σου. καὶ ἀπε’ ἐκείνης τῆς ὀρας ἔλαβεν ὁ μαθητής αὐτήν εἰς τὰ ἴδια.

27 Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τούτο ἴδων ὁ Ἰησοῦς ήταν πάντα ἡττηθεσται, ἢν τελειωθη ἢ γραφή, λέγει, Διψάω.

28 After 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 σκεύος οὖν ἐκεῖτο ἐξός μεστόν· οἱ δὲ, πλήσαντες σπόγγον ἐξος, καὶ υςωός περιθέντες, προσήληγαν αὐτοῦ τῷ στόματι.

29 A 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 ὁτ’ οὖν ἔλαβεν τὸ ὀξός ὁ Ἰησοῦς εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

30 When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

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.
John 19:31  Οἱ δὲ Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σαββάτου τὰ σώματα ἐν τῷ σαββάτῳ ἐπεὶ Παρασκευὴ ἦν - ἤ γὰρ μεγάλη ἢ ἡμέρα ἐκείνου τοῦ σαββάτου - ἤρωτησαν τὸν Πιλάτον ἵνα κατεσαγόσιν αὐτῶν τὰ σκέλη, καὶ ἄρθοσίν.

31 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.

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ αυτοῦ τῶν συναυτοῦ ἄλλου τοῦ σκέλη.

32 The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἤπι δὲ τὸν Ἰησοῦν ἔλθον τε, ὡς εἴδον αὐτὸν ἤδη τεθνηκότα, οὐ κατεάξαν αὐτὸῦ τὰ σκέλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευράν ἐνυξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ.

34 But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ ἐστιν αὐτοῦ ἡ μαρτυρία, κακείνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

35 And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡστούν οὐ συντριβήσεται ἁπ’ αὐτοῦ.

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, ὅποιον οὗ ὁ ἐξεκέντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."[227]

Jesus' Burial

John 19:38 Μετὰ ταῦτα ἤρωτησαν τὸν Πιλάτον ἵνα ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃς ἦν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἔρη τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.

38 After these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took 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. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."

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 ἠλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμόρνης καὶ ἀλός" ὡς "λίτρας ἐκατόν.

39 And 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.

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ἐν ὀθόνιοι μετὰ τῶν ἁρωμάτων, καθὼς ἔθησαν οὖς τοὺς Ἰουδαίους ἐνταφίαζον.

40 They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.


41 And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had yet been laid.

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἰησοῦν.

42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρωί σκοτίας ἔτη οὖς εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἁρμένον ἐκ τοῦ μνημείου.

1 And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἐρχέται πρὸς Σιμώνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἔφιλεν ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἤραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν τὸν ἔθηκαν αὐτὸν.

2 She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημείον.

3 Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὡς καὶ ὁ ἄλλος μαθητής προδέχαμεν τάχιον τοῦ Πέτρου καὶ ἠλθὲν πρῶτος εἰς τὸ μνημείον.

4 And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσήλθεν.

5 And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν Σιμών Πέτρου ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημείον καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

6 Then comes Simon Peter, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

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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.
John 20:7 And the cloth that had been on his head, the other linen cloth, were not lying together, but folded in one place.

John 20:8 Then that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

John 20:9 John believed; for he had seen and believed. And he saw and believed.

Jesus Appears to Mary of Magdala

John 20:10 The disciples then went back to their own homes.

John 20:11 And Mary stood weeping outside the tomb. So, 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 20:12 Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She says to them, "They have taken my Lord away, and I don't know where they have put him."

John 20:13 And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him."

John 20:14 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. For she says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him."

John 20:15 Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him."

John 20:16 Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 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 έρχεται Μαρία ἡ Μαγδαληνή ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον, καὶ ταῦτα 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 ὦθες ὁν ὧν ὑψία τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, δίᾳ τοῦ φόβου τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἐιρήνῃ 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 τούτῳ εἰπὼν ἐδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευράν αὐτοῦ. ἔχαρησαν οὖν οἱ μαθηταὶ ἱδόντες 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, Ἐιρήνῃ υμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγώ 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 τούτῳ εἰπὼν ἐνεφύμῃ καὶ λέγει αὐτοῖς, Λάβετε πνεύμα ἁγίου·

22And having said this, he blew,231 and says to them, "Receive the Holy Spirit."

John 20:23 ὃν τινων ἀφήσει τὰς ἀμαρτίας αὐτοῖς, ἐν τινῶν κρατήσει κεκράτηται.

23Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδυμός, οὐκ ἦν μετ’ αὐτῶν ὁτε 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 ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χειρίς αὐτοῦ τὸν τύπον τῶν ἰδίων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἰδίων καὶ βάλω τὴν χείρα μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

25So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 καὶ μεθ᾽ ἡμέρας οκτώ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ᾽ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνῃ υμῖν.

26And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὄδε καὶ ἵδε τὰς χείρας μου, καὶ φέρε τὴν χείρα σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνοι ἄπιστος ἀλλὰ πιστός.

27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

231 20:22 ἐμφυοῦ - emphusō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb בגר, 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.
In other words, “Blessed are those who are going to be ἰδοντες καὶ πιστεύοντες, 29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing" 30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book, 31ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἦσαν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὄντω τοῦτο προτεσταντεῖς, 22And Thomas responded and said to him, "My Lord and my God." 234 They answered, "No." 235 They answered, "No." 232:29 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 δὲ - 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 - prophagiaan; "a relish;" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δῖφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δῖφος often meant simply "fish." (This word δῖφος is later also used in its diminutive form, in verse ten of this chapter.)

Chapter 21

Resurrection Fish & Bread

John 21:1: Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς ἀλαζονικῆς τῆς Τιβερίας ἐφανέρωσεν δὲ αὐτῶς.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias. And this is how he revealed himself. 2John 21:2: ήσαν ὁμοίως Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδώμος καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδείου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together. 3John 21:3: λέγει αὐτοῖς Σίμων Πέτρος Ὕπαγω ἀλειθεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοίον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσασαν οὐδέν. 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. 4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus. 5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."
John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξαὶ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσατι ἱσχυσαν ἀπὸ τοῦ πλήθους 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 ἑκείνος ὄν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύθην διεξάσατο, ἣν γὰρ γυμνὸς, καὶ ἐβάλεν εαυτὸν εἰς τὴν βάλασαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work, and he threw himself into the lake.


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 ως οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὁφάριον 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 ὁφαρίων ὡς ἐπίσκατε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἀνέβη Σίμων Πέτρος καὶ εἶλκουσεν τὸ δίκτυον ἐπὶ τῆς γῆς, μεσοτὸν ἰχθύων μεγάλων ἐκατων πεντήκοντα τριῶν - καὶ τὸν ὄντων ὡς ἐσχίσθη 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 ἀριστεράσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, ὅτι τε εἰδότες ὅτι ὁ κύριός ἐστιν.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13 ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὁφάριον ὅμοιος.

13Jesus comes therefore, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἡδη 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 ἤριστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων ὡνά, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ δοξάσῃ ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια 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, Pseudo-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), ὡνά is a shortening of ὡνάν(ν)ης, partly due to the influence of the Syriac word yənā for the same (both renderings of the Hebrew יָנָה). (So also in Matt. 16:17.) This phenomenon of ὡνα as a shortened substitute for ὡνάν(ν)ης is also found in Septuagint manuscripts.
John 21:16 λέγει αὐτῷ πάλιν δεότερον, Σίμων Ἰωνᾶ, ἀγαπάς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε 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 Ἰωνᾶ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, ἐκπέμπεται, καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε 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."

John 21:18 ἔμην ἐμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἔξωνυνες σεαυτόν καὶ περιπατεῖς ὅπου ἦθελες· ὅταν δὲ γηράσῃς, ἐκπεπλησίως τὰς χειρὰς σου, καὶ ἄλλος σε ζώσει καὶ οἶδες ὅπου σὺ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want."

John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποῖω βανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἶπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιστορεύεις δὲ ὁ Πέτρος βλέπει τὸν μαθητήν ὅτε ἦμαστα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδοσς 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 ἴδων ὁ Πέτρος λέγει τῷ Ἱησοῦ, Κύριε, οὗτος δὲ τί;

21When he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς 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 ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθητήκη: καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθητήκη, ἄλλα, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς 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 οὗτος ἔστιν ὁ μαθητής ὁ μαρτυρῶν περί τοῦτων καὶ γράφας ταῦτα, καὶ σῶμα μεν ὁ λαρνὴς ἐστιν 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 Ἐστὶν δὲ καὶ ἄλλα πολλά ὅσα ἔποιησεν ὁ Ἰησοῦς, ἄτινα ἐὰν γράφηται καθ’ ἐν, οὐδὲ αὐτὸν οἴμαι 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
**The Meaning of the Phrase, "the Jews," in the gospel of John.**

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?"' (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.
This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at
which well Jesus astounded the Samaritan woman by drinking from the same vessel as
she a Samaritan. In their conversation, she soon brought up theological and customary
disagreements between the Jews and Samaritans. It is clear the Samaritans considered
themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In
the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah.
In a geographical sense, however, he was not a Judean. The Judeans for their part
considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean
and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he
called "the lost sheep of the house of Israel." But he apparently regarded them as more
Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron
14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for
her faith.) The apostles Peter and John evidently later on considered Samaritans to be
Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy
Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman
receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and
untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob,
not just Judeans. And not really descendants in a racial sense, but in the sense of
practicing the traditions passed down from the Judean Sanhedrin. Again, it was because
Judah was the largest and most prominent tribe, that the whole people came to be named
after him. The message from Jews themselves, as to what a Jew is, is contradictory. On
the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture.
On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether
practicing the religion or not. Agreement cannot be reached even in the state of Israel, as
to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word
Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the
festival, and saying, "Where is that fellow?" 12And there was much whispering about him
in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He
is misleading the people." 13Though none would speak about him openly, for fear of the
Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for
fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who
had decided that anybody who confessed that Jesus was the Messiah, should be put out of
the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the
Jews had already decided that anyone who acknowledged Him to be the Christ would be
put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the
Jews" means the leaders of Rabbinical Judaism.
The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as 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 Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)

So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22
For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar..." Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

**Critical Apparatus re. Bethany vs. Bethabara in John 1:28**

This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

\[\text{Bηθανίᾳ} \; \text{G} \; \text{X} \; 565 \; 1071 \; 1192c \; 1519\]

\[\text{Βηθαβάρα} \; \text{p} \; \text{p}^{	ext{6}} \; \text{p}^{	ext{7}} \; \text{K}^* \; \text{A} \; \text{B} \; \text{C}^e \; \text{E} \; \text{F} \; \text{H} \; \text{L} \; \text{M} \; \text{N} \; \text{S} \; \text{W}^* \; \Delta \; \Theta \; \Psi^* \; \Omega \; 063 \; 0211 \; 2\* \; 7 \; 8 \; 9 \; 27 \; 28 \; 118 \; 124 \; 157 \; 205 \; 461 \; 475 \; 579 \; 597 \; 700 \; 892^\text{ext} \; 1006 \; 1009 \; 1010 \; 1073 \; 1194 \; 1195 \; 1203 \; 1210 \; 1212 \; 1216 \; 1241 \; 1242 \; 1243 \; 1253 \; 1342 \; 1344 \; 1365^* \; 1424 \; 1505^\text{vid} \; 1514 \; 2148 \; 2174 \; \text{M} \; \text{Lect} \; \text{m}^a, \text{aur}, \text{b}, \text{c}, \text{e}, \text{f}, \text{ff}, \text{l}, \text{q}, \text{r}^1 \; \text{vg syr}^\text{p}, \text{h}, \text{pal}^\text{mass} \; \text{copbo slav} \; \text{Origen Eusebius Epiphanius MSS accord. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 [C]}

\[\text{Bθανίᾳ} \; \text{G} \; \text{X} \; 565 \; 1071 \; 1192c \; 1519\]
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: [http://www.bibletranslation.ws/down/Hutton.pdf](http://www.bibletranslation.ws/down/Hutton.pdf)

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 0, A.D. 692. These are the manuscripts from which it is absent on purpose: ⁴⁶⁶⁷⁵ℵAvid B Cvid L N T W X Y Δc Ψ 070vid 0141 0211 03 12 15 21 22 32 33 36 39 44 49 63 72 87 96 106 108 115* 124 131 134 139 151 157 159 160 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 772 773 776 777 780 799 800 801 821 827 828 843 849 865 896 989 1073 1092 (later hand) 1187 1189 1424mg 1433 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 Δvid 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 // place after Luke 21:38 f ¹³ (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f ¹ (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333mg // lac P V Q 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565* - apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.
Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filología Neotestamentaria* 13: 35-59) would list P₃⁹ as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:


Some observations on Style

When you translate this passage from the Greek, you see that there is a very marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle ἀλλά 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 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

But Jesus went to the Mount of Olives.

John 8:2 Ὁρθρία δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πάς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἔδίδασκεν αὐτοὺς.

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοχθείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Ἰδίασκαλε, αὕτη ἡ γυνὴ κατειλήπται ἐπὶ αὐτοφόρῳ μοχθεμένῃ.

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν, σοῦ ὀνὸν τι λέγεις;

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

John 8:6 τότε δὲ ἔλεγον περιάζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ, ὃ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἔπεμψαν ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπὶ αὐτὴν βαλέτω λίθον'

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

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

And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ' εἰς ἄρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ οὐ γυνὴ ἐν μέσῳ οὖσα.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γόναι, ποὺ εἰσίν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἢ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω πορεύομαι, [καὶ] ἀπὸ τούτοις μηκέτι ἀμάρτανε.

And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies’ Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:
"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as ⁶⁶ ⁷⁵ ¹ B L N T W Y Δ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syrC,⁸ and the best manuscripts of syrP), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it⁸,1⁰,⁹). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E (F) G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm mss) or after Luke 21:38 (f¹¹). 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 τούτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τούτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τούτο δὲ ἔλεγεν πειράζον ὦτόν But he said this testing him

7:39 - τούτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τούτο δὲ ἀφ' ἑαυτοῦ ὦκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τούτῳ οὐχ ὤτι 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 - τούτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τούτο 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; 1 Cor. 7:16.

Thirdly, that the phrase μηκέτι ἂματανε - "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: ἔτι 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: ANDTHENHEISNOWHEREWHATAMYSTERY. 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 ὅ τι - ὁ τί, which mean "that which." Or are they one word, ὅτι - 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 - ὅτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָּה and מַךּוּע.

2. As an exclamation, with ὅτι as a Hebraism after מָּה ("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 (96) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, *Harvard Theological Review*, LI (1958), pp. 95-100, and E.R. Smothers, S.J. _ibid_. , pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus’ next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people’s hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn’t believe what he said anyway, and that they wouldn’t ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.
http://bibletranslation.ws/tran.html