The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Greek by David Robert Palmer

An edition of this John's gospel alternating verse by verse with the Greek text is available in print on Amazon.

https://www.amazon.com/author/davidrobertpalmer

This document was created by David Robert Palmer for permissionless, public use.

Copyright Waived.

Freely available from:
https://bibletranslation.ws/palmer-translation/
ipfs://bibletranslation.crypto

Revised, 2nd Edition
January 2024
(First Ed. was Dec. 1998)

You do not need permission to quote from, store, print, photocopy, re-format or publish this document. Just do not change the text. If you quote it, you might put (DRP) after your quotation if you like.
NOTES TO THE READER

Footnotes are provided indicating many of the variant readings in the Greek text, and which list the manuscript support for each variant. This is called a "critical apparatus." Here is an example footnote on variant readings found in this volume:

1:51 txt ὀψεσθε Ψ46 Ψ3 Willoughby Papyrus Κ Β Λ Υ W5 0141 397 579 821 850 1819 1820 2129 ita b, c, e, f | cop arm Epiph Or SBL TH NA28 | || ἀπ' ἀρτι ὀψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Θ Π Ψ Ω 047 0211f 0233 f1 2 28 33 157 565 700 892 1082 1241 1424 Μ ita e, f | syr TR || lac Ψ46 Ψ59 C D N P Q T V 063 083 syr5.c

The bold 1:51 is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the || slanted double lines. Next are the symbols for the manuscripts and other witnesses which support that reading: Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (ita b, c, e, f), then Vulgate editions, Syriac, Coptic, Armenian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol M is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

TR - Textus Receptus, specifically, "The New Testament in the Original Greek according to the text followed in the Authorised Version; F. H. A. Scrivener; Cambridge, 1894; but also Stephens 1550, Erasmus, Elzivir, Beza may be cited where different)
SBL – Society for Biblical Literature, 2010, Edited by Michael W. Holmes
TH – Tyndale House Greek New Testament, © 2017 by Tyndale House, Cambridge; Edited by Dirk Jongkind
NA28 – Nestle-Aland 28th Edition GNT, © Deutche Bibelgesellschaft, Stuttgart (The same Greek text as the UBS5)
AT – Antoniades GNT, 1904 (the Greek Orthodox Patriarchal text)
BG - Byzantine Greek New Testament, © 2014 CSPMT (The Center for the Study and Preservation of the Majority Text, Rockville, Maryland): the Kr/Family 35 Textform (originally promoted mainly by Wilbur Pickering)
HF – Hodges/Farstald "majority text"
TG – Tregelles, Samuel P., Greek New Testament
VS – Hermann von Soden GNT, 1913
WH – Westcott & Hort GNT, 1881

Following the two-letter Edition abbreviations, are two "braces," { } enclosing either a capital letter or a slash: {C} or {\}. Those containing letters are found in the United Bible Societies' Greek editions, and in this volume represent those found in the UBS5 edition. The United Bible Societies' Editorial Committee uses these to indicate their evaluation of evidence for the text, as follows.

"By means of the letters A, B, C, and D, enclosed within "braces" { } at the beginning of each set of textual variants, the Committee has sought to indicate the relative degree of certainty, arrived at on the basis of internal considerations as well as of external evidence; for
The GOSPEL of JOHN

the reading adopted as the text.
{A} signifies that the text is virtually certain,
{B} indicates that there is some degree of doubt.
{C} means that there is considerable degree of doubt whether the text or the apparatus
contains the superior reading,
{D} shows that there is a very high degree of doubt concerning the reading selected for the
text."

The braces containg a slash {\} are provided by this author to indicate that the UBS5
contains no textual apparatus footnote about that variant.

The final variant given is // lat which lists witnesses which have a "lacuna" there; that is,
where the manuscript is defective or damaged or that section is gone, and/or otherwise is
unable to provide witness.

For a table listing the primary ancient manuscripts and witnesses to the Gospel of John, see
the table at the end of this document entitled "Principal Witnesses to the gospel of John."

For a list of the abbreviations and dates of early Versions and Fathers, see
The Good News According to

JOHN

Chapter 1

The Word Became Flesh Among Us

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning.

3 Through him all things were made, and without him not one thing was made that has been made. 4 In him was life, and that life was the light for humankind. 5 And the light shines in the darkness, and the darkness has not mastered it. 6 There came a man sent from God; his name was John. 7 He came as a witness to testify about that light, so that through him all people might believe. 8 He himself was not the light; he came rather to bear witness to the light. 9 The true light, which gives light to every human being, was coming into the world.

10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, and his own did not receive him. 12 But to all who did receive him, to those believing on his name, he gave the right to become children of God—13 children generated, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

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.

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.’”

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

17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; but the Only Begotten Son, who is in the bosom of the Father, he has made him known.

1 The Greek verb is καταλαμβάνει. 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, words. For example, the word the idea of to understand, and to overpower and seize. But the same duplicity is found in our English

2 The variant μονογενής θεός has been translated by some as God the Only Son, and God the only begotten, and, the only son who is God, as opposed to the rest of God’s children, who, though also sired by God, are not God. In the UBS textual commentary, the editorial committee gave the reading “μονογενής θεός” a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or...
simplify, rather than the other way around.) The testimony to the NA27 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (it.), which is IV century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading "μονογενος θεος" is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενος θεος, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable." Bart Ehrman says the θεος "God" reading is an "orthodox corruption," a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts P66 Q57 and B contain the seeming orthodox corruption in John 7:8, "I am not YET going up to this feast." On the other hand, I propose we examine the "orthodox corruption" idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεος reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a "begotten God" is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the "orthodox corruption" of sorts, in order to more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεος reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεος reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox υιος "Son" reading.

The Liddell and Scott lexicon defines μονογενης as follows:

1. The only member of a kin or kind; hence generally, "only, single" πατς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426. 2. "unique." of το δν, Parmeno 8.4 (3rd cent. B.C.); εις δε μ. σφανος γεγονος Pl. Ti.31.b, cf. Procl. Inst. 22; θεος ω μ. Sammelb. 4324.15. [Note "God the μονογενης" here, from Proclus: "Institutio Theologica" 5th century A.D.]

3. μ. αίμα "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 μονογενης as follows:

(Hesiodus: ις; 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) Lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. --Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εις κ. μονογενης "to κόσμος ητοι. μονογενης κ. μόνα ητοι=unique and alone", Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25.2.—In the Johannine lit. μονογενης is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενης 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 γένους δυτι θεος (Jn 1:13 al.); in this case it would be analogous to πρωτοτοκος (Ro 8:29; Col 1:15 al.), τον υιον μ. δωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενης υιος), "ο μονογενης υιος του θεου ν. 18; cf. Jn 1:34 variant reading τον υιον του μ. απεσταλκεν ο θεος 1 Jn 4:9; cf. Dg 10:2. On the expr. δοεαν κοι μονογενος μονογενος παρα πατος Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενης θεος (considered by many the orig.), or a God begotten of the Only One, another rdg. "ο μονογενης υιος is found. Mpol. 20:2 in the doxology δια παιδος αυτου του μονογενος Ιησου Χριστου.—On the mng. of μονογενης in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 421A Πλάτων...αυτω δε ηπια δοκει τουτον [SC. του κοσμου] ειναι μονογενης τω θεω και αγαπητων; Wsd 7:22 of σοφια: οτι ει αυτη πνευμα νους άγιων μονογενες,—Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlosers: Αγγελος 1'25, 24-33; RBultmann J, 47, 2; 55f; FBuechsent, 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.
The Pharisees Question John

19 And this is the testimony of John, when the Jews sent three priests and Levites from Jerusalem in order to ask him, "Who are you?" 20 And he confessed, and did not resist; but confessed, "I am not the Anointed One."

21 And they asked him, "Who then? Are you Elijah?"

And he says, "I am not." "Are you the Prophet?" 24 And he answered, "No."

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

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

24 And those who were sent were of the Pharisees. 25 And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"

26 John answered them as follows: "I baptize in water, but among you stands one you do not know. 27 the one coming after me, the thong of whose sandal I am not worthy to untie."

28 These things happened in Bethany, on the other side of the Jordan, where John was baptizing.
Behold the Lamb of God

20 The next day he sees Jesus coming toward him, and says, "Behold! The lamb of God, who takes away the sin of the world!" 30 This is he of whom I said, "After me will come a man who has outranked me because he existed before me." 31 And I myself did not know him, but the reason I came baptizing in water was that he might be revealed to Israel.

32 Then John testified, saying: "I have seen the Spirit come down from heaven like a dove, and it remained upon him. 33 And I myself had not known him, but the one who sent me to baptize in water, he told me, 'On whomever you see the Spirit coming down and remaining upon, this is the one who will baptize in the Holy Spirit.' 34 And now I have seen, and now 30 I have testified, that this is the Son of God." 11

John and Andrew Have Found the Messiah

35 The next day, again, John was standing with two of his disciples. 36 And seeing Jesus walking, he says, "Behold, the Lamb of God!"

37 The two disciples heard him saying this, and they followed Jesus. 38 And Jesus turned around; and seeing them following, says to them, "What do you want?"

And they said to him, "Rabbi," (which when translated is Teacher), "where are you staying?"

39 He says to them, "Come, and you will see."

They went therefore, and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

40 Andrew, the brother of Simon Peter, was one of the two hearing from John and following Jesus. 41 This man first thing finds his own brother Simon, and he tells him, "We have found the Messiah" (which when translated is Anointed One).

42 He led him to Jesus.

Looking at him, Jesus said, "You are Simon son of John. You will be called Kephas" (which when translated is Rock.) 15

words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL:

10 1:34a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

11 1:34b txt οὐκ ἦν τοῦ θεοῦ P66 373 K K1 A B C E F G H K L M N P S U W mss Y X Γ Δ Θ Π Ψ Ω 047 063 083 0211 0223 112 27 28 33 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1358 1424 1505 1516 1546 1646 2148 2174 M Lect ita,cf,qa vg syrb,halmss copo arm eth geo slav Or Asther Chrys Cyril John-Dam; Aug* TR RP NA28 [B] || οὐκ οὗ ὁ τὸν θεοῦ P220 || οὐκ οὗ τοῦ φοινικίου P735 (two more words illeg.) || οὗ ἐκλέκτος τοῦ θεοῦ K* 187 218 228 1784 itb,fi22 syrC,s Ambr, Aug || οὗ ἐκλέκτος οὗ ιτα,fi22 vg mss syntalmss (syntalmss ὁ οὐογενής υἱός) copa || lac P5 P106 D Q T V. The new ECM edition of John’s gospel will cite P5 Φιλ 106 Π in favor of the οὗ ἐκλέκτος τοῦ φοινίκου reading.

12 1:35 John the son of Zebedee and Andrew the brother of Peter

13 1:39 txt οὐκ P66 373 Ν Α B C L N 803 0233 syrb,piss cop SBL TH NA28 [v] || οὗτος P5 Φιλ 047 M lat syrb TR RP || lac P106 D Q T

14 1:42a txt Ἰωάννου P66 373 P5 Π B* (Ἰωάννου) L W mss 33 ita,cf,qa vg mss copa,bo NA28 [B] || Ἰωάννου Θ vgww,qa || Ἰωάννου 1241 || Ἰωάννου A B² E F G H K M S U X Γ Δ Η Π Ψ Ω 047 0141 0211 0223 112 27 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1358 065 288 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1358 1505 1582 Byz Lect ita,cf,qa vg (ita vg Barcena) syrb,piss,barmss arm eth geo slav Serap Epiph Chrys Cyril TR RP || Frater Andrae ita || lac C D N P T Q V 063 070. According to BDF §53(2), Ἰωάννου is a shortening of Ἰωάννου ὁ θεοῦ due to the influence of the Syriac word yohna for the same (both renderings of the Hebrew יְהוָּנָה). (So also in Matt. 16:17.) This phenomenon of Ἰωάννου as a shortened substance for Ἰωάννου ὁ θεοῦ is also found in Septuagint manuscripts. Ἰωάννου ὁ θεοῦ is also shortened to Ἰωάννα or Ἰωάννα as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ἰωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 1:42 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
**Philip and Nathaniel**

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

44And Philip was from Bethsaida, of the city of Andrew and Peter. 45Philip finds Nathaniel, and tells him, "We have found him of whom Moses in the Law, and also the prophets wrote: Jesus son of Joseph, from Nazareth."

46And Nathaniel said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see."

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

48Nathaniel says to him, "Where do you know me from?"

Philip says to him, "Come and see."

49When Jesus saw Nathaniel coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."

50Nathaniel answered him, "Rabbi, you are the Son of God, you are the King of Israel."

51He then says to him, "Truly, truly I say to you, you shall see greater things than that."

**Chapter 2**

**Water Into Wine**

1And on the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and both Jesus and his disciples had been invited to the wedding. And when wine was lacking, Jesus' mother says to him, "They have no wine."

2Jesus says to her, "What business is there between you and me, woman? My time has not yet come."

3His mother says to the servants, "Whatever he tells you, do."

4And there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.17

5Jesus says to them, "Fill the jars with water." So they filled them to the brim.

6And he tells them, "Now draw some out, and take it to the master of the banquet." And they took some.

7When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom, and says to him, "Everyone sets out the good wine first, and the cheaper after they have become drunk. You have kept the good wine till now."

8This, the first of the miraculous signs, Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.

9And after this he went down to Capernaum, he and his mother, and brothers, and his disciples, and there they stayed for a few days.

**Jesus Cleanses the Temple**

12And the Passover of the Jews was near, and Jesus went up to Jerusalem. And in the temple he found those selling cattle, sheep and doves, and the money changers sitting. 13And having made a whip out of ropes, he expelled all from the temple, including the sheep and the cattle, and he poured out the coins of the money changers, and overturned the tables, and said to those speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.

16 2:6 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

17His disciples remembered that it is written: "The zeal for your house will consume me." 18

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

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

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

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

23And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing. 24But Jesus on his part did not commit himself to them, because he knew all people, 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

1And there was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2He came to Jesus by night, and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing, unless God were with him."

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

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

5Jesus answered, "Truly, truly I say to you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God. 6That born from flesh is flesh, and that born from Spirit is spirit. 7You should not be surprised that I said to you, 'You must be born from above.' 8The wind blows where it will, and the sound of it you hear, but you do not know where it is coming, and where it is going. Such is everyone born from the Spirit."

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

10Jesus answered and said to him, "You are Teacher for Israel, and not familiar with these things? 11Truly, truly I tell you, we are saying what we know, and testifying to what we have seen, and you people do not accept our testimony. 12If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? 13And no one has gone up into heaven except the one who came down from heaven, the Son of Man. 14And as Moses lifted up
the snake in the desert, in like manner the Son of Man must be lifted up, so that everyone who believes in him may have eternal life.

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. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. The person who believes in him is not condemned. The person who does not believe, is condemned already, because he has not believed in the name of God's only begotten Son.

And this is the condemnation:

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

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

After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with the people who differed from his own circle.

And John also was baptizing at Aenon near Salim, because there was plenty of water there, and they were coming and getting baptized. For John was still not yet thrown into prison.

Then a dispute arose between the disciples of John and a certain Jew about ceremonial washing. And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, about whom you testified, behold, that man is baptizing, and everyone is moving to him."

John answered and said, "A human being is not able to receive a thing that is not given to him from heaven. You yourselves bear me witness that I said, 'I am not the Anointed One, but am sent ahead of him.'"

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

He must increase, and I must decrease.
章4

撒马利亚妇人的故事

1. 然后，当主知道撒玛利亚人已有听见耶稣，因为他没受洗，但他的门徒，他便离开犹大，往加利利去。  
2. 但他必须经过撒玛利亚。  
3. 因此，他来到撒玛利亚一个名为西法亚的城镇。  
4. 当耶稣和这妇人说话时，他便说："你如何叫一个撒玛利亚人来呢？"（对犹太人来说，这是一个常见的问题。）

5. 妇人对他说："主，你应当知道我没有桶，井又深。你从哪里得水呢？"

6. 耶稣回答她说："凡喝这水的人，他还要渴；人若喝我将要赐给他的水，就必永远不渴。我将要赐给他的水，是活水，将要涌出到永生。"

7. 妇人说："主，你出于何地，我要从你这里喝水？"

8. 耶稣回答她说："你是那个从约瑟后裔以法莲支派出来的撒玛利亚人。"

9. 妇人说："主，靠近我，主是活神。"

10. 耶稣对他说："求你再问一下，我从哪里得活水。"

11. 妇人说："主，我没有丈夫。"（对一个撒玛利亚妇人来说，这是一个常见的问题。）

12. 耶稣说："妇人，你所说的，是正确的。从你的话中，我得知你是个泼妇。

13. 妇人说："主，你什么人，我却给你喝水？"

14. 耶稣说："妇人，凡喝这水的人，他还要渴；人若喝我将要赐给他的水，就必永远不渴。我将要赐给他的水，是活水，将要涌出到永生。"

15. 妇人说："主，求你给我水喝。"(对一个撒玛利亚妇人来说，这是一个常见的问题。)
He says to her, "Go call your husband, and come back here."

The woman answered and said to him, "I do not have a husband."

Jesus says to her, "Commendably, you said, 'I do not have a husband.' For you have had five husbands, and he you now have is not your husband. This you have said honestly."

The woman says to him, "Sir, I am perceiving that you are a prophet. Our ancestors worshiped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."

Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews. Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and in truth, for indeed that is the kind the Father seeks as those worshiping him. God is spirit, and those worshiping him, must worship in spirit and in truth."

The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..."

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?"

Then, the woman left her water jar, and went away into the town. And she says to the people, "Come, see a man who told me everything I ever did. Could he be the Messiah?"

They were proceeding out of the town and coming toward him. In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

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

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

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. Do you not say, 'There is four months yet, and then comes the harvest'? Behold, I say to you, lift up your eyes, and look upon the fields. For they are white even now for harvest. The one harvesting is taking his wages, and gathering fruit resulting in..."
eternal life, so that the one sowing and the one harvesting may rejoice together. For the saying, "One is the sower and another is the reaper," is true in this: I 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

And many of the Samaritans from that town had believed in him because of the woman's word testifying, "He told me everything I ever did." When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days. And, because of his word, many more believed.

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

The Official's Son Stays Alive

And after the two days he departed from there into Galilee. (Now Jesus himself testified, that in his own native place a prophet has no honor.) When then he arrived in Galilee, the Galileans welcomed him—having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival.

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

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

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

Jesus says to him, "Go. Your son stays alive."

The man believed the word that Jesus had said to him, and departed. And even as he was going back down, his servants met him saying that his boy was alive. He therefore...
ascertained from them the exact time in which he had gotten better. They therefore said to him, "The fever left him yesterday at 7 p.m."

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

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

Chapter 5

Jesus Heals in the Spa on the Sabbath

1 After these things, there was a festival of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called Bethesda, 43

---

43 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

44 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-Pheenician 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)

45 5:2c ² This is embedded with the Aramaic for "to pour out." Thus, perhaps therefore, Ḳoph yddā - "Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Bethshdatayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, Ḳoph yddā - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrān (3Q15). Expertise - Restauration - Epigraphie I, par D. Brzemeure et alli (STD) 55.1., Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with
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."

Jesus says to him, "Stand up. Pick up your mat and walk." And immediately the man became well, and he picked up his mat and walked. And that day was during a Sabbath.

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

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

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

two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past."

"Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a roof. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδέχεσθαι and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/pachart.pdf, and choose "save as."

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

The definite article served as a weak possessive pronoun, and so these are translated the same.
But the man who was healed had not known who it was, for Jesus had slipped away, a crowd being in the place.

After these things Jesus finds him at the temple and said to him, "Behold, you are well. Do not sin any longer, or something worse might happen to you." The man went away and reported to the Jews that Jesus was the one who had made him well.

Hear the Voice of the Son and Live

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.

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 everything that he does. And indeed, greater works than these he will 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, that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him.

Truly, truly I say to you, the person who hears my word and believes the One who sent me, and is now come, when the dead will hear the voice of the Son and Live, and they who hear will Live. For just as the Father has life in himself, so also the Son makes alive those whom he wishes. And the Father judges no one, but instead has given all judgment to the Son, that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him.

According to Bauer, ὁ τοιοῦτος is an expression known in Classical Greek using the preposition ὅτῳ 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

The Greek verb translated "breaking" here, is λύω - ἔλυς. Bauer says it here means "abolish," that is, to make it no longer a requirement. The Bagster / Moulton lexicon agrees with this also.

Moreover, the Father judges no one, but he was also saying God was his own father, making himself equal to God. According to Bauer, ὁ τοιοῦτος is an expression known in Classical Greek using the preposition ὅτῳ 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

The Greek verb translated "breaking" here, is λύω - ἔλυς. Bauer says it here means "abolish," that is, to make it no longer a requirement. The Bagster / Moulton lexicon agrees with this also.
26"Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice, 27and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment. 28I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of Him who sent me.

Testimonies About Jesus

"If I testify about myself, my testimony is not valid. 32There is another who testifies about me, and I know that the testimony which he testifies about me is true. 33"You have sent to John, and he has testified to the truth. 34I do not accept testimony from a human being; but I am saying these things so that you may be saved. 35That one was a burning and shining lamp, and in his light you were willing to exult, for a time. 36But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me. 37And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form. 38And His word, you do not have living in you, because the one he has sent, him you do not believe. 39You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me. 40Yet you refuse to come to me that you may have life.

41"I do not accept praise from human beings; 42but I know you, that you do not have the love of God in yourselves. 43I have come in my Father's name, and you do not accept me; if someone else comes in his own name, him you will accept. 44How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

45"But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope. 46For if you were believing Moses, you would be believing me, for he wrote about me. 47But since you are not believing his writings, how will you believe my statements?"

Chapter 6

Jesus Feeds the Five Thousand

After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias). 2And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

3Jesus went up on the mountain, and there he was sitting, with his disciples. 4And the Passover was near, the festival of the Jews. 5Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where might we buy loaves so that these people can eat?" 6But he said this testing him, for he himself had known what he was about to do.

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

syr.h TR RP / omit εξουσιαν εδωκεν αυτω και (h.t.) 1424 (acc. Swanson) / lac C F P Q T V X 078 0210 0233 346 788
56 5:27b 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.

57 5:29 Isaiah 26:19 - 27:1, Daniel 12:1-3
58 6:30 txt omit Περιθανέω / περιθανέω Π75 K A B D L N W Δ Λ Π Ψ 070 0141 f 33 69 157 565 b a d e f g vg syr c copa,hb,l,hly Or SBL TH NA28 1/1 / περιθανέω E G H M S U V X Y Γ Θ Ω 047 063 0211 f 33 2 579 700 892 1071 1241 1424 m b c e f f l r,33 copb,copl,TR RP / lac C F P Q T V X 078 0210 0233 346 788 syr 4
59 6:5 txt ἀγοράσομεν (subj) K A B D E G H L M N S W Y Γ Δ Θ Λ Π Ψ Ω 047 0211 f 33 2 28 33 565 579 1071 1424 SBL TH NA28 1/1 / ἀγοράσομεν Π75 / ἀγοράσομεν (fut) K F U V 063 118 157 700 1582c TR RP / ἀγοράσομεν Π79ed / lac C F P Q T X 0233 346
60 6:7 About 8 months of a man's wages
8One of his disciples, Andrew the brother of Simon Peter, said to him, "There is a youth here who has five barley loaves and two fish, but what are they in the face of so many?"
9Jesus 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. 10Then Jesus took the loaves, and after giving thanks, he distributed to those reclining, and likewise from the fish, as much as they wanted.
11And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted." 11So they gathered, and filled twelve large baskets with fragments of the five barley loaves left over by those who had eaten.
12Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world." 12Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again into the mountain, himself alone.

Jesus Walks on the Water

16And when evening had come, his disciples had gone down to the lake, 17and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet come to them, 18and as a great wind was blowing, the lake was becoming very rough. 19Then, after having rowed about twenty-five or thirty stadia, 20they beheld him walking on the lake, and getting close to the boat, and they were afraid.
20But he says to them, "It is I.  Don't be afraid." 21Then they willingly took him into the boat.  And immediately the boat was at the shore to which they were headed.

"I Am the Bread Come Down out of Heaven"

22The next day, the crowd that had stayed on the other side of the lake realized 23that nothing is wasted."
his disciples had gone away alone. 24(But then other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.) 25When 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.

26And finding him across the lake, they said to him, "Rabbi, when did you get here?"

27Jesus 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. 28Do 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."

29They therefore said to him, "What should we do in order to be working the works of God?"

30Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent."

31So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working? 32Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'"

33Jesus therefore said to them, "Truly, truly I say to you, the bread out of heaven is not given by Moses; no, the real bread out of heaven my Father is giving you. 34For the bread of God, is the one coming down out of heaven and giving life to the world."

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

36Jesus said to them, "I am the bread of life. The person who comes to me, would never hunger, and the one believing in me would never thirst. 37But as I told you, you have seen me and still you are not believing. 38All flesh that was given me, I would not lose any of it, but raise it up at the last day."

εν εκείνο δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ Υ ἔν εκείνο εἰς ὅν ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Δ ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ D ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Ἰησοῦ καὶ Δ* ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 0211 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 33 1071 1216 1230 syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν еἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 ἔν εἰς δὲ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it ἔν lac ² ⁴ ⁶ ⁸ １１９５ １２５３ １２１６ １２３０ syr
For this is the will of my Father: that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day.

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

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

Jesus answered and said to them, "Stop grumbling among yourselves. No one can come to me unless the Father who sent me draws him, and I would raise him up at the last day. It is written in the Prophets: 'And they shall all be taught by God.' Everyone who has heard and learned from the Father, comes to me.

Not that anyone has seen the Father except the one who is from God; he has seen the Father. Truly, truly I say to you, the person who does believe in me has eternal life. I am the bread of life. Your forefathers ate the manna in the desert, and they died. But this is bread coming down out of heaven such that one may eat of it and would not die. I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. Namely, the bread is my flesh, which I will give for the life of the world."

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

But this is bread coming down out of heaven such that one may eat of it and would not die. I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. Namely, the bread is my flesh, which I will give for the life of the world."

The text without the possessive pronoun at πατρος με is almost certainly original. Note that every and all a,b,e,f,j,q,Mull a,aur,b,c,e,f,j,q,uld onoun αυτου is almost certainly original. Note that every and all a,b,e,f,ff-½ 76 ou, the person who does believe in flesh. "How can this man give us his flesh to eat?" And so did the early translacations, Latin, Syriac, Armenian, Georgian, render the definite article as a possessive. This is permissible in Greek, if the
Jesus therefore said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.  For my flesh is true food, and my blood is true drink.  The one eating my flesh and drinking my blood abides in me, and I in him.  Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.  This bread coming down out of heaven is not like the bread the forefathers ate and then died. The person eating this bread will live for ever."

A Teaching Too Scandalous for Some

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

But knowing in himself that his disciples were grumbling about this, Jesus said to them, "This is shocking to the Jewish sense of a ceremonially clean diet? So why is Jesus asking? If they would be still take offense, or be shocked? Then the whole sentence would be, "If you were observing the Son of Man ascend to where he was before?"

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

Jesus therefore said to the twelve, "You are not thinking of leaving too, are you?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life."

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

Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is going to betray me.

Context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

66:55 He is the real bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)

66:58 txt omit P56 N B C L T W copasms, bho SBL TH NA28 {A} +μων D it.le syr.c copsanms, lv.pbo Vict-Rome +μων to μαννα E N 047 091 0250 mt syr.h, palms arm eth crys Cyril Aug Spec TR RP +μων to μαννα εν τη ερημω it T W 0233

66:62 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?

66:64 Rare NT occurrence of the future participle.

66:66 ἐκ τοῦτοῦ – Opinion is split on whether this means "because of this teaching," or "from this point on."

66:69 txt ὁ ἄγιος τοῦ θεοῦ ὁ χριστός Tert (Mk 8:29) ὁ ἄγιος τοῦ θεοῦ ὁ χριστός copasms bo, ach2 syr.c, l Cyprus 0141 f 33 205 565 1010 it, vg syr ℓ arm geo3 Vict-Rome ὁ χριστός υἱὸς τοῦ θεοῦ ιουνίου Διος υἱὸς τοῦ θεοῦ τοῦ θεοῦ τοῦ ζωντα R T 16:16 E F G H K M N S U V Y Θ Φ Ψ Ω 0211 0250 f3 28 157 180 700 892 1006 1071 1241 1243 1292 1304 1425 1505 Lect it, h, xic, xic, syr, h, pal copsanms, bho geo3 slav Chrys Cyril comp. Cyril, 1/2 Quodvult1/6 others of Cypr and Quod do not contain ω χριστός TR RP omit ὃτι σὺ εἰς ὁ χριστός ο ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντα R T 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

67:60 Or, "one of you is an enemy." Greek: διάβολος - diabolo. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had
Chapter 7

Jesus' Brothers Judge Him Falsely

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. 2But the Jewish Festival of Booths was near. 3So his brothers said to him, "Remove yourself from here and go to Judea, so that your disciples there also will see the miracles you are doing. 4For no one who wants to become famous, acts in secret. If you really are doing these things, show yourself to the world." 5For even his own brothers did not believe in him.

6Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable. 7The world cannot hate you, but me it hates, because I testify about it, that its works are evil. 8You go up to the festival. I am not going up to this festival, because for me the time is not yet fully come." 9And having said these things, he remained in Galilee.

Jesus Goes Up for Sukkot

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

Others were saying, "No. On the contrary, he is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

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

87 7:8 txt οὐκ (not) K D K M Π 1071 1079 1241 1242 1546 1672 1673 1813 1950 1223 ita,aur,b,c,d,e,ff vg syr,c,s cop,bo arm eth geo slab Diatessaron Porphyry acc to jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 [C] ‖ oὑνο (not yet) ὑ ⁴⁵ Β E F G H L N S T U V W X Γ Δ Θ Λ Ω Ω 047 070 0105 0141 0211 0250 f f 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1506 2148 Lect ‖ η δ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³ ³
And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.  "The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"  

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

If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself.  "One who speaks from himself is seeking his own glory.  But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.  "Has not Moses given you the law?  Yet none of you performs the law.  Why are you trying to kill me?"  

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

Jesus answered and said to them, "One work I did, and you are all appalled.  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.  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?  Judge not by appearances, but judge the righteous judgment."  

Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi.  Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery.  And the disciple was absolutely never to add, 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."  

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.  

The Greek words I translated "Why is it," are "διὰ τὸ τῦτο." Remember, the verse numbers are very late additions to the text.  Some translations include these words, "διὰ τὸ τῦτο," 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.  

It was commanded that when a male child was born, he be circumcised on the eighth day.  (Gen. 7:15; Ex. 22:30; Lev. 12:3)  If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of a man, so what Jesus is asking, is, "You cut off part of a man on the Sabbath, how can you be upset with me if I made the whole man whole on the Sabbath?"  

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 κρίνετε - "they shall judge a righteous judgment," without the article.  For indeed, those Jesus was probably talking to were judges.  The scribes "γραμματεῖς" also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were "κρίταις καὶ γραμματειασώγεις" - "judges and clerks."
Is Jesus the Anointed One?

23Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill? And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ? 24Except this man, we know where he is from; but the Christ, when he comes, no one will know where he is from.

25Then 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. 26I know him, because I am from him, and that One has sent me."

27Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come. 28But many of the crowd put trust on him, and they were saying, "When the Christ comes, will he perform more signs than this man has done?"

29The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers66 to arrest him.

30Jesus continued and said, "Just a short time more I am with you, and then I am going away, to the One who sent me. 31You will look for me, and will not find me, and where I am, you are not able to come."

32The 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? 33What 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'?"

34And 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, 35he who believes on me. As the scripture has said, streams of living water will flow from His belly."97 36Now this he said in reference to

---

95 7:26 text ο χριστος P66⁵ P⁵⁶ K B D L T W lat syr-c²⁴ cop³⁸ arm Or Epiph Chrys⁶⁵ Cyrl Isid Nonn SBL TH NA28 /א/ אדסא ο χριστος E 047 II₄ syr-c³⁸ pal eth Chryspt TR RP † lac A C P 070 0233
96 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
97 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.'" They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15; 16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλίας of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly -κοιλίας shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to
the Spirit, whom those believing in him were about to receive. For the Spirit was not yet present, because Jesus had not yet been glorified.

49Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet." 99

50Others were saying, "This man is the Christ."

The former were then saying, "What? The Christ comes from Galilee? 52Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?" 43A split therefore occurred in the crowd because of him. 44And some of them wanted to arrest him, but no one laid a hand on him.

\section*{Unbelief of the Jewish Authorities}

53Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"

54The officers answered, "Never has someone spoken so, like this man speaks."

55The Pharisees therefore answered them, "Have you also been deceived? 56Has anyone of the authorities or of the Pharisees believed on him? 49As for this crowd, accursed are they, not knowing the law."

56Nicodemus, the one who had come to him previously, 101 who was one of them, says to them, 51 "Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"

57They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee." 102

---

\textit{The officers answered, "Never has someone spoken so, like this man speaks."}

\textit{As for this crowd, accursed are they, not knowing the law."}

\textit{They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."}
Chapter 8

1But Jesus went to the Mount of Olives. 2And at dawn he showed up in the temple again, and all the people were coming toward him. 3And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst, 4they say to him, 5"Teacher, this woman was caught in the very act of adultery. 6In the Law, Moses charged us to stone such women. What then do you say?"

But Jesus bent down and was writing in the earth with his finger, taking no notice. 7And after they kept on questioning him, he straightened up and said to them, "The one among you who

The Woman Caught in Adultery

53And each went to his home. 103

103 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (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.
is sinless should be first to throw a stone at her." 8And after bending down again, he continued writing in the earth.

9And after they heard this, 108 they went away, one by one, starting with the oldest, until he alone was left, and the woman still in the midst. 10And Jesus straightened up, and said to her, "Woman, where are they? Has no one condemned you?"

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

The Validity of Jesus' Testimony

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

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

14Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from, or where I am going. 15You judge by the flesh; I judge no one. 16But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me. 17Now even in your law it is written, that the testimony of two persons is valid. 18I am one testifying about myself, and the one who sent me is testifying about me, the Father."

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

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

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

23And he said to them, "You are from below, I am from above; you are of this world, I am not of this world. 24I said to you that you will die in your sins. For if you do not believe that I am who I am, 110 you will die in your sins."

25Therefore they were saying to him, "Who are you?"

Jesus said to them, "Why am I even speaking to you at all? 111 I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world."

https://mechon-mamre.org/p/tl/pt1117.htm  This is in contrast to those who believe in the Son of God and are born again. Their names are written in heaven, not in the earth which will be destroyed. Luke 10:20; Hebrews 12:23; Phil 4:3; Psalm 69:28.


108 89: The TR and RP texts also have here, καὶ ὅπο τῆς συνειδήσεως ἐλεγχόμενοι "and were convicted by their conscience," and the NA28 does not.

109 817: Deut 19:15

110 824: ὅτι ἐγὼ εἰμί - hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."

111 825: The BADG lexicon says, "ὦτος ἀρχής John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially ὧτος of at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; Pox7 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the Τῆς ἀρχῆς, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὅτι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." That I am even speaking to you at all!" or "Why am I even speaking to you at all."
They did not understand that he was speaking to them of the Father. 28Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, 112 and of myself I113 do nothing, but rather exactly as the114 Father has taught me, those things I speak. 29And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him." 30As he was speaking these things, many believed in him.

The Children of Abraham

31Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, 32and you will know the truth, and the truth will make you free." 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?"

34Jesus 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. 37I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you. 38The things that I have seen with the115 Father, I speak, and you then the things you have heard from your father,116 you are doing."

39They answered and said to him, "Our father is Abraham." 40Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham. 41But 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. 42You are doing the works of your father."

They said to him, "We were not conceived in fornication. 117 We have one father: God."

---

Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχήν means "to begin with." The Greek textual ambiguity in ὁτι discussed in a note at the end of this document.

112 8:28a ὁτι ἐγώ εἰμι - hoti egō eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

113 8:28b According to Bauer, ἀν' ἐμαυτοῦ is an expression known in Classical Greek using the preposition "ἀνό" to indicate the originator or author of the action.

114 8:28c txt o πατὴρ Ψ75 Ψ6 Β Δ L N T lat syr PG SBL NA28 ⏯ o πατὴρ μου Β E 047 ⏯ iτι/α συρρβ.horn COR TR RP TH ⏯ omit W ⏯ lac A C P 070 0233

115 8:38a txt para τω πατρι Ψ6 Ψ75 Ψ6 C Β L L 070 ⏯ iτι/α συρρβ.horn eth Or Cyr ⏯ s,p,h ⏯ para τω πατρι μου Ν E 047 0250 ⏯ iτι/α,p,ff,fl qv cl συρρβ. 1arm geo Tert Aug Spec TR RP ⏯ para τω πατρι μου ταυτα D ethb,a corge geometra Chrys (Cyr66) ⏯ ap to πατρος ταυτα W ⏯ lac A P T 0233. The definite article could serve as a possessive when that was obvious from the context.

116 8:38b txt ἤκουσατε para του πατου ψ75 Ψ6 C L W arm geo Or Cyr SBL TH NA28 ⏯ ἤκουσατε para του πατου ψ6 C iti συρρβ.horn pal Chrys ⏯ ἐωρακατε para του πατου ψ6 Ψ60 070 corgov.073,7/α,7βos ⏯ ἐωρακατε para του πατου ψ6 ψ60 070 corgov.073,7/α,7βos ⏯ lac A P T 0233. Some explain the NA28 reading by interpreting the verb at the end of the verse as an imperative: "The things I have seen with the Father, I speak, and you then the things you have heard from the father, do it." But the definite article could serve as a possessive when that was obvious from the context. This is one of the most frequent variants between the Alexandrian text and the Byzantine: the Byz editorially adds a possessive pronoun to make it clear.

117 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were 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 Ἥμεις ἐκ πορνείας οὐ γεγεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσέλθοις ἐκ πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word נַפְרוֹת - mamzer, which is also used in Zechariah 9:6 for a "mangrel" people. Thus there is alternatively a remote possibility that
The Children of the Devil

Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. What is the reason you do not understand my speech? Because you are not able to tolerate my word. You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie. So I, because I am saying the truth, why do you not believe me? Who of you is convicting me of a sin? If I am saying the truth, why is it you do not believe me? The ones who are of the Father hear the statements of the Father. This is why you do not hear; you are not of God."

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

The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"

Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me. It is not me seeking my glory. There is One seeking, and judging. Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time."

The 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. Are you greater than our forefather Abraham, who died? And the Prophets also died. What sort of man do you reckon yourself?"

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 Greek verb translated "tolerate" is the infinitive form of "ἀδοκίμω," 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.

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

The Greek word translated "the lie" at the end of verse 44, is ἡ ψεύδος, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that ἡ ψεύδος 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 τοῦ Ἰησοῦ Χριστοῦ; 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 ἡ ψεύδος 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.
Jesus answered, "If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God. And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following. Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."

The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?" 124

Jesus said to them, "Truly, truly I say to you, before Abraham was, 125 I am." 126 Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple. 127

Chapter 9

Jesus Heals a Man Born Blind

1And as he was going along, he saw a man blind from birth. 2And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?" 128

Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him. 4We must be working at the works of him who sent me, while it is day. Night is coming, when no one can work. 5As long as I am in the world, I am the light of the world."

6When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man's eyes. 7And he said to him, "Go, wash in the pool of 'Siloa' " (which when translated is "Sent"). He went therefore and washed, and came back seeing.

124 8:57 Several early witnesses say Ἄφραίμ ἐωρακέν σε, "Abraham has seen you?" But other early witnesses say Ἀβραάμ ἐωρακας - 'Abraam heòrasakas, "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?"

125 8:58a γενέσθαι - genesthai, 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.

126 8:58b ἐγώ εἰμι - egô eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

127 8:59 txt ιεροῦ ὄνομας Ν,” B D W Θ* 2561 ἡ τὰς αὐθεντικάς ἑξετάζεις. vg syr s copas ly ph. b. arm geo1 Or* Cod Cyr1

129 9:4 txt ημας...με B D 070 it syr108 copa12 geo1 SBL TH NA28 (C) ς ημας...ημας Ν,” B D W copa12 Cod Cyr / εμε...με Ν” A C E N 047 0233 it saur.b.h.f.f q vg syr s p h Cop15 arm eth geo2 Diatess Bas Chrys Hil Ambrose Aug TR RP lac Ψ28 P Q T
The Authorities Investigate the Healing

And they take him to the Pharisees, the man who had once been blind. And the day on which Jesus had made mud and opened his eyes had been a Sabbath. So again, the Pharisees also asked him how he came to see. And he told them, "He put mud on my eyes, and I washed, and I saw again." And they said to him, "Where is that man? He says, "I don't know."

His neighbors therefore, and those who had previously observed him being a beggar, were saying, "Isn't this the man usually sitting and begging?" Some were saying, "This is the same man." Others were saying, "No; he only looks like him." He himself kept saying, "I am the one."

They were saying therefore to him, "How were your eyes opened?" He answered, "The man named Jesus made mud and rubbed my eyes with it, and he told me, 'Go to Siloam and wash.' So when I went and washed, I saw again."

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

The principal acts of labor prohibited on the Sabbath were forty less one.

8His neighbors therefore, and those who had previously observed him being a beggar, were saying, "Isn't this the man usually sitting and begging?"
9Some were saying, "This is the same man."
10They were saying therefore to him, "How were your eyes opened?"
11He answered, "The man named Jesus made mud and rubbed my eyes with it, and he told me, 'Go to Siloam and wash.' So when I went and washed, I saw again."
12And they said to him, "Where is that man? He says, "I don't know."

The Mishnah, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it was life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of "kneading" or "grinding" were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath also was forbidden, since that was a part of "building."

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
Ask him; he has majority. He will speak for himself."  

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.  

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

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."  

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

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

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?"  

28They ridiculed him, and said, "You are the disciple of that one. We are disciples of Moses. We know for sure that God has spoken to Moses; but this fellow, we don't know where he comes from."  

29The man answered and said to them, "Well, there certainly is something strange in this, that you don’t know where he comes from, and he opened my eyes.  

30We know that God does not hear the sinful. But if someone is God-fearing, and practicing his will, this kind he hears.  

31Since time began, reports have not been heard that someone opened the eyes of one born blind.  

32If this man were not from God, no way could he have done this thing."  

33They answered and said to him, "You were born totally in sin, and you are teaching us?" Then they threw him out.

Spiritual Blindness

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

36That one answered and said, "And who is he, sir, so that I may believe in him."
37 Jesus said to him, “Not only have you seen him, but he is the one talking with you.”
38 And he said, “I believe, Lord.” And he worshipped him. 139
39 And Jesus said, “For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind.”
40 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?”
41 Jesus said to them, “If you were now saying, ‘We see,’ your sins would have no sins. But as you are now saying, ‘We see,’ your sins remain.

Chapter 10

The Good Shepherd

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. 2 But the one entering through the door, is the shepherd of the sheep. 3 The doorkeeper opens for this one, and the sheep hear his voice. And he calls his own sheep by name, and leads them forth. 4 When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice. 5 But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers.”

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

7 Again therefore Jesus said to them, “Truly, truly I say to you, I am the door of the sheep. 8 All who came before me are thieves and bandits; but the sheep did not hear them. 9 I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture. 10 The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.

11 ‘I am the good shepherd. The good shepherd lays down his life for the sheep. 12 The wage earner, not being a shepherd, and for whom the sheep are not his property, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them. 13 For he is a wage earner, and it matters not to him about the sheep.”
14 "I am the good shepherd, and I know mine, and mine know me. 15 Just as the Father knows me, and I know the Father. And I lay down my life for the sheep. 16 Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd. 17 For this my Father loves me, that I lay down my life, such that I will take it up again. 18 No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.

19 Because of these words, there was again a split among the Jews. 20 Many of them were saying, "He has a demon, and he's crazy. Why are you listening to him?"

21 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

22 Then came the Festival of Dedication at Jerusalem. It was winter. 23 and Jesus was walking in the temple, in the Portico of Solomon. 24 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.

25 Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me. 26 Yet, you are not believing, because you are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me. 28 And I give to them eternal life, and they will by no means perish, until all time, and no one will snatch them out of the Father's hand. 29 My Father, the one who gave them to me, he is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are one."

31 Again, the Jews lifted up stones in order to stone him. 32 Jesus responded to them, "Many good works I have shown you from the Father. For which work of them are you stoning me?"
The Jews answered him, "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 147

Jesus answered them, "Is it not written in your law, 'I have said, 'You are gods'?" 148 Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided, 149 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'? 37 If I am not doing the works of my Father, do not believe me. 38 And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know that the Father is in me, and I in the Father." 39 And again they were trying to arrest him. And he got out of their grasp. 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. 41 And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true." 42 And many there believed in him.

Chapter 11

The Death of Lazarus

1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha. 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. The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing." 3And 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." 5(But Jesus loved Martha, and her sister, and Lazarus.) 6When then he heard that he was ailing, at that time he actually remained in the place in which he was, for two days. 7Only then, after this, he says to the disciples, "Let us go back to Judea."

8The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"
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. 10But if someone walks around in the night, he stumbles, because the light is not with him."
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."
12The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him." 13But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.
14So then, Jesus said to them plainly, "Lazarus died. 15And for your sakes I am glad I was not there, so that you may believe. But let us go to him."
15Then 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"

17Arriving therefore, Jesus found him already in the tomb four days since. 18Now Bethany was close to Jerusalem, about fifteen stadia apart, and Mary, to console them regarding their brother. 20When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.
21Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. 22But even now, I know that whatever things you ask God for, God will grant you."
23Jesus says to her, "Your brother will rise again."
24Martha says to him, "I know that he will rise again in the resurrection at the last day."
25Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; 26and everyone who is living and believes in me, will never die. Do you believe this?"
27She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."
28And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."
29That one then, when she heard, quickly got up and was coming toward him. 30(Jesus had not yet come into the village, but was still at the place where Martha had met him.) 31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."
32Mary 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."

151 11:6 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary δε following. However, I see it as complemented by the word ἐπείτα – ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μεν, 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.
152 11:18 About 3 kilometers, less than 2 miles.
154 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself. 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."

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

Jesus Raises Lazarus from the Dead

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

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

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

They therefore took away the stone. And Jesus lifted his eyes above and said, "Father, I thank you, that you have heard me. But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me."

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

Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him. But some of them went to the Pharisees, and told them what things Jesus had done. So the chief priests and the Pharisees assembled a Sanhedrin.

And they were saying, "What are we doing, that this man is performing so many signs?

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."

---

155. Greek: ἐνέβριμόσα ὑμῖν πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered." Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:45 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UB text, 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.

156. And Jesus lifted his eyes above, and said, "Father, I thank you, that you have heard me. But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me."

157. And having said these things, he shouted out with a loud voice, "Lazarus, come out!" 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."
Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him. Then Mary, having taken a litre of 167 of

Chapter 12

Jesus Anointed at Bethany

Then the Pharisees said to each other, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?" Note that in John 12:19, the Pharisees have a similar strange way of talking to one another, as if they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?" Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

11:48 Perhaps, "our place of worship," or temple.
11:50a txt μην E D G L W Δ Λ ποιήσονται έγκλημα Or BL TH NA28 [A] Δ Λ ποιήσονται vel cop bo slav Or lat
11:50b Greek ἀνθρώπος - ἀνθρώπος, 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 18:14. "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

Eustathius Cyr
1344 1365
180 205
{A} 0233 1071 1241 1242 1301 1341 1342 1345 1366 1425 1505 1546 1646 2148 2174 it

Jesus Anointed at Bethany

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, 2whom Jesus 3had raised from the dead. 4So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him. 5Then Mary, having taken a litre of

In modern litres, about one half litre, or about a pint. The litre was a loanword from the Latin libra, for "pound," a 12-ounce pound.
expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the was filled with the smell of the ointment.

But James the Keriothite, one of his disciples, the one about to betray him, says, "Why was this ointment not sold for three hundred denarii and given to the poor?" But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal from what was put in.

Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial. The poor you always have with you, but me, you do not always have."

---

124 L The Greek word γλωσσα can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). The NRSV adds that the word μυστήριον "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial". Note that Codex Sinaicus splits the word μυστήριον between folios, with the letters γλωσσα resuming on 255r.

125 About a year's wages.

126 That the word ναφταλιος can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). The NRSV adds that the word μυστήριον "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial".

127 The poor you always have with you, but me, you do not always have."
Then the great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead. So the chief priests resolved that they would kill Lazarus also, for many of the Jews were going out because of him, and then believing in Jesus.

### The Triumphal Entry

The next day, the great crowd for the festival, hearing that Jesus is arriving into Jerusalem, took the fronds of palm trees, and went out into a merging with him. And they were crying out:

"Hosha na!"  
"Blessed is he who comes in the name of the Lord, the king of Israel!"

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

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

These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that they had done these things to him.

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

And among those going up to worship at the festival, were some Greeks. These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus." Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with οίρος instead of ἐρυθρός is a clue as well.

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

12:13a ὧδε ἐλατζός = Aramaic יֵשׁ עַל - hōša' nā', similar to the Hebrew יֵשׁ עַל - hōšī'āh nā', an expression reminiscent of the יֵשׁ עַל in Psalm 118:25 meaning "Help!" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has "Ὁ Κύριε, σῶσον δή - Ὁ Κύριε, σῶσον δέ, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

12:13b Psalm 118:26

12:13c txt καί οἱ βασιλεὺς Προεξοδιοῦ ἀκεραίος Ν*κυβ.2b Β Λ Κ Q W εθ Οπειραί ΣΒΛ ΘΗ ΝΑΒ28 [και] {και} / o βασιλευς Προεξοδιοῦ Ν*κυβ.2b D corp is by, pbo Οπειραί TR / βασιλευς Α E 047 Μ RP / omitt βασιλευς and read o του ισραηλ 0233 / lac Π C N Ρ 065 070 0218. The και is an exegetical καί, and that is how the ASV, RSV, NRSV, NASB, NAB, CSB etc interpreted it. It is interesting how the King James Version handled it.

12:15 Zechariah 9:9

12:16 txt οἱ βασιλευς ἀκεραίος Προεξοδιοῦ καί Β Λ Κ Q W λατ ιτ ιτ οἰκ.1040 copraass SBL ΘΗ ΝΑΒ28 {και} / de A D E 047 0233 Μ it syri πιν.1040 corp is by, pbo ARM Or Cyr TR RP / lac C N Ρ 070 0218

12:18 txt υπηντησεν αυτω οἱ οχλος Προεξοδιοῦ Προεξοδιοῦ E corp is by, pbo / υπηντησεν αυτω οἱ οχλος Προεξοδιοῦ Προεξοδιοῦ / οἱ υπηντησεν αυτω οἱ οχλος Προεξοδιοῦ / οἱ υπηντησεν αυτω οἱ οχλος Προεξοδιοῦ Προεξοδιοῦ A L Κ Q 0233 Μ / οἱ υπηντησεν αυτω οἱ οχλος Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ Προεξοδιοῦ / lac C N Ρ 047
And Jesus responded to them as follows: "The hour has come, that the Son of Man should be glorified. Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit. The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life. If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

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."

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

30Jesus answered and said, "Not for my sake has this voice happened, but for you. Now comes judgment of this world. Now the ruler of this world will be thrown out. And I, if I be lifted up from the earth, will attract all mankind to me."

31Now this he was saying signaling what manner of death he was about to die. 32The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

33Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going. 36While you have the light, believe in the light, so that you may be children of light."

Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

37But, though having done so many signs right in front of them, they were not believing in him, so that the word of Isaiah the prophet would be fulfilled, which said:

"Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"

39Because of this they were not able to believe: that again, Isaiah said, "00"

40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."

(Isaiah said these things, because he saw Jesus' glory, so he spoke about him.)
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. 43 For:

They loved the approval of human beings over and above the approval of God. 186

44 But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me, 45 and the one looking upon me is looking upon the one who sent me. 46 I have come into the world as a light, so that everyone believing in me may not abide in darkness.

47 And if someone hears my sayings and does not keep them, 187 I do not judge him. For I did not come in order to judge the world, but to save the world. 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. 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. 50 And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

Chapter 13

The Passover Supper

1 And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end. 2 And supper having started, 188 with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him, 3 and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going, 4 Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself. 5 Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

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

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

8 Peter says to him, "No way will you ever wash my feet."

Jesus answered him, "Unless I wash you, you have no place with me."

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

700 892 1006 1009 1079 1195 1216 1230 1241 1242 1243 1292 1342 1424 1505 1582 2174

186 12:43 The words are in the character of a solemn pronouncement or verdict.

187 12:47 Εκουσε...και μη φυλαξη "hears and does not keep" C 565 N K A B K L X Π Ψ ᾿̂ τριττόν 33 157 356 1071 vg syr cophos,cw,bo arm Diatess,phrephe SBL TH NA28 / by akouo...kai phulaxe "hears and keeps" C 565 D Θ 070 579 1241 it vgiones copia bona by akouo...kai μη πιστευω "hears and does not believe" E F G H M Y G Δ Δ Λ Ω 047 0141 0233 0250 2 124 461 700 892 1192 1424 (844 it syrhg goth TR RP by akouei...kai μη πιστευω "is listening and does not believe" U by akouo...kai πιστευω "hears and believes" S 0211 1424 by swamoi by μη akouo...μηδε φυλαξη "neither hears nor keeps" W by lac C N P Q T 28

188 13:2 Εκουσε...και μη πιστευω "hears and does not believe" C 565 K A D E F G H K M S U Y Γ Δ Α Π Ω 047 0141 0211 0233 by 13:2 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 1582 2174 by Εκουσε...και μη πιστευω "hears and does not believe" C 565 N K A D E F G H K M S U Y Γ Δ Α Π Ω 047 0141 0211 0233 by 13:2 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 1582 2174 by I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you." 13For 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 and reclined again, he said to them, "Do you know what I have done for you? 15You call me 'Teacher' and 'Lord,' and rightly you say so, for I am. 16If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another. 17For I have given an example for you, so that just as I have done, you also might do. 18Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him. 19Since these things you are knowing, blessed are you if you do them. 20I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread' has lifted up his heel against me." 190

"Yes indeed: I am telling you before it happens, so that when it happens, you may believe who I am. 21Truly, 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."

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."

The disciples were looking at one another, puzzling over about whom he was speaking. 22One of his disciples was reclining next to Jesus, 23Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking. 24That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

---

13:18a txt μου B C L (LXX) vg μετ' εμου cp D E W 047 ἐ ποιμένα ημών μου B C L (LXX) vg ὡς εκ τῆς ἐρήμου μου ἐπιθύμησεν ἐπί ἐμέ περιοπέδων. Is the Byz reading a harmonization to Mark 14:18 and Luke 22:21? The wording "eating my bread" means that Judas was breaking off from the same loaf as Jesus, and dipping in the same dip bowl, whereas the wording "eating bread with me" could mean Judas was sitting anywhere, including right next to Jesus. Matt 26:23: "And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me." Mark 14:20: "And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with mine."

Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking. 25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

---

13:18b Psalm 41:9

13:19 Greek: ἀναπρόσερχομαι - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀναπορεῖν, ἀπορεῖν - ap' arti, 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 DeGrunner says, it was originally one word, "ἀναπρόσερχομαι," 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, INT, REB, NRSV) coped with it by dropping out the "from" of ἀνάπορος 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 DeGrunner says it was originally one word, ἀναπρόσερχομαι, and it would make sense that vai (yes) was added by later copyists as a replacement for the same idea.

13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

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.
20Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.\(^{194}\)

21And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."\(^{20}\)

22But none of those reclining knew why he said this to him.\(^{20}\) For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.\(^{30}\) When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

31Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.\(^{31}\) If God is glorified in him,\(^{195}\) God will also glorify the Son in himself, and glorify him at once.

32"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.'

33"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.\(^{32}\) By this will everyone know that you are my disciples: if you have love among one another.'\(^{33}\)

34Simon Peter says to him, "Lord, where are you going?"

Jesus replied, "Where I am going, you are not able to follow me now, but you will follow later."

35Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

36Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times."

Chapter 14

1"Do not let your hearts be troubled. Trust in God. Trust also in me.\(^{148}\) 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?\(^{197}\) And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.\(^{4}\) And where I am going, you know the way."\(^{199}\)
Jesus the Way to the Father

5Thomas says to him, "Lord, we don't know where you are going—and how is it we know the way?"[200]

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me. If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him."

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

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works. 11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works. The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father."[204] 13Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son. 14If you ask me[205] for something in my name, I will do it.

Jesus Promises the Holy Spirit

15"If you love me, you will keep[206] my commandments. And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

---

200 14:5a txt omit ℧66 B C* vid L W it d c q p h cop sa mas, ach, pbo, bo ms, SBL TH NA28 {}/ και A C2 D E N Q 047 l lat syr h cop sa mas, lat, mas, TR RP {}/ lac ℧75 060 068 0233

201 14:5b txt ιδαμεν την οδον B C* it d c q h (cop sa mas, pbo) TG WH NA25 {}/ την οδον ιδαμεν D {}/ δυναμεθα την οδον ειδεναι ℧66 A C* E N Q W 047 l lat syr h cop sa mas, ach, TR RP SBL TH NA28 {}/ την οδον ειδεναι δυναμεθα ℧75 0233

202 14:7 txt εγνωκατε...γνωσεθε ℧66 K D* W it d c q arm geo Vict-Rome (Hil) NA28 {}/ εγνωκατε...γνωσαθε D1 {}/ εγνωκατε...αν ηδειτε B C* {}/ (αν ηδειτε) Q {}/ lat, TR RP {}/ εγνωκατε...αν ηδειτε αν A (C7) E N 047 l it d c q, h, r, v, i lat, mas, (Chrys) Theod Marcellus TR RP {}/ si cognossecis me et patrem meum utique cognossecis et amodo cognoscitis eum vg {}/ si cognossetis et patrem meum cognossetis iam ex hoc nostis illum et uidentis illum it{}/ si cognossetis me et patrem meum cognossetis et amodo nostis eum et uidentis eum et{}/ si cognossetis me et patrem meum cognossetis et amodo nostis eum et uidentis eum it{}/ ℧75 060 0233.

English translations: αν ηδειτε ASV CEV ERV EHV ESV NASB NLT Phil RSV {}/ γνωσαθε CSB CJB GW GNT ISV Mounce NAB NET NIV NRVS. The translations based on the Textus Receptus—εγνωκατε αν, read the same as those translating αν ηδειτε. The Μ reading of the first verb (if you had known me, but you did not) seems to be adapted to v. 9, where Jesus says "you have not come to know me, Philip?" But Jesus' point here is that whoever knows Jesus, knows the Father, and not that he is chiding all of them for not having come to know him.

203 14:10 See Isaiah 26:12, "Yuahweh, 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."

204 14:12 txt τον πατέρα ℧66 ℧75 A B D Q W lat arm eth Cysr SBL TH NA28 {}/ τον πατέρα μου E l it syr h cop sa TR RP {}/ lac C N 047 060 0233.

205 14:14a txt με "me" ℧66 K B E W 060 it l vy syr h srl, rp SBL TH NA28 {}/ omit A D L Q it d c q, h, r, v, i v g mes cop sa pbo, ach, iy eth Cyrillem; Vict-Rome Aug ℧5 TR {}/ omit entire verse it l vy g mes syr srl, pal arm geo Diatessar transcription ℧75 C N 047 0233.

because he abides among you, and will be\textsuperscript{207} in you.  \textsuperscript{38}I will not leave you as orphans; I am coming to you.  \textsuperscript{19}Just a little while longer and the world will be seeing me no more; but you will be seeing me.  Because I will be living, you also will live.  \textsuperscript{20}In that day you will know, that I am in my Father, and you in me, and I in you.  \textsuperscript{21}The person who has my commandments and also keeps them, that is the one who loves me.  And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”

\textsuperscript{22}Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

\textsuperscript{23}Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.  \textsuperscript{24}One who does not love me will not keep my word.  And the word that you are hearing is not mine, but the Father’s, who sent me.

\textsuperscript{25}These things I have spoken to you while abiding with you.  \textsuperscript{26}But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

\textsuperscript{27}Peace I leave with you; my peace I give to you.  Not as the world gives, do I give to you.  Do not let your heart be troubled, neither let it be afraid.

\textsuperscript{28}You heard how I said to you, 'I am going away, and will be coming to you.'  If you loved me, you would rejoice that\textsuperscript{208} I am going to the Father, for the\textsuperscript{209} Father is greater than I.  \textsuperscript{29}And now I have told you, before it happens, so that when it happens, you will believe.  \textsuperscript{30}I will not speak with you much longer, for the ruler of this world is coming.  And he has no pull in me; but, just as the Father has commanded me, this I do, so that the world may know that I love the Father.  "Arise, let us leave here."

\section*{Chapter 15}

"I Am the Vine, You Are the Branches"

\textsuperscript{1}"I am the true vine, and my Father is the farmer.  \textsuperscript{2}Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.  \textsuperscript{3}You are now clean, because of the word which I have spoken to you.  \textsuperscript{4}Abide in me, and I in you.  Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

\textsuperscript{5}I am the vine; you are the branches.  The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.  \textsuperscript{6}If someone does not abide in me, he is thrown aside like the branch that\textsuperscript{210} is withered; and they gather such and cast them in the fire, and..."
they are burned. 7If you abide in me, and my sayings abide in you, ask211 whatever you will, and it will happen for you. 8In this my Father is glorified, that you bear much fruit, and be212 my disciples.213

9"Just as the Father has loved me, I also have loved you; abide ye in my love. 10If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love. 11These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full. 12This is my commandment: that you love one another, as I have loved you. 13Greater love has no one than this: that one lay down one's life for one's friends. 14You are my friends, if you practice the things I am commanding you. 15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you. 16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you. 17These instructions I am giving you, so that you will love one another.214

For This the World Hates You

18"If the world hates you, be assured that it hated me first, before you. 19If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you. 20Be mindful of the word that I said to you, 'A servant is not greater than his lord,'215 If they persecuted me, they will persecute you also. 21If they took my word to heart, they will take yours to heart also. 22But all these things they will do against you because of my name, for they do not know the One who sent me. 23One who hates me also hates my Father. 24If I had not done works among them which no one else has done, they would have no sin; but now, they have no excuse for their sin. 25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'216

---

211 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 aorā," the topic is neuter plural, which can take a singular verb. I translated aorā as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside." ) A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

212 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.

213 John 13:16; 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.

214 Psalm 35:19; 69:4
26"When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me. 27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

1"These things I have spoken to you so that you may not fall away. 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. 3And these things they will do, because they have not known the Father, neither me. 4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

"And I have not told you these things from the beginning, because I was with you. 5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?' 6Instead, because I have spoken these things to you, sorrow has filled you. 7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. 8Whereas if I go, I will send him to you. 9And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgment; 10concerning sin, because they do not believe in me; 11and concerning righteousness, because I am going to the Father and you will be observing me no longer; 12and concerning judgment, because the ruler of this world has been judged.

13"I have many things yet to say to you, but you are not able at the present time to bear it. 14But 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. 15That one will glorify me, because from mine he will take, and report it to you. 16"Everything the Father has is mine; this is how I said, 'from mine I will take.'

17A little while, and you will be observing me no longer; and another little while, and you will see me."

---

217 15:26 txt omit Ï²² Ï²⁶ K B iteJ copaɪ,ɪ,boʊE Epiph SBL TH NA28 {}/ D E L 047 065 (it) syr copaɪ,ɪ,boʊE TR RP
218 16:3 txt omit Ï²⁶ A B E 047 0233 lat syr Chrys Cyril RP SBL TH NA28 {}/ *υμιν Ν D L it vg syr,ɪ,*, it cop arm eth TR / lac Ï²⁷ C N W 054 065
219 16:4 txt
\[\omega_\alpha\omega_\tau\omega_\nu\mu_\nu\mu_\nu\nu_e \nu_\tau\tau_t\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_e\nu_
The Disciples’ Pain Will Be Turned to Joy

Then some of his disciples said to one another, “What is this that he is saying to us, ‘A little while, and you will not be observing me; and another little while, and you will see me’? And, ‘because I am going to the Father’?”

They kept saying therefore, “What is this ‘little while’? We don’t know what he is saying.”

Jesus knew that they were wanting to query him, and he said to them, “Is it this you are deliberating among yourselves about, that I said, ‘A little while, and you will not be observing me, and another little while, and you will see me’? Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy. In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world. Thus 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. And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you. Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly. 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. For the Father himself likes you, because you have liked me, and have believed that I came forth from God. 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.”

His disciples are saying, “There, now you are talking with clarity and not speaking any allegory. 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.”

Jesus answered them, “For now you believe. Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

“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

Father, the hour has come; glorify your Son, so that the Son may glorify you, and you may grant him you have granted jurisdiction of all flesh, so that to all you will bring life eternal.

Yet I am not alone, because the Father is with me.

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.”

The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
finished\textsuperscript{229} the work which you have given me to do. \textsuperscript{5} And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

\textit{Jesus Prays for His Disciples}

\textsuperscript{6}I 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. \textsuperscript{7} Now they are persuaded that all the things you have given to me are\textsuperscript{230} \textit{indeed} from you; \textsuperscript{8} for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me. \textsuperscript{9} I 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; \textsuperscript{10} indeed everything of mine is yours, and of yours is mine. And I am glorified in them; \textsuperscript{11} yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, that \textit{flesh} that\textsuperscript{231} you have given to me, so that they may be one, just as we are \textit{one}. \textsuperscript{12} While I was with them,\textsuperscript{232} I kept them in your name, that \textit{flesh} that\textsuperscript{233} you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,\textsuperscript{234} so that the scripture may be brought to completion. \textsuperscript{13} But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion. \textsuperscript{14} I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world. \textsuperscript{15} I am not asking that you take them out of the world, but that you keep them from the evil one. \textsuperscript{16} They are not of the world, just as I am not of the world. \textsuperscript{17} Sanctify\textsuperscript{235} them in the truth;\textsuperscript{236} your word is truth. \textsuperscript{18} Just as you sent me into the world, I also have sent them into the world. \textsuperscript{19} And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

\textit{Jesus Prays for All Believers}

\textsuperscript{20} And not concerning these only am I making request, but also concerning the ones who through their word believe in me, \textsuperscript{21} that all may be one. Just as you, Father, are in me and I in you, so let them also be\textsuperscript{237} in us, so that the world might believe in me. \textsuperscript{22} The glory

\textsuperscript{229} 174 t\textit{xt} τελείωσας Ρ\textsuperscript{66} Ν Α Β Λ Ν Ο 0109 0301 (\textit{itb},\textit{f}) cop\textit{s≠m},bo SBL TH NA28 {\textit{f}} / / τελείωσα D E 047 054 M lat cop\textit{s≠m},syo,bo TR RP / / lac Ρ\textsuperscript{575}

\textsuperscript{230} 177 t\textit{xt} εἰσιν Ρ\textsuperscript{66} Ν Β Λ Ν Ο 054 0109 it\textit{saur,b,d,e,f},y,bo SBL TH NA28 {\textit{f}} / / εἰσιν A D E 047 M cop\textit{s≠m},bo TR RP / / lac Ρ\textsuperscript{575} {\textit{f}}.\textit{tla}.\textit{tla}.\textit{tla}.\textit{tla}. Remember the peculiar Attic rule that neut. pl. subjects take a singular verb.

\textsuperscript{231} 177:11 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

\textsuperscript{232} 177:12a t\textit{xt} μετ' αὐτῶν Ρ\textsuperscript{66} Ν Β Κ E D* L W 1 1071 1582* lat cop Didymus SBL TH NA28 {\textit{f}} / / μετ' αὐτῶν εἴ τῷ κόσμῳ A C* D E G H K M N U S X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 f\textit{3} 2 28 33 118 157 565* 579 700 1424 2561 it\textit{saur,b,d,e,f},syr cop\textit{b≠m}, arm goth TR RP / / lac Ρ\textsuperscript{575} Φ Π Τ Υ 0233 13 565.

\textsuperscript{233} 177:12b This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

\textsuperscript{234} 177:12c ὁ υἱὸς τῆς ἀπολλογίας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is "Ἀπολλόγων," 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 dwell in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

\textsuperscript{235} 177:17a ἁγιάζω - hagiaζω; dedicate or set something apart for God's holy purposes.

\textsuperscript{236} 177:17b t\textit{xt} αἶλεια Ρ\textsuperscript{66} Ν* Α Β Κ E D L W lat cop\textit{s≠m},syr\textit{Pal} Cyr Did SBL TH NA28 {\textit{f}} / / αἰλεια σου Ν\textit{2} C* E N 047 054 M lat it\textit{s},syr\textit{b≠h} arm eth Did Chrys TR RP / / lac Ρ\textsuperscript{575} 0301

\textsuperscript{237} 177:21 t\textit{xt} εν εἷς Ρ\textsuperscript{66} B C* D W lt\textit{saur,b,d,e,f},v,ms cop\textit{s≠m},syo,bo syr\textit{a} arm geo Eus\textsuperscript{½} Cyp Hili\textsuperscript{½} Vgig SBL NA28 {\textit{lb}} / / εν εἷς εν Κ Α C* E N 047 054 M it\textit{saur,b,d,e,f},vg syr\textit{s≠h},pal eth Clem Or Eus\textsuperscript{½} Ath Bas Greg-Nys Did Evagrius Cyr Hili\textsuperscript{½} Ambrose Jer Aug Varim\textsubscript{vid} TR RP TH / / lac Ρ\textsuperscript{575} 0301
which you have given to me, I also have given to them, so that they may be one, just as we are one: 23 I in them, and you in me, so that they may become fully developed into one, 238 that 239 the world may know that you sent me, and that you have loved them just as you loved me.

24 "O Father, that flesh 240 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.

25 "O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me. 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

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. 2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

3 Judas therefore, after taking the cohort 241 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons. 4 Then, aware of all the things coming upon him, Jesus went forward, and he says to them, "Whom are you seeking?"

5 They answered him, "Jesus the Nazarene." He says to them, "I am he.

And Judas the one betraying him is also standing there with them. 6 When therefore he said to them, "I am he," they moved away backward, and fell to the ground. 7 Again therefore, he asked them, "Whom are you seeking?"

And they said, "Jesus the Nazarene.

8 Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way." 9 In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

10 Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. 11 Jesus therefore said to Peter, "Put your sword in the sheath. The cup which the Father has given me, am I not to drink it?"

---

238 17:23a 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.

239 17:23b 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.

240 18:24 See the footnote on 6:39.

241 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.

242 18:11 This is permissible, since in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don’t think it was a copyist issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."
Jesus Taken to Hananiah

Then the cohort and its chilarch and the guards from the Jews took Jesus prisoner and bound him, and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year. And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

Peter's First Denial

And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest, but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?"

He says, "No I am not."

And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

The high priest, then, questioned Jesus, about his disciples and about his teaching.

Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret. Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

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?"

Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

(Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter's Second and Third Denials

And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?"

He denied it and said, "No I am not."

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?"

Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

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.

So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"

They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

Pilate therefore said to them, "You take him, and you judge him according to your law.

The Jews said to him, "For us it is not lawful to execute anyone."

So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

Pilate therefore said to him, "So then you ARE a king."

Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis."

But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

At that time therefore, Pilate took Jesus and scourged him. And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him. Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him." Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!"

Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

When therefore Pilate heard this information, he was more afraid, and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgment seat, at a place called The Pavement, but in Hebrew called Gabbatha.

And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

They then shouted out, "Away with him! Away with him! Crucify him!"

Pilate says to them, "Shall I crucify your king?"
The chief priests responded, "We have no king but Caesar."

At that time therefore he handed him over to them, to be crucified.

The Crucifixion

They took Jesus therefore. And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha [קְרוֹגוֹת], where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle. And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS." Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

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.' Pilate answered, "What I have written I have written."

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. 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 which says,

"They divided my garments among them; and cast lots over my clothing."

those things therefore the soldiers did.

And near the cross of Jesus stood his mother, and his mother's sister; and the Mary belonging to Clopas, and the Magdalene Mary. Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

---

249 19:16 txt παρῆλθον οὖν τὸν Ἰησοῦν B L X Ψ 0141 33 itaaur,b,c,e,f,n,r coptbo (eth) C D cop (eth) SBL TH NA28 \{\} // παρῆλθον οὖν τὸν Ἰησοῦν και ἤγαγον Δ5 1071 // παρῆλθον οὖν τὸν Ἰησοῦν και ἤγαγον 0290\{\} / παραλαβόντες οὖν τὸν Ἰησοῦν ἤγαγον αὐτὸν Κ1 // παραλαβόντες τὸν Ἰησοῦν ἤγαγον 118 // οἱ δὲ παραλαβόντες αὐτὸν ἤγαγον Π56 5261 // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἤγαγον Π57 // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν και ἤγαγον 554 // παρῆλθον δὲ τὸν Ἰησοῦν και ἤγαγον Α Ε Η Κ Θ Ω Λ Δ Θ Ω 065 0211 2 285 157 1424 TR RP // οἱ δὲ παραλαβόντες αὐτὸν ἤγαγον εἰς τὸ πρατήριον Μ // παρῆλθον δὲ τὸν Ἰησοῦν και ἤγαγον εἰς τὸ πρατήριον Γ // παραλαβόντες δὲ τὸν Ἰησοῦν και ἤγαγον εἰς τὸ πρατήριον 700 // οἱ δὲ παραλαβόντες αὐτὸν ἤγαγον και ἐπέθηκαν αὐτῷ τὸν σταυρὸν β3 // οἱ δὲ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυρὸν 69 124 788 // lac Π5 Π53 C D F G P Q T V 047 0233 28 syr.

250 19:17 txt εάυτου τὸν σταυρὸν Π56\{\} Π57 Π58 Ν L W lat Cyr Or TH NA28 \{\} // εάυτου τὸν σταυρὸν Δ5 // τὸν σταυρὸν εάυτου Α Ν 054 065 // τοῦ τον σταυρὸν Β SBL // τὸν σταυρὸν εάυτου Ε TR RP // omits και βασανίζων εάυτον τὸν σταυρὸν εξῆλθεν Π66 // lac Π21 C D

251 19:24 Psalm 22:18

252 19:26 txt τῇ μητρὶ Π60 Π121\{\} Ν B L W itae SBL TH NA28 \{\} // τῇ μητρὶ αὐτοῦ Α Δ5 Ν 054 Μ lat syr TR RP // lac Π60 C D 065. Here is the entire verse 26 from the Robinson-Pierpont majority text: Ἰησοῦς οὖν ἤδω τῇ μητρᾷ, καὶ τὸν μαθητὴν παρεστήκατο δὲ ἤγαγα, λέγει μητρὶ αὐτοῦ, Γόνα, ἵδοι ὁ υἱὸς σου. In ancient Greek the definite article, in this case τῇ, could serve as a possessive pronoun if the context so indicated. The addition of the possessive pronoun αὐτοῦ, "his," was not necessary. All you need to do is look at the beginning of this same verse, where all Greek manuscripts have only τῇ μητρᾷ, the definite article with "mother" and no possessive pronoun present, yet all English translations supply the word "his" there. It is a very common textual variant in the Greek New Testament for the Byzantine text stream to add a possessive pronoun like this. But this need not even be footnoted, as the presence or absence of the possessive pronoun makes no difference in how you would translate it.
Jesus' Death

28 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 29 A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth. 30 When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

31 The Jews therefore, 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. 32 The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him, 33 but when they came to Jesus they realized he was already dead, and did not in his case break the legs. 34 But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. 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. 36 And these things happened so that the scripture would be fulfilled:

"Not a bone of it shall be broken." 259

37 And again, another scripture says:

"They shall look upon him whom they have pierced." 260

Jesus' Burial

38 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body. 39 And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. 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 ever yet been laid. 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

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.  2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.  4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.  5And after stooping down, he sees the linen cloths lying there.  He did not enter inside, however.  6Then comes Simon Peter also, following behind him.  And he entered into the tomb, and he observes the linen cloths lying there,  7and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.  9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

10The disciples then went back to their own homes.  11But Mary stayed with the tomb, and there she stands, outside, weeping.  As she thus was weeping, she stooped down into the tomb,  12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

13And they say to her, "Woman, why are you weeping?"

She says to them, "They have taken my Lord away, and I don't know where they have put him."

14When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

15Jesus says to her, "Woman, why are you weeping?  Who are you looking for?"

She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

16Jesus says to her, "Mary."

She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).  17Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

18Mary goes, announcing to the disciples, "I have seen the Lord," and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

19Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their midst.  And

262 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 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.

263 Believed what?  Not that Jesus had risen from the dead.  We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women.  Here it is saying that John believed Mary's report that the body of Jesus was missing.

264 "Rabbouni!" (which means Teacher).

265 Those things he had said to her.
he says to them, "Peace be with you."  

20And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

21Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."  

22And having said this, he blew, and says to them, "Receive the Holy Spirit. Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

**Jesus Appears to Thomas**

23But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came. 

24So the other disciples were telling him, "We have seen the Lord."

25But 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."

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."

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."

28Thomas responded and said to him, "My Lord and my God."

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book, these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

**Chapter 21**

**Resurrection Fish & Bread**

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself. 

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.

3Simon Peter says to them, "I am going to fish." 

They went, 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."

---

266 20:19 txt μαθηται Χ Α Β Δ Υ ita,aur,d,q vg syr=p coply,pbo Aug Varim SBL TH NA28 (A) \ μαθηται έποιησε αυτού ευθυς A C E P \ μαθηται έποιησε αυτού ευθυς L it f cop=ep eth Cyrlem / lac / 56 C P

267 20:22 εμφυσάω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפָח, 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.

268 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."

269 20:30 There is a μεν here, complemented by a δε 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.

270 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

271 21:13 txt πλοιον Ν B C* D L N W latt syr=p cop arm eth SBL TH NA28 \ πλοιον ευθυς A C E P syr P tr \ lac 56 C P

272 21:15 The Greek word translated "fish" is προσφάγιον - prosphágiōn; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word "φαγεῖν" (to eat.). According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δύσος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δύσον often meant simply "fish." (This word δύσον is later also used in its diminutive form, in verse ten of this chapter.)
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 now they were not able to retrieve it, because of a fulness of fish.

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;²²³ and he threw himself into the lake ²²⁴(for they were not far from shore, but only about two hundred cubits²²⁴ away), while the other disciples came in the boat, towing the fish net. ²²⁵As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

10Jesus therefore got up, and dragged the net to the beach, very full of fish, ¹⁵³ of them; and though there were so many, the net was not torn.

11Jesus says to them, "Bring some of the fish which you have now caught." ¹¹Simon Peter therefore got up, and dragged the net to the beach, very full of fish, ¹¹five times, or that Jesus changed the verb the third time, etc. ¹¹We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. ¹¹My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.

Jesus Reappoints Peter

12When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John,²⁷⁵ 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." ¹²Again, he says to him a second time, "Simon son of John, do you love me?"

He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep." ¹²He says to him the third time, "Simon son of John, do you love me?"

Peter was hurt that he said to him the third time, "Do you love me." And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."²⁷⁶ ¹²Truly, 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." ¹²This 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?

20Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"²¹²¹So when he saw this one, Peter says to Jesus, "Lord, and what about him?"²¹²²Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."²¹²³This therefore is the word that got out to the brothers: that that disciple would not die.

²²³ 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
²²⁴ 21:8 Equivalent to 100 yards, or 92.4 meters.
²²⁵ 21:15 txt ἰωάννου Kι B C* D L W it p, h, l, f, r, v, vg, cop 32, pbo Orsiesius lat Cyr pph; Ambrose Chrom Jer Aug SBL TH NA28 [B] ¹ ¹ ἰωάννου A C² E N syr-p-h, pal arm (eth) geo Bas Chrys Cy red Hesych TR RP ¹ omit Kι ¹ lac ¹ P. The NA28 reads ἰωάννου - "John," and the Byzantine text reads "Ἰωάννης - Jonah." According to BDF 853(2), ἰωάννης is a shortening of ἰωάννης, partly due to the influence of the Syriac word יוחנן for the same (both renderings of the Hebrew יוחנן). (So also in Matt. 16:17 & Jn 21:16,17.) This phenomenon of ἰωάννης as a shortened substitute for ἰωάννης is also found in Septuagint manuscripts.
²²⁶ 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 γινώσκω in vv. 15 and 16, and φιλέω in v. 17; and why Peter used the verb οἰκεῖο 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. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.
But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

24 That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

25 And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.²²⁷
Principal Witnesses to the gospel of John

<table>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>$\text{p}^5 \text{p}^9 \text{p}^{107}$ Origen (253/254)</td>
</tr>
<tr>
<td>II/III</td>
<td>$\text{p}^6$</td>
</tr>
<tr>
<td>III</td>
<td>$\text{p}^5 \text{p}^{22} \text{p}^{28} \text{p}^{39} \text{p}^{45} \text{p}^{75} \text{p}^{80} \text{p}^{95} \text{p}^{106} \text{p}^{107} \text{p}^{108} \text{p}^{109} \text{p}^{119} \text{p}^{121} \text{p}^{212} \text{cop}^{\text{sa}}$ Eusebius Ambrosiaster</td>
</tr>
<tr>
<td>III/IV</td>
<td>0162 syr$s,c$</td>
</tr>
<tr>
<td>IV</td>
<td>$\text{p}^6 \text{p}^{120} \text{K}^<em>(01) \text{B}^</em>(03) 0258 \text{it}^a \text{cop}^{\text{fay}}$ Eusebius Ambrosiaster</td>
</tr>
<tr>
<td>IV/V</td>
<td>$\text{p}^{122} \text{W}^*(032)$</td>
</tr>
<tr>
<td>V</td>
<td>$\text{p}^{93} \text{A}^<em>(02) \text{C}^</em>(04) \text{D}^<em>(05) \text{Q}^</em>(026) \text{T}^*(029) 068 0216 0217 0218 0264 0301 \text{it}^{\text{b,d,e,ff2,n}}$ Chrysostom Augustine</td>
</tr>
<tr>
<td>V/VI</td>
<td>$\text{p}^{63}$</td>
</tr>
<tr>
<td>VI</td>
<td>$\text{p}^2 \text{p}^{36} \text{p}^{76} \text{N}^<em>(022) \text{P}^</em>(024) 060 065 070 078 086 087 091 0260 0302 0309 \text{it}^{\text{i,j}}$ Armgeo Epiphanius Chrysostom Augustine</td>
</tr>
<tr>
<td>VI/VII</td>
<td>$\text{p}^{44a} \text{p}^{44b} \text{p}^{55} \text{it}^{\text{i,p}} \text{sy}^{\text{p}}$ Chrysostom Augustine</td>
</tr>
<tr>
<td>VII</td>
<td>$\text{p}^{59} \text{p}^{60} \text{N}^2 0109 0145 0210 0268 \text{it}^{\text{aur,r1,2,p}}$ syr$h$</td>
</tr>
<tr>
<td>VIII</td>
<td>E (07) L (019) 047 054 0101 0127 0233 0234 0238 0250 0266 0256 \text{it}^{\text{i-p-4}}</td>
</tr>
<tr>
<td>IX</td>
<td>F (09) G (011) H (013) K (017) M (021) U (030) V (031) Y (034) A (037) Θ (038) A (039) Π (041) Ω (045) 050 063 0211 0273 0287 0290 0306 33 565 892 \text{cop}^{\text{bo}} slav</td>
</tr>
<tr>
<td>IX/X</td>
<td>Ψ* 1424</td>
</tr>
<tr>
<td>X</td>
<td>S (028) [yr 949] X (033) Γ (036) 0105 0141 1079 \text{aur}</td>
</tr>
<tr>
<td>X/XI</td>
<td>0286 0299</td>
</tr>
<tr>
<td>XI</td>
<td>055 28 124 700 1006 1195 1216 1243 \text{it}^{\text{773}}</td>
</tr>
</tbody>
</table>

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 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 Jews for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion
and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews." John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ, would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as ה א רֶץ עַם ʻam hā'ārets, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptist warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)

So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22
For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile.  Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...”  Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who belong to 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

Endnote #3

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).

Endnote #3

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).

Endnote #3

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).

Endnote #3

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).

Endnote #3

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).
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 download 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:**

<table>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/III</td>
<td>ψ⁶⁶</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>III</td>
<td>Π³, Π₇⁵ Origen (253/254)</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>III</td>
<td>copσαmss Origen (253/254)</td>
<td>2 - Βηθαβαρѧ</td>
</tr>
<tr>
<td>III/IV</td>
<td>syrpₚ-c</td>
<td>2 - Βηθαβαրѧ</td>
</tr>
<tr>
<td>IV</td>
<td>Ν* B it₃ Eusebius Ambrosiaster</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>IV</td>
<td>Eusebius</td>
<td>2 - Βηθαβαρѧ</td>
</tr>
<tr>
<td>V</td>
<td>A c* it₅, e, ff² syrᵖ Epiphanius Chrysostom Augustine</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>V</td>
<td>arm geo Epiphanius Chrysostom</td>
<td>2 - Βηθαβαρѧ</td>
</tr>
<tr>
<td>V</td>
<td>Tvid (the last letter is not readable)</td>
<td>(2) Βηθαβαրѧ</td>
</tr>
<tr>
<td>VI</td>
<td>N</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>VI/VI</td>
<td>it₉ syrᵖalₚmss</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>VI/VI</td>
<td>083 syrᵖalₚmss</td>
<td>2 - Βηθαβαրѧ</td>
</tr>
<tr>
<td>VII</td>
<td>ψ⁵⁹ it₄aur, r¹ syrʰ</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>VII</td>
<td>Ν²</td>
<td>3 - Βηθαβαրѧ</td>
</tr>
<tr>
<td>VIII</td>
<td>E L it₅-q</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>IX</td>
<td>Δ* F H M Θ Ω 063 0211 892 it⁵ copᵇο</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>IX</td>
<td>G 565 slav</td>
<td>(1) Βιθανιαϡ</td>
</tr>
<tr>
<td>IX</td>
<td>K Π 33</td>
<td>2 - Βηθαβαρѧ</td>
</tr>
<tr>
<td>IX</td>
<td>U</td>
<td>(2) Βιθαβαրѧ</td>
</tr>
<tr>
<td>IX</td>
<td>Λ</td>
<td>(2) Βηθαβαρѧ</td>
</tr>
<tr>
<td>IX/X</td>
<td>Ψ* 1424</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>X</td>
<td>S</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>X</td>
<td>X</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>X</td>
<td>Γ 0141 1079 1770</td>
<td>2 - Βηθαβαρѧ</td>
</tr>
<tr>
<td>XI</td>
<td>28 124 700 1006 1195 1216 1243</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>XI</td>
<td>1773</td>
<td>3 - Βηθαβαրѧ</td>
</tr>
<tr>
<td>XI/XII</td>
<td>2</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>XII</td>
<td>157 1010 1241 1344 1365</td>
<td>1 - Βηθανιαϡ</td>
</tr>
<tr>
<td>XII</td>
<td>1071</td>
<td>(1) Βιθανιαϡ</td>
</tr>
<tr>
<td>XII</td>
<td>1 180 1230 1505</td>
<td>3 - Βηθαβαրѧ</td>
</tr>
<tr>
<td>XII</td>
<td>828</td>
<td>(2) Βηθαβαρѧ</td>
</tr>
<tr>
<td>XII</td>
<td>1648*</td>
<td>(3) Βιθαρѧ</td>
</tr>
</tbody>
</table>

**Endnote #4**

**SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?**

John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the
canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206 θ, A.D. 692. These are the manuscripts from which it is absent on purpose: \[\text{include with scribal marks}\] Π Ω 4 8 11 (only 8:2-11) M S Λ (only 8:3-11; may be Lectionary boundaries) Π Ω 8 11 14 18 24 28 35 83 95 109 125 148 156 161 164 166 167 178 179 200 202 230 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 65 109 138 173 199 226 265 357 377 382 532 544 560 579 597 682 700 792 807 892 992 994 1009 1014 1071 1079 1093 1157 1219 1293 1319 1347 1348 1361 1402 1446 1463 1546 1561 1561 1571 1645 1645 1654 1712 1788 1797 2217 2220 2220 2222 2223 2255 2561 2563 2575 2585 2615 2661 2680 2766 2786 2790 2813 2886 2954 2954 2956 2959 2974 2974 2984 3411 (only 8:10-11) G H K U Δ* (1434) 230 has asterisks with the pericope) // include the end of Gosp. of John \[\text{include with scribal marks}\] f 13 (13 69 124 [346 after John 8:12] 543 788 826 828 983 1709, but not 174 230 1689) 1434 (230 has asterisks with the pericope) // include the end of Gosp. of John f 13 (1 158 2193* (up to 1971) 854 884 1278 2372 2713 in normal place; and 131 209 565 1192 1210 2193* (omit) also 20 230 1192 1192 1210 2193* (omit) 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 Jn 8:12 17 mss. // after Jn 8:14 2694 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of John 133* (3-11) "For St. Pelagia, on Oct 8th, from John" // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 317 1571 (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). 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 Adulteriae," Filologia Neotestamentaria 13: 35-59) would list Π Ω 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. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11 from the gospel of John. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. This is quite plausible, and would explain why the passage reconstructed by later scribes would not be as purely Johannine in style.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, right-click or copy and paste this link: http://www.bibletranslation.ws/trans/pachart.pdf and choose "save as."

Some observations on Style

When you translate this passage from the Greek, you see that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John's style.

Here is the pericope in question:

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

53And each went to his home.

Chapter 8

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

1But Jesus went to the Mount of Olives.

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

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

John 8:3  ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ Μοιχεῖα κατετλημένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

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

John 8:4  λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατέσθεσαι ἐπ’ αὐτοφόρῳ μοιχευμένην.

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

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

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

John 8:6  τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ, ὅ δὲ ἦσοῦς κἀκεῖνος τῷ δικτύῳ κατέγραφεν εἰς τὴν γῆν.

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7  ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἐπένευ τοῖς αὐτοῖς, ὁ ἄναμαρτητὸς ὑμῶν πρῶτος ἐπ’ αὐτήν βαλέτω λίθων·

7After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8  καὶ πάλιν κατακόψας ἔγραψεν εἰς τὴν γῆν.

8And after bending down again, he continued writing on the ground.

John 8:9  οἱ δὲ ἀκούσαντες ἔξηκροντο εἰς καθ’ εἰς ἄρξαμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψατο μόνος, καὶ ἤ γυνὴ ἐν μέσῳ οὖσα.
9 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, Γόνα, ποῦ εἶσθε; οὐδὲίς σε κατέκρινεν;

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

John 8:11 ἦ δὲ εἶπεν, Οὐδὲίς, κύριε, εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνων πορεύομαι, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἄμαρτανε.

11 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 "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 ℗86,75 Χ B L N T W X Y Δ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr-C and the best manuscripts of syr-?), as well as from the Sahidic and the sub-Achimimic 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 (itn.11*.). 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 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[m]) or after Luke 21:38 (f13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."

**FREQUENCY OF THE PARTICLE 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 straight-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John's writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.
Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγεν πειράζοντες αὐτόν - Now this they were saying tempting him."

This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν  But he said this testing him
7:39 - τοῦτο δὲ ἔπειν περὶ τοῦ πνεύματος  Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ’ ἐαυτοῦ οὐκ ἔπειν  But this, from himself he did not say.
12:6 - ἔπειν δὲ τοῦτο ὑμῖν ὑπὲρ τῶν πωλῶν  But he said this not because it mattered to him about the poor  (I think this example is weak, not exactly like the phrase in John 8:6.)
12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ  Now this he was saying signaling by what kind of death
21:19 - τοῦτο δὲ ἔπειν σημαίνων ποίῳ θανάτῳ  Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (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 New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, they say that that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

A Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:

https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:


But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.
Another reason I believe the passage is genuine scripture, is because Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 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 earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."


I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:


Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHERESOMETHINGFLIGHTY. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὃ τι, which mean "that which." Or are they one word, ὃ 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 ὃ τι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ἀπλώς - "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 ὃ τι - ὅτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מְאֹדָה פָּנַי and מַדְעָה פָּנַי. 2. As an exclamation, with ὅτι as a Hebraism279 after ׳לפ ("That I speak to you at all!"
3. As an affirmation, with ὅτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp.

---

279 A Hebrew idiom transferred to the Greek language by Greek-speaking Jews.
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.