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 example footnote on variant readings found in this volume:

1:51  txt ὀψεσθε ὃς ὀψεσθε ⁶⁶ ⁷⁵ Willoughby Papyrus Β Λ L W 0141 397 579 821 850 1819 1820 2129 ita,b,c,cf. cop arm Epiph Or SBL TH NA28 || ἀπτ' ἀρτι ὀψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f1 2 28 33 157 565 700 892 1071 1241 1424 Φ ita,λς syr TR lac Π ⁵⁹ C D N P Q T V 063 083 syr s.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,cf.), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol Μ 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)
HG - Hodges/Farstad "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 containing 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 \lac 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 https://www.katapi.org.uk/UBSGNT/Intro2.htm.
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. ¹

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.
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's), which is IV century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading "μονογενής θεός" 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 USS committee majority, and said, "It is doubtful that the author would have written μονογενής θεός, 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 θεός "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 Q72 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 θεός 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 θεός reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox υἱὸς "Son" reading.

The Liddell and Scott lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of τὸ ὄν, Parmeno 8.4 (3rd cent. B.C.); ἐς δὲ μ. σφαίρας γεγονός Pl. Ti.31.b, cf. Procl. Inst. 22; θεός ὁ μ. Sammelb. 4324.15. [Note "God the μονογενής" here, from Proclus: "Institutio Theologica"
5th century A.D.]
3. μ. ἁμα "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-Ginglex Lexicon 2nd Ed. defines μονογενής as follows:

(Hesiodus: ὁ 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 εἰς κ. μονογενής ὁ κόσμος ἐστίν: μονογενής κ. μόνα ἐστίν: unique and alone; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25.2—In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M.-M., RSV et al.; D.Moody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γένος ἐκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἔδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενής υἱός) ὁ μονογενής υἱός τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τον υἱόν τον μ. ἐπίσταλεν ὁ θεὸς 1 Jn 4:9; cf. Dg 10:2. On the expr. δόθην ως μονογενός μονογενοῦς παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-66 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενής υἱός is found. Mpol. 20:2 in the doxology διὰ πατρὸς ἱδών τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.—On the mng. of μονογενής in history of religion cf. the material in Hdb. 356 on Jn 1:14 (also Plut., Mor. 421A Plάτων...ἀυτῷ δὴ ἤπει δοκεῖν τοῦτον [SC. τὸν κόσμον] ἐνα μονογενής τῷ θεῷ καὶ ἀγαπητόν; Wsd 7:22 of σοφία: ἐστὶν ἐν αὐτῇ πνεύμα νοερόν ἄγνων μονογενές;—Vett. Val. 11,32) as well as the lit. given there, also HLEisegang, Der Bruder des Erleserers: Αγγέλου 1'25, 24-33; RBultmann J, 47, 2; 55f; FBuechsel, 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

"And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"" 2And he confessed, and did not resist; but confessed, "I am not the Anointed One."

2And they asked him, "Who then? Are you Elijah?"
And he says, "I am not." "Are you the Prophet?" And he answered, "No."

2They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"

2He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, "Prepare the way for the Lord."' "

2And those who were sent were of the Pharisees. 2And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"

John answered them as follows: "I baptize in water, but among you stands one you do not know. 2the one coming after me, 7 8 the thong of whose sandal I am not worthy to untie."

2These 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! 21 This is he of whom I said, ‘After me will come a man who has outranked me because he existed before me.’ 22 And I myself did not know him, but the reason I came baptizing in water was that he might be revealed to Israel.”

Then John testified, saying: “I have seen the Spirit come down from heaven like a dove, and it remained upon him. 23 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.’ 24 And now I have seen, and now I have testified, that this is the Son of God.”

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

42 Andrew, the brother of Simon Peter, was one of the two hearing from John and following Jesus. 43 This man first thing finds his own brother Simon, and he tells him, "We have found the Messiah" (which when translated is Anointed One).

44 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.)

words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: https://www.bibletranslation.ws/down/Hutton.pdf

134a 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.

134b 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.
Philip and Nathaniel

43 The next day Jesus decided to go forth into Galilee; and he finds Philip. And Jesus says to him, "Follow me."
44 And Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip 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."
46 And Nathaniel said to him, "Is it possible for anything good to be from Nazareth?"
47 Philip says to him, "Come and see."
48 When Jesus saw Nathaniel coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."
49 Nathaniel says to him, "Where do you know me from?"
50 Philip says to him, "Rabbi, you are the Son of God, you are the King of Israel."
51 Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

Chapter 2

Water Into Wine

1 And 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. 2 And when wine was lacking, Jesus' mother says to him, "They have no wine."
3 Jesus says to her, "What business is there between you and me, woman? My time has not yet come."
4 His mother says to the servants, "Whatever he tells you, do."
5 And there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. 17
6 Jesus says to them, "Fill the jars with water." So they filled them to the brim.
7 And he tells them, "Now draw some out, and take it to the master of the banquet." And they took some.
8 When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the 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."
9 This, the first of the miraculous signs, Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.
10 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

11 And the Passover of the Jews was near, and Jesus went up to Jerusalem. 12 And in the temple he found those selling cattle, sheep and doves, and the money changers sitting. 13 And 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 he 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 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!"

17 His disciples remembered that it is written: "The zeal for your house will consume me." 18 The Jews responded therefore and said to him, "What sign are you showing us, that you can do these things?"

19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it." 20 Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"

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

23 And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing. 24 But Jesus on his part did not commit himself to them, because he knew all people, 25 and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3

You Must Be Born Again

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

3 Jesus 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."

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

5 Jesus 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. 6 That born from flesh is flesh, and that born from Spirit is spirit. 7 You should not be surprised that I said to you, 'You must be born from above.' 8 The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit."

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

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

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18 2:17 Psalm 69:9
19 2:18 Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"
20 3:1 ἄνθρωπος ἐκ τῶν Φαρισαίων, ἀνθρώπος ek tôn Pharisaïōn, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that what would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."
21 3:7 The Greek is in the plural.
22 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
23 3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
24 3:13 txt ἄνθρωπος ἐκ τῶν Φαρισαίων, ἀνθρώπος ek tôn Pharisaïōn, "a person of the Pharisees."
the snake in the desert, in like manner the Son of Man must be lifted up. 

17For God so loved the world, that he gave his only begotten Son, so that everyone who believes in him may have eternal life. 

18For God did not send his Son into the world to condemn the world, but that the world might be saved through him. 

19The 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.

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

21But 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”

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

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

24For John was still not yet thrown into prison. 

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

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

27John answered and said, "A human being is not able to receive a thing that is not given to him from heaven. 

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

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

30He must increase, and I must decrease.

Cyril14/16 (Cyril1/16 Octo) Theodoret15 Jerome15 SBL TH NA28 {B} ἀνθρώπου ὁ ἄνω ἐν τῷ οὐρανῷ Ας Ε Υ Κ Μ Ν Ρ Σ Ψ ζ θ Γ Δ Α Θ Ω Π.Ο.047 050 0211 ἐστιν 2 18 157 140 180 205 565 579 597 700 892 1071 1243 1273 1292 1342 1505 2561 it aure bcsflk lmrk vg syr sh cop δυσκολόνν arm geo1 slav Hippolytus Origen14 Jest1/24 Adamantius15 Eustathius Ps-Dionysius Amphilochius Epiphanius15 Chrysostom Paul-Emesa Cyril15/6 Hesychius Theodoret15 John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome2/5 Augustine TR RP ἀνθρώπου ὁ ἄνω τῷ οὐρανῷ "Ας ὁ ἄνω ἐκ τοῦ οὐρανοῦ ΟΤ141 syri apoc δις ἦν ἐν τῷ οὐρανῷ ita syr-παλ Zeno it lac Ps3 C D F P Q X 070 0233.

25:15 txt omit Ps6 Π66 P73 Ε B L W5 083 086 ita syrip sh cop Cyr Greg-Nyss17 vid SBL TH NA28 {B} Μυ αποληται αλλ Ps6 E N 047 ita lat syr-π.h TR RP Μυ αποληται αλλ Ας vid Μυ αποληται αλλ Ας Μυ αποληται αλλ Τ it lac C D P 0233.

26:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

27:25a txt οὐδαίον Ps7 N2 A B E L N W5 070 086 ita syr-π.h παλμις cop jamim shay arm Chrys Cyr RP SBL TH NA28 {B} οὐδαίον Ps7 N2 lat syr-παλμις cop jamim eth geo Or Aug TR it lac C D P 0233. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

28:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John’s former attitude to people who differed from his own circle.
The one who is from the earth is of the earth, and speaks of the earth. The one who is from heaven is above all; what he has seen and heard, this he testifies to, and no one accepts his testimony.  The person who accepts his testimony has vouched that God is truthful.  For he whom God has sent speaks the words of God; because to him God gives the Spirit, without measure.  The Father loves the Son, and has given all things into his hand.

Chapter 4

The Samaritan Woman at the Well

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, although Jesus himself was not baptizing, but his disciples, he left Judea, and went back into Galilee.

2But he had to pass through Samaria. Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. And Jacob’s well was there. So there Jesus was, sitting down by the well, tired from the journey. It was about 6 p.m.

3A woman of Samaria comes to draw water. Jesus says to her, "Give me a drink." (For his disciples had gone into the town to buy food.)

4Then the Samaritan woman says to him, "How is it you, being a Jew, are asking for a drink from me, a Samaritan woman?" (For Jews do not use dishes in common with Samaritans.)

5Jesus answered and said to her, "If you knew the gift of God, and who it is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

6She says to him, "Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water? Are you greater than our forefather Jacob, who gave us the well, and drank from it himself, and also his sons and his animals?"

7Jesus answered and said to her, "Everyone who drinks from this water will thirst again, but whoever drinks from the water which I will give him will never thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

8The woman says to him, "Sir, give me this water. Then I wouldn’t get thirsty, and neither would I have to keep coming here to draw."

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30 3:34 το πνεῦμα P66 P70 B1* C W L S 083 itb,e,f,j Ordrk Cyr Vict-Pett\½ SBL TH NA28 {\} ο θεος το πνευμα A C2 D E 047 086 M itaur,d,hl,q,r,s,r (itf του θεου) vg syr,p,h cop arm eth geo Or lat Did dub Chrys Vict-Pett\½ Greg-Elv\½ Jer Aug TR RP ο πατηρ τω υιω συρ\Diatessr\Eph ο θεος ο πατηρ συρ\omit B* lac N P Q T 0233. Note that all the Syriac translations include either "God" or "the father." That does not mean that their Greek source text contained those words. Witness the 20 or so English versions which are based on the NA/UBS text but which nevertheless supply the word "God" for clarification. And the Byzantine text stream, which came out of Syria, had to be greatly deferential to those Syriac translations which had added "God." The Syriac Diatessaron by Tatian petrified the indicated Byzantine manuscripts by multiple centuries, and was more popular than the individual Greek gospels. I am very confident that the 3rd century P66 contains the true text, without ο θεος added. Fortunately, the addition of ο θεος does no harm, since that is who is doing the giving clearly from context.

31 4:1 το κύριον P66 P75 A B C E L W S 083 itl,q vg syr,h,ms copia (eth) geo Cyr Aug\½ TR RP TH ν θεος P66* N D 086 itb,b,d,e,f,r,l vg syr,p,h arm Epiph Chrys Aug\½ SBL NA28 {\} omit 047 vgms lac N P Q T 0233

32 4:3 το πνευμα P66 P70 B1 C D L W S 083 086 lat syr,p,h copia arm eth geo1 lat Cyrlem Epiphan Gauth Aug TR SBL TH NA28 {\} omit A B* E 047 M itl syr,h geo2 Chrys\-config RP lac N P Q T 0233

33 4:4 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
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."

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

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

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

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**Notes:**

34 4:15 ἐξερχόματι ἡνακριθή μοναρχία σιν ηῶν πένθω - emòn brōma estin hína poiešō, literally, "My food is that I may do." The hína in this passage is usually translated like an infinitive, "to do," and rightly enough, see BD^E p.393 and^BAG p.377, II. This is very much like the hína in I Corinthians 4:3-ėμοι δὲ ἐξ ἐλάχιστον ἐστὶν ἴνα φιλοϊνο ἀνακριθῆ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας ἀλλ’ οὐδὲ ἐμαυτοῦ ἀνακρίνω·. It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun "ἐμός" in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as μου and simply meaning "my." Blass, § 285(1), says "ἐμός" is used as a reflexive for ἐμαυτοῦ - emautōi. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμός here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food...."

34a Many interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, 'There is four months yet, and then comes the harvest?'" This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

35b The word ἡδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English.
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.

The above are all the Greek manuscripts dated 8th century and earlier. There are two variants here: (1) the presence or absence of the verb for report / tell, and (2) variation between an indirect quotation as in NA28, versus a direct quotation as in Byz. Because of space used, must have included some form of the verb for report/tell. I knew before I looked these readings up that E and 047 would be the pure Byzantine text. And L N would be the mixed: they lack the report / tell, but use direct quotation. And, as is often the case, D is different from all: it alone has report/tell without λεγοντες.
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 synagoguees of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)

45 5:2c text Βηθεσδα A C E G H K M S U V XComm ℃ ø Ω Π Ω 047 063 (Βηθ_δα) 078 0141 (0233 τιδ _θεσδα) ʃ f 1 2 3 2 8 33 124 157 180 205 213 397 565 579 597 700 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 τιd 1292 1342 1344 1365 1505 1546 1646 2148 2174 2129 2718 2786 Lect It₇̵ου υ vgmsισ sg,pal arm geo slav Amphilochius Didymus chrysostom Cyril_lem TR RP SBL TH Β_θεσδα 69 Βηθεσδα N Βηθεσδα 1424 Βηθεσδα 69 / Βηθεσδα Λκ / Βηθσδα L ιτ/ / Βηθσδα 2011 33 713 ıt/ (Eusebius) (Cyril) NA28 (C) Βηθσδα (Ψεκ Βηθσδα Ψεκ Βηθσδα) Ψ75 β Σ T Wh supp (Ψ Βηθσδα) pc iaur,cf,ff_σ υ συρh (copsa,pho,bo,achί) eth Diatessaron* Tertullian Chromatius Jerome WH Βελζεθα D ιτ(αιδ,) (ιτα Belzatha) / Παυσανίας Q X Y 346 788 syr. 5 It has been suggested by Milik that Bethzatha is from an Aramaic intensive plural of the original for Bethesda. Bethesda, though widely supported by later manuscripts of several text types, is suspect in the eyes of some as a scribal alteration originally introduced because of its edifying etymology: קְבֵית שָדָא - "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 Bethsdathayim, 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, קְבֵית שָדָא - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Cæulemans, "The Name of the Pool in Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân 3Q15). Expertise — Restauration — Epigraphie I, par D. Brizeumeur et alli (STD) 55.1, Leiden 2006). The Qumran text does not feature a dalet or res with was, but only a cursive wav in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with
having five colonnades. In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. And one man was there who had had a disability thirty-eight years. When Jesus saw him lying there and learned that he had had his condition now for a long time, he says to him, "Do you want to get well?"

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?"

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

And for this reason the Jews persecuted Jesus, and looked for a way to kill him, but 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, has eternal life, and is not going into judgment, but has crossed over from death to life. Truly, truly I say to you, a time is coming when the dead will hear the voice of the Father, and whoever hears the voice of the Father will live. And to him who has given authority to do the judging, he has given authority also for life or death."

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.
"Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice, and 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." I 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. There is another who testifies about me, and I know that the testimony which he testifies about me is true. You have sent to John, and he has testified to the truth. I do not accept testimony from a human being; but I am saying these things so that you may be saved. That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me. And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form. And His word, you do not have living in you, because the one he has sent, him you do not believe. You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me. Yet you refuse to come to me that you may have life.

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

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. For if you were believing Moses, you would be believing me, for he wrote about me. But 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). And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

Jesus went up on the mountain, and there he was sitting, with his disciples. And the Passover was near, the festival of the Jews. Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where might we buy loaves so that these people can eat?"

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

Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"
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." 12So they gathered, and filled twelve large baskets with fragments of the five barley loaves left over by those who had eaten.
13Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world." 14Jesus 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.
21But he says to them, "It is I. Don't be afraid." 22Then 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"

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

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61 6:11 txt omit ψ²⁸ ψ⁶⁶ ψ⁷⁸ Κ* Α Β Λ Ν Ψ Π 063 0141 33 565 579 1241 2561 lat syr+c,h cop+cpb,bo arm SBL TH NA28 (|) η τοις μαθηταις αυτου οι δε μαθηται 157 1424 η τοις μαθηταις οι δε μαθηται Κ* D E F G H K M S U V Y Γ Δ Α Ψ Ω 047 0211 f¹3 2 28 69 124 700 1071 1273 it bd ed syr* cop* ch buns TR RP lac ψ⁴⁵ C P Q T X 070 078 0233 346. (Codex B has an umlaut.) Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.

62 6:13 κόφινος - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word ρυπις - spurs. A κόφινος was used for many things, including carrying manure, while a spur was a smaller basket used for carrying edibles.

63 6:14 Deuteronomy 18:14-20

64 6:15 txt ανεχωρησεν παλιν ψ²⁸ Κ* Β Α Β Δ Κ Λ Ν Ψ Θ Α Π 063 0141 0211 33 124 157 397 565 700 1071 it bd ed f q r s syr ρ θ υ δ α χ pal cop* arm goth TR SBL TH NA28 (/) || φευγει παλιν Κ* vg it saaur c f r l || φευγει και ανεχωρησεν παλιν syr* (|| ανεχωρησειν E F G H M S U V W Υ Γ Δ Ψ Ω 047 f¹3 28 1244 Μ syr* cop* bo Or RP lac ψ⁶⁶ C P Q T X Π 070 0233 346)

65 6:17 txt opta ψ³⁶ η τοις Κ* Α B D L N Ψ Π f¹3 33 124 579 1271 1241 it* cop* bo SBL TH NA28 (/) || ουκ Α Ε F G H K M S U V Y Γ Δ Α Ω 047 063 0211 2 28 157 565 700 892 1424 Μ lat syr* cop* sa TR RP lac ψ⁶⁶ C P Q T X Π 070 0233 346

66 6:19 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)

67 6:22a txt ειδον ψ²⁸ Α Β Λ Ν Ψ 33 565 797 1241 2561 lat syr+c,h SBL TH NA28 (/) || ειδον 0211 1071 || ειδον E F G H K M S U V Y Γ Δ Α Ψ Ω 047 063 f¹3 28 157 565 700 1424 Μ TR RP || ειδον ψ²⁸ Κ* Δ || lac ψ⁶⁶ C P Q T X Π 070 0233 346

his disciples had gone away alone. 23(But then other boats, from Tiberias,69 arrived near the place where they had eaten the loaves, where the Lord had given thanks.) 24When therefore the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

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

26Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied. 27Do not work for food that perishes, but for food that abides, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed."

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

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

30So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working? 31Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.' 70"

32Jesus 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. 33For the bread of God, is the one coming down out of heaven and giving life to the world."

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

35Jesus said to them, "I am the bread of life. The person who comes to me, would not hunger, and the one believing in me would never thirst. 36But as I told you,71 you have seen me and still you are not believing. 37All flesh that72 the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away. 38For I have come down from heaven not to do my will, but the will of him who sent me. 39And this is the will of him who sent me: that all of flesh that he has given me, I would not lose any of it, but raise it73 up at the last day.

6:31 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, to θέλημα - to thēlēma, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "να...μη.") 6:32 Look up §§ 293-297 in Blass. But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective...
a 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.⁷³⁴

⁴³ 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'?'

⁴⁴ 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.'⁷⁶ 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 me⁷⁷ 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 give⁷⁸ for the life of the world.

⁴⁵ Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"

unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25 "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" in John 6:37, 39, 17:2, 11, 12, 24, the unity of human beings that compose the gift that the Father has given him, is understandable, yet not necessary, since the idea "in the work of God, that you believe in that one whom he has sent." That this clarification was added is understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

645 Isaiah 54:13

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

⁷⁵ 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.⁷³⁴

⁴³ 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'?'

⁴⁴ 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.'⁷⁶ 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 me⁷⁷ 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 give⁷⁸ for the life of the world.

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645 Isaiah 54:13

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

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

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

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

Spirit is what makes alive; flesh counts for nothing. The words that I have spoken to you are spirit, and they are life. Yet some of you are not believing." For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray him. He went on to say, "This is why I told you that no one has the ability to come to me, unless it is given to him from the Father."

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 a devil." He was speaking of Judas, son of Simon of Kerioth; for he, one of the Twelve, was going to betray him.
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. 5If you really are doing these things, show yourself to the world." 6For 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 that he had selected the twelve "for himself," yet one of them is his adversary.

87 7:8 txt οὐκ (not) N D K M Π 1071 1079 1241 1242 1546 1672 1673 f1813 f950 f1223 itaeaur,b,c,d,ef vgsyc,a copbo arm eth geo slav Diatessaron Porphyryacc. to jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 [C] ‖ οὐκ (not yet) P66 P73 B E F G H L N S T U V W X Γ Δ Θ Α Ψ Ω 047 070 0105 0141 0211 0250 6 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 Lext itafα vsyph,hep, ραc pal copbo,pbo,ach s Basil TR RP TH ‖ omit 33 565 579 (homoioteleuton τὴν ἑορτὴν... τὴν ἑορτήν) ‖ lac P66 P73 A C P Q Y 0233 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (P66, about the year 200), to alleviate the seeming inconsistency between verse 7 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὐκω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.

88 7:10 txt ἐν κρυπτῶ Ν D itaeaur,b,c,d,ef,vsyph,a copbo,pbo,ach2,mf geo Aug2/7 ‖ ὡς ἐν κρυπτῶ P66 P73 B E L N W 047 070 0250 itafα,ffΙ,Ια vsyph,hep,ραc pal copbo arm Basil Chrys Cyril Gaud Jer Aug5/7 TR RP SBL NA28 [C] ‖ lac A C P Q Y 063 0233. It seems probable to me that ὡς was added for the same reason οὐκω was, to soften the appearance that Jesus was 'deceiving' people. What would be the mechanism by which it might have been accidentally omitted?
14And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.  15The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"

16Jesus therefore answered them and said, "My teaching is not mine, but rather his who sent me.  17If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself.  18One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.  19Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?"

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

21Jesus answered and said to them, "One work I did, and you are all amazed. 22Why 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? 23If 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? 24Judge not by appearances, but judge the righteous judgment."  

89 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

90 7:21 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.

91 7:22a The Greek words I translated "Why is it," are "διά τα ἄρτο. Remember, the verse numbers are very late additions to the text. Some translations include these words, "δια τα ἄρτο," 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.

92 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἀνθρώπος - ἀνθρώπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render "ἀνθρώπος" as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates "ἀνθρώπος" here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.

93 7:23 Circumcision involves cutting off part of a man, so what Jesus is asking, is, "You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?"

94 7:24 τὴν δικαιούμενην κρίνον κρίνετε - "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνον...κρίνον δικαιούμενην - "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 γραμματείαις" - "judges and clerks."
Is Jesus the Anointed One?

25 Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill?
26 And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?" 27 Except this man, we know where he is from; but the Christ, when he comes, no one will know where he is from.

28 Then Jesus cried out in the temple, teaching and saying, "Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know. 29 I know him, because I am from him, and that One has sent me."

30 Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come. 31 But 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?" 32 The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers to arrest him.

33 Jesus continued and said, "Just a short time more I am with you, and then I am going away, to the One who sent me. 34 You will look for me, and will not find me, and where I am, you are not able to come."

35 The Jews therefore said among themselves, "Where is this man about to go, that we will not find him? Is he about to go into the Dispersion among the Greeks, and teach the Greeks?
36 What is the meaning of this statement that he said, 'You will look for me and will not find me, and where I am you are not able to come'?"

37 And in the great and final day of the festival, there stood Jesus. And he cried out, saying, "If anyone is thirsty, he should come to me; and drink, 38 he who believes on me. As the scripture has said, streams of living water will flow from His belly."

95 7:26 ἡ ἀλήθεια
96 7:30 κοιλίας: shall not a nation diligently seek to their
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; 1 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 is the Greek word for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly-κοιλίας shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to
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.

48Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet." 499

49Others were saying, "This man is the Christ."

The former were then saying, "What? The Christ comes from Galilee? 42Didn'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.

Unbelief of the Jewish Authorities

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

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

47The Pharisees therefore answered them, "Have you also been deceived? 48Has anyone of the authorities or of the Pharisees believed on him? 49As for this crowd, accused are they, not knowing the law."

50Nicodemus, the one who had come to him previously, 51who 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?"

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

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drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom)." Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. p. 106ff.; Mlt. 225 [356].-- Maysor p. 3, 189ff.; Ursing 65ff.; M.-H. 432ff.; Rob. 435-7."
Chapter 8

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

Now this they were saying tempting him, in order that they might obtain basis to accuse him.

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

The reading of Ψ⁶ and the Sahidic Coptic, and possibly also π⁵⁵, is, "the Prophet does not arise out of Galilee."  Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels.  The other manuscripts do not have the article, "the."  And the Majority Text says, no prophet "has arisen."  A prophet had in fact come out of Galilee before.  According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill.  This is yet another way in which Jonah was a sign of Christ.

753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (Ψ⁶Ψ⁵Ν Κ childish Β  L; the Massoretic is in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke.  In some manuscripts that do contain it, such as E (only 8:2-11) M S A Π Ω 18 35 1424 m8 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end.  Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews.  It is my firm conclusion that the passage is authentic, and was written originally by John.  For more details, see the endnote at the end of this document, and also download this https://www.bibletranslation.ws/trans/pachart.pdf.

82,3 Here the NA28 and TR have προς αυτον, "coming toward him," and the RP has just "coming."  But then in 8:3 the TR and RP have προς αυτον, "bringing to him," and the NA28 has just "bringing."

84 The RP text has here πειραζοντες, "testing him," and the TR and NA28 do not.

86a Jerome points out that just prior to this in John 7:38, Jesus had declared himself to be the fountain of living waters.  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.  Jeremiah 17:13 says, "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."

The Woman Caught in Adultery

And each went to his home.
is sinless should be first to throw a stone at her.”

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

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

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

The Validity of Jesus’ Testimony

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

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

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

Then they were saying to him, “Where is your father?”

Jesus answered, “Neither me nor my father do you know. If you knew me, you would know my father also.” These statements he spoke at the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

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

So the Jews were saying, “Is he going to kill himself, that he says, ‘Where I am going, you are not able to come’?”

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

Therefore they were saying to him, “Who are you?”

Jesus said to them, “Why am I even speaking to you at all?” 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.”
They did not understand that he was speaking to them of the Father. Then Jesus said, "When you lift up the Son of Man, then you will find out that I am He, and of myself I do nothing, but rather exactly as the Father has taught me, those things I speak. And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him." As he was speaking these things, many believed in him.

The Children of Abraham

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

They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. If therefore the Son should make you free, you will be free indeed. I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you. The things that I have seen with the Father, I speak, and you then the things you have heard from your father, you are doing."

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

They said to him, "We were not conceived in fornication. 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 the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχην being accusative case. The Greek textual ambiguity in οτι discussed in a note at the end of this document.

According to Bauer, ἀντ' ἐμαυτοῦ is an expression known in Classical Greek, and is translated by the preposition "in" or "by" or "from" as the context requires.

Greek text 8:28a ὅτι 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.

According to Bauer, ἀντ' ἐμαυτοῦ is an expression known in Classical Greek, and is translated by the preposition "in" or "by" or "from" as the context requires.

The definite article could serve as a possessive when that was obvious from the context.

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The Children of Abraham

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

They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. If therefore the Son should make you free, you will be free indeed. I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you. The things that I have seen with the Father, I speak, and you then the things you have heard from your father, you are doing."

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

They said to him, "We were not conceived in fornication. We have one father: God."
The Children of the Devil

42Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. 43What is the reason you do not understand my speech? Because you are not able to tolerate my word. 44You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. 45When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie. 46So I, because I am saying the truth, why do you not believe me? 47The ones who are of the Father hear the statements of the Father. This is why you do not hear; you are not of God."

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

48The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"
49Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me. 50It is not me seeking my glory. There is One seeking, and judging. 51Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time."
52The Jews said to him, "Now we know that you have a demon. Abraham died, and also the Prophets, and you say, If someone follows my word, death he will by no means experience, into all time. 53Are 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.

118 8:43 The Greek verb translated "tolerate" is the infinitive form of "ἀκούω," 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 "stand and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

119 8:44a Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording to verse 42, but it is similar. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."
120 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ἰσομετρεῖν to ἰσομετρεῖν to ἰσομετρεῖν, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
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?" Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple.

Chapter 9

Jesus Heals a Man Born Blind

And as he was going along, he saw a man blind from birth. And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?" Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him. We must be working at the works of him who sent me, while it is day. Night is coming, when no one can work. As long as I am in the world, I am the light of the world."

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


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."

Others were saying, "No; he only looks like him."

10He himself kept saying, "I am the one."

11They were saying therefore to him, "How were your eyes opened?"

12He 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."

13And they said to him, "Where is that man?

He says, "I don't know."

The Authorities Investigate the Healing

13And they take him to the Pharisees, the man who had once been blind. 14And 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 now I see."

16Some of the Pharisees therefore were saying, "This man is not from God, because he does not keep the Sabbath."

But others were saying, "How can a sinful man do such miracles?" So there was a split among them.

17Then they are talking to the blind man again: "What do you say about him? For it was your eyes he opened."

And he said, "He is a prophet."

18The result was the Jews did not believe about him that he used to be blind and then saw; until they summoned the parents of the one who had received his sight. 19And they questioned them, saying, "Is this your son, the one you say was born blind? And if so, how does he now see?"

20His parents therefore answered and said, "We know that this is our son, and that he was born blind. 21But how he now sees, we do not know. Or who opened his eyes, we do not 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." MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one. http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
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." 133

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 134 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, 135 and said, "You are the disciple of that one. We are disciples of Moses. 29We know for sure that God has spoken to Moses; but this fellow, we don't know where he comes from."

30The man answered and said to them, "Well, there certainly is something strange in this, that you don't know where he comes from, and he opened my eyes. 31We know that God does not hear the sinful. But if someone is God-fearing, and practicing his will, this kind he hears. 32Since time began, reports have not been heard that someone opened the eyes of one born blind. 33If this man were not from God, no way could he have done this thing." 136

34They 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, 138 so that I may believe in him."

133 9:24 Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.

134 9:26 Gk. on autē. Pf* B D W SBL TH NA28 {′} || autō Pf* || ὁν autō palīn Pf* K2 L N 070 || De autō palīn A E 047 0233 TR RP || lac C

135 9:28 ἐλοιδορῆσαν ἡς ἐρέησαν Pf* 047 0233 {′} || αὐτῷ Pf* || ὀν ἐλοιδορῆσαν οὐν TR RP || καὶ ἐλοιδορήσαν ἡς ἐρέησαν Pf* B W 070 || ἐλοιδορήσαν οὐν TR || lac C

136 9:33 The renderings "he would be able to do nothing" or "not be able to do anything" are unsatisfactory, in view of the fact that the magicians of Pharaoh performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of: that of opening the eyes of one born blind. For the adverbial use of οὖν ἐδύνη, see BDAG p. 735, 2 (b) γ- in no respect, in no way. This is an "adverbial accusative," see BDF § 160, where DeBrunner points out another place that John used an adverbial accusative, 8:25 - τὴν ἀρχήν, "at all." "Why am I speaking to you at all?" For οὖν ἐδύνη see also LSJ: III 1. neut. οὖν ἐδύνη as Adv., not at all.

137 9:35 ὁν τοῦ ἄνθρωπου Pf* 047 0233 || καὶ τό ἄνθρωπον Pf* B D W 397 pc it* syr* cop* sa,pbo,ach* lnm eth Origen SBL TH NA28 {A} || οὖν τοῦ ἰησού αὐτόν F G K L M S U X Y Γ Δ Θ Λ Ψ Ω 047 070 0141 0233 0250 0306 || Pf* 2 28 33 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 {′} || syr* || cop* ba TR RP || lac. Pf* C H N P Q T V Π.

138 9:36 ἀπεκρίθη ἐκεῖνος καὶ τίς ἐστιν εἶπεν κύριε Pf* 047 0233 || καὶ τίς ἐστιν εἶπεν κύριε Pf* 0233 0250 0306 || ἀπεκρίθη καὶ τίς ἐστιν εἶπεν κύριε Pf* 047 0233 0250 0306 || καὶ εἶπεν τίς ἐστιν κύριε Pf* 047 0233 0250 0306 || καὶ εἶπεν τις εστιν κυριε L Γ Θ 0306 lat
Chapter 10

The Good Shepherd

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

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

Again therefore Jesus said to them, "Truly, truly I say to you, I am the door of the sheep. All who came before me are thieves and bandits; but the sheep did not hear them. I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture. 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.

"I am the good shepherd. The good shepherd lays down his life for the sheep. The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them. For he is a wage earner, and it matters not to him about the sheep."

And he said, "I believe, Lord." And he worshipped him. 139

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."

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?"

Jesus said to them, "If you were now saying, 'We see,' your sins remain.
14“I am the good shepherd, and I know mine, and mine know me. 15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep. 16Other 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. 17For this my Father loves me, that I lay down my life, such that I will take it up again. 18No 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.”

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

21Others 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

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

25Jesus 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. 26Yet, you are not believing, because you are not of my sheep. 27My sheep hear my voice, and I know them, and they follow me. 28And I give to them eternal life, and they will by no means perish, until all time, and no one will snatch them out my hand. 29My Father, the one who gave them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. 30I and the Father are one.”

31Again, the Jews lifted up stones in order to stone him. 32Jesus responded to them, “Many good works I have shown you from the Father. For which work of them are you stoning me?”
Chapter 11

The Death of Lazarus

Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha. And the Mary who anointed the Lord with perfumed ointment and wiped his feet off

146 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"'?

35 Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided, 36 do you say to the one the Father has consecrated and sent into the world, 'You are blaspheming,' because he said, 'I am the Son of God'? 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.

33 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'? 150 If I am not doing the works of my Father, do not believe me. 151 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.” 152 And again they were trying to arrest him. And he got out of their grasp.

153 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. 154 And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true.” 155 And many there believed in him.

The Death of Lazarus

1 Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha. 2 And the Mary who anointed the Lord with perfumed ointment and wiped his feet off

146 1033a txt omit ἃ 45 33 157 565 579 1071 latt syr cop sa ho ms SBL TH NA28 [] /] λεγοντες D E G H S U Y Γ Δ Λ 047 2 28 124 700 892 1424 it e vg ms cop bem TR RP /] lac 37 C F N P Q T V 070 0233

147 1033b τουεις σαυτον θεον – poieis sauton theon. This could also be translated, "you are reckoning yourself to be God." For the verb τουεις, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or "you are calling yourself God."

148 1034 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: 'Ο θεος ζητη σιν συναγωγηθαι θεων, σιν μεσο ν των θεοις διακρινει ο θεος στα συμβολα των γος, και σε το μεσον, η σαπεις γος. Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

149 1038 txt και γινωσκητε Ph 378 Θ β 33 205 213 397 565 597 799* 865 844 it e syr pal cop sa pbo bo ac h2 arm eth geo Athanasius Theodoret 44, Hilary SBL NA28 (B) και γινωσκηται Β Θ Ζ και γινωσκηται Ι και γινωσκηται W Κ και γινωσκηται X 1253 και παντευσηται A G E Η Κ Μ Υ Γ Α Π Ω 0141 f 3 2 28 180 205 700 892 suppr 1006 1071 1243 1292 1505 1582* M L lect i sa l vg syr v b slav Basil Cyril John-Damascus; Augustine TR HF Ρ και παντευσηται K 0211 1010 1293 (l 2211) pc 8 και παντευσηται 579 1241 533 /] omit D E F (homoioteleuton) 157 1424 it e ac b d d f ι sir e Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum lac C F N P. John uses two different aspects of the same word for "know," γινωσκω - ginōskō, the first, γνωστη, being punctiliar in aspect, and the second, γινωσκητε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōskō to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want;' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.

150 1039 txt εξητουν παλιν αυτον B E TH εξητουν αυτον παλιν H εξητουν ουν αυτον παλιν Ph 356 id Κ 2 A L W 047 NA28 [ouν] εξητουν δε αυτον Ph 45 εξητουν ουν αυτον Ν* lat cop η εξητουν ουν αυτον Π 66 TR RP SBL και εξητουν lac D C N P 070 0233
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." 4And when he heard, Jesus said, "This sickness is not to death, but rather for the glory of God, in order that the Son of God be glorified through it." 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. 19When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.
20Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. 21But even now, I know that whatever things you ask God for, God will grant you."
22Jesus says to her, "Your brother will rise again." 23Martha says to him, "I know that he will rise again in the resurrection at the last day."
24Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; 25and everyone who is living and believes in me, will never die. Do you believe this?"
26She 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."
27And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."
28That one then, when she heard, quickly got up and was coming toward him. 29(Jesus had not yet come into the village, but was still at the place where Martha had met him.) 30The 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."
31Mary 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 μετά 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.
153 11:19 txt ταύτα Ποτε Π ετα Β C* L W latt syrPal coparm eth SBL TH NA28 {\} ταύτα περὶ Περί A C E 047 Μ syrp TR RP ταύτα D lac N P 070 0233
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 aboveward, 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."

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11:33 Greek: ἐνεβριμάσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβρυμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúdo, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.

11:41 txt λίθον ὑπὸ νὰ ΚΠ 0211 0250 1 579 1582. Regarding the translation, this word is very close to παταλίς in Acts 12:19, and it is used in the same sense for a large stone used as a foundation stone. The translation should be "rock" or "stone" rather than "stone wall." The verb is used in the NASB to describe the stone foundation of the tower in 1 Chronicles 6:12. The context of the verse is definitely a reference to the foundation of the temple, and the use of the verb χτισμένος is appropriate as a reference to the construction of the temple.

11:42 ὡς δένειν, pluperfect of ὠδέα - oído. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

11:45 txt omit ό ιησους ὅ ἡ Πλάτων Ι ὅς ὑπὸ νὰ ΚΠ 0211 0250 1 579 1582. Regarding the BYZ reading, see end of v. 46 with exact same words, ὅ ἐποίησεν ὃ Ἰησοῦς.
49 But one of them, Caiaphas, who was high priest that year, said to them, "You people know nothing. 50 Neither are you considering how it is expedient for you that one man die for the people, and not the whole nation perish."

51 But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation. 52 And not for the nation only, but such that the children of God scattered about, he would gather also, into one people. 53 Thus from that time on they were resolved that they would kill him. 54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and stayed put there, along with his disciples.

55 But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves. 56 They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?" 57 Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

Chapter 12

Jesus Anointed at Bethany

1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. 2 So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him. 3 Then Mary, having taken a litre of perfumed oil fine, put there with a large sum of money. 4 And she poured it on the head of Jesus and wiped his feet with the hair of her head, and the house was filled with the odor of the fragrance. 5 But this, from himself he did not say. But rather, being high priest that year, he prophesied,

468 Perhaps, "our place of worship," or temple.

45a txt μον Π 66 B D L M X Γ 0211 0233 346 1010 1241 1242 1424 184 211 1751 1773 866 itaur,ka,da,fr,vcl cop bo slav Or lat Josippos Chrys lemm SBL TH NA28 {B} ṣ μν Α Ε Γ Η Κ Σ Υ Ζ Θ Φ Ψ Ω 047 065 0141 0211 0217 032 2 28 22 16 20 105 461 565 579 597 700 8925 1006 1009 1071 1079 1195 1216 1230 1242 1292 1342 1346 1365 1505 1546 1646 2148 2174 ιτ ιεξ νν κα νου φυς ιησους C F N P Ο 070 69. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in Κ and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!!"'

50b Greek δύναμα - άνθρωπος, 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. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

52a Ephesians 3:6; 2:15; Romans 4:9,12; 11:25,26; Gal. 3:26

54a Verse this is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."
expensive ointment of pure oil of nard-root, anointed the feet of Jesus, and with her hair, she wiped
his feet. And the house was filled with the smell of the ointment.

But Judas the Keriothite, one of his disciples, the one about to betray him, says, "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 saved this perfume for the day of my burial.
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 that had come for the festival, hearing that Jesus is coming into Jerusalem, took the fronds of palm trees, and went out into a merging with him. And they were crying out:

"Hosha na!" 174
"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."177

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 they 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. And among those going up to worship at the festival, were some Greeks. 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 ἀρσιν instead of Ἰωάννα is a clue as well.

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

12:13a ἄνευν - Aramaic נָשִׁי - hōša' nā', similar to the Hebrew נָשִׁי - hōšîʻāh nā', an expression reminiscent of the נָשִׁי 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 Ὄ Κύριε, σῶσον δή - Ὅ 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 his kingdom of David.

12:13b Psalm 118:26
And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified. 24 Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit. 25 The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life. 26 If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

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."

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

Jesus answered and said, "Not for my sake has this voice happened, but for you. 31 Now comes judgment of this world. Now the ruler of this world will be thrown out. 32 And I, if I be lifted up from the earth, will attract all mankind to me."

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

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

34 Jesus 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. 35 While 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

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

38 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?"

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


"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.)
42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue. 43For:

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

44But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me, 45and the one looking upon me is looking upon the one who sent me. 46I 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. 48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day. 49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak. 50And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

Chapter 13

The Passover Supper

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

6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"
7Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."
8Peter says to him, "No way will you ever wash my feet."
9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

10Jesus answered him, "Unless I wash you, you have no place with me."
11Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

12Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

13Jesus said to him, "Whoever has bathed has no need to wash except for his feet, but is completely clean. And you are clean, but not everyone."

14Simon Peter says to him, "Lord, if I am not clean, wash me."

15Jesus answered him, "If I wash you, do you say that I have treated you disrespectfully?" Simon Peter said to him, "No, you should never wash me."

16Jesus answered him, "If I do not wash you, you have no place with me."

17Simon Peter said to him, "Lord, not just my feet, but also my hands and my head."

18Jesus answered him, "Simon, Simon, behold, Satan has requested to sift you, like chaff. Yet I have prayed for you, that your faith not fail. And when you have turned your back, you have not failed. But strengthen your faith, that you may not fail."

19Simon Peter said to him, "Lord, I am prepared to go with You, even if it means death."

20Jesus answered him, "Peter, the rooster will not crow before you deny me three times."

21When Jesus had said these things, he went out, and set his face toward Jerusalem. 22Now Judas, who betrayed him, knew the place, so he went there to prepare for the feast. 23And when the hour for supper came, Jesus and the Twelve sat down. 24But he said to them, "With a great solemnity I have set my face toward the day of my being lifted up from the earth, that through me, every person believing in me may have life everlasting."

25But Peter said to him, "Lord, if you are lifted up, what about us?"

26Jesus answered him, "The rooster will not crow before you deny me three times in this night. But I will pray, that your faith may not fail. And when you have turned your back, you will not fail. But strengthen your faith, that you may not fail."

27Simon Peter said to him, "Lord, I am prepared to go with You, even if it means death."

28Jesus answered him, "Peter, the rooster will not crow before you deny me three times."

29And he said to them, "I tell you, I am not going to eat the Passover with you, until it is fulfilled in the Kingdom of God."
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? 13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am. 14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another. 15For I have given an example for you, so that just as I have done, you also might do.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him. 17Since these things you are knowing, blessed are you if you do them.

18I 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.'

19"Yes indeed:191 I am telling you before it happens, so that when it happens, you may believe who I am.202 Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me."

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

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

23One of his disciples was reclining next to Jesus. 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?"

10Jesus 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." 11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

180

13:18a txt μου B C L (LXX) vg ms cop
tx et Orē' Cypcom Amb
d B TH NA28 (C) \met emou \p66 X A D E W 047 T lat syr arm geo Hipp Orē' Eus Epiph Chrys Cyp
dm Theod Tert Amb\p22 Aug TR RP \met emou ton artou mου it\p2 cop\p2by) \lac \p25 \p25 P 068 0243. The Septuagint (40:10) reads καὶ γὰρ ὅ ἀνθρώπως τῆς εἰρήνης μου, ἐφ' ἐν ἡλικίᾳ, ὁ ἐσθίων ἠμῶν, ἐμβιάζουν ἐπ' ἐμ' περιστοιχίαν. 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 me." Luke 22:22: "But I, the hand of the one betraying me is with mine on the table." John 13:23 tells us that John was sitting right next to Jesus on one side, and I take it that Judas must have been sitting immediately on the other side of Jesus, breaking off of the same loaf, and dipping in the same bowl. In this scenario, the NA28 reading makes sense, and agrees with the Septuagint.

13:18b Psalm 41:9

13:19a Greek: ἀποτί - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπάτω - ap' art' ἀπω - ap' art, 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' ART, a contraction for APO ARTL) If however as Debrunner says, it was originally one word, "ἀποτί," 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. 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 ἀπάτω altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where Debrunner says it was originally one word, ἀποτί, 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.
Where Is Jesus Going?

Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified. If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

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.

A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another. By this will everyone know that you are my disciples: if you have love among one another.

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

Jesus replied, "Where I am going, you are not able to follow me now. I will lay down my life for you."

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

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

Then Jesus said to him, "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name did many miracles?'

And then will I deny them, saying, 'I never knew you. Depart from me, you who practice lawlessness.'

Therefore whoever acknowledges me before men, I will acknowledge him before my Father who is in heaven. But whoever denies me before men, I will deny him before my Father in heaven.

Now I have a baptism to be baptized with, and how怅 I am distressed until it is accomplished.

Jesus was saying, "Truly, truly I say to you, it is not for an apostle to eat anything that is common or unclean, but for him to proclaim the Good News. For whoever is unclean will be unclean to him.

If anyone gives me a cup of water to drink because he is my disciple, assuredly, I tell you, he will by no means lose his reward.

"He who receives a prophet in the name of a prophet will receive a prophet's reward. And he who receives a righteous person in the name of a righteous person will receive a righteous person's reward. I tell you the truth, whoever may say to one of these little ones, 'Be converted,' will receive a greater reward than the one who causes a thousand to be converted."

Jesus said to him, "If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

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.

By this will everyone know that you are my disciples: if you have love among one another.

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

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

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

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

Jesus said to them, "Truly, truly I say to you, it is not for an apostle to eat anything that is common or unclean, but for him to proclaim the Good News. For whoever is unclean will be unclean to him.

If anyone gives me a cup of water to drink because he is my disciple, assuredly, I tell you, he will by no means lose his reward. And whoever gives to one of these little ones even one drop of water in the name of a prophet will receive a greater reward.

Moreover, it was said, 'Whoever makes one of these little ones stumble, it would be better for him if a millstone were hung around his neck and he were thrown into the sea.'

If your hand or your foot brings shame to you, cut it off, and it will be better for you in the next age. And if your eye brings shame to you, take it out, and it will be better for you in the next age.

Chapter 14

Do not let your hearts be troubled. Trust in God. Trust also in me. In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you? 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. And where I am going, you know the way."
Jesus the Way to the Father

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

6 Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me. 7 If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him."

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

9 Jesus says to him, "All this time I have been with you, and you have not come to know me. 10 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. 11 Believe me that I am in the Father and the Father is in me. But if not, believe because of those works. 12 The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father. 13 Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son. 14 If you ask me for something in my name, I will do it.

Jesus Promises the Holy Spirit

15 If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Counselor, that he may be with you for ever, the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him,
because he abides among you, and will be in you. 18I will not leave you as orphans; I am coming to you. 19Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live. 20In that day you will know, that I am in my Father, and you in me, and I in you. 21The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.

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

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

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

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

28"You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I. 29And now I have told you, before it happens, so that when it happens, you will believe. 30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me; 31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father.

"Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

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

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

9 Just as the Father has loved me, I also have loved you; abide ye in my love. If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love. These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full. This is my commandment: that you love one another, as I have loved you. Greater love has no one than this: that one lay down one's life for one's friends. You are my friends, if you practice the things I am commanding you. No 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. You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you. These instructions I am giving you, so that you will love one another.

For This the World Hates You

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

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 aorà," the topic is neuter plural, which can take a singular verb. I translated aorà 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.

211 15:7 txt αἰτησασθε Ψ57 A B D L 0233 it syr-vp cop sa Chrys SBL TH NA28 {} / αἰτησεσθε K E 047 M vg syr-th TR RP / lac Ψ66 C N W

212 15:8a txt γενησθε (aor subj) Ψ66 B D L 0250 it vg Amphil Chrys comm Aug SBL TH NA28 (C) / εἰς (pres subj) ἐρᾶ ἐκ ημῶν / efficiamini (pres pass subj) "be made, be proven" ἐγερθεὶς ἐκ ημῶν / possitis fieri "be able to become" it / γενησθε (fut ind) Ν Α 047 0233 Μ Chrys ι Κ Ψ Chrylmm TR RP / lac Ψ75 C N P T W

213 15:8b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

214 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

215 15:20 John 13:16; Diatessaron 28:32

216 15:25 Psalm 35:19; 69:4
"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. And you also will bear witness, because you have been with me from the beginning.

Chapter 16

1These 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. 6But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?' 7Instead, because I have spoken these things to you, sorrow has filled you. Instead, because I have spoken these things to you, sorrow has filled you. 8I have many things yet to say to you, but you are not able at the present time to bear it. 9When that one comes, the Spirit of truth, he will guide you in 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. 10Whereas if I go, I will send him to you. 11And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgment; 12concerning sin, because they do not believe in me; 13and concerning righteousness, because I am going to the Father and you will be observing me no longer; 14That one will glorify me, because from mine he will take, and report it to you. 15Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.' 16"A little while, and you will be observing me no longer; and another little while, and you will see me."
The Disciples' Pain Will Be Turned to Joy

17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?

18They kept saying therefore, "What is this 'little while'? We don't know what he is saying."

19Jesus 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. 21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world. 22And 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. 23Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

24These 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. 25In 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. 26For the Father himself likes you, because you have liked me, and have believed that I came forth from God. 27I 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."

28His disciples are saying, "There, now you are talking with clarity and not speaking any allegory. 29Now 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."

30Jesus answered them, "For now you believe. 31Behold, 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. 32"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

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said:

"Father, the hour has come; glorify your Son, so that the Son may glorify you, and you have given him, he may grant to them eternal life. 3And this is eternal life: to know you, the only true God, and to know that you love the one whom you have sent, Jesus Christ. 3I have glorified you upon the earth, having

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223 16:18 txt omit ἐστιν τῇς Ν* D W itab,d,e,ff2,r1 syrpal copia arm geo \+B λέγει N Β D ε L N 054 068 0233 0250 Kaur f,q vg syrsc,p,b copia bo,ach2 eth Or Cyp-lam Ambrst Aug TR RP SBL TH [NA28] lac P 22 P Q T 070
224 16:19 txt omit ἐστιν τῇς Ν* Β D L W 068 Hid SBL TH NA28 /\ φον Α E N 047 054 Μ TR RP /θυ Ν 223 / lac P 22 C P
225 16:20 txt omit ἐστιν τῇς Ν* Β D it syrsc copia ms,ly,bo SBL TH NA28 /\ φον Α E L N W 047 054 Μ itaur vg syrsc copia ms,bo ms lac P 22 C P 068 0233
226 16:33 εγγέλθη ἐμβλητικά Ν Β C E L N W 047 054 και P Q T 070 vgst syrsc,h Bas Cypcom Theod TR-Steph RP SBL TH NA28 /\ φον Α Ε L N W 047 054 Μ itaur vg syrsc,h copia ms,ly,bo SBL TH NA28 /\ φον Α E L N W 047 054 Μ itaur vg syrsc,h copia ms,bo ms lac P 22 C P 068 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.

227 17:2a See the footnote on 639.
228 17:2b txt δύος αὐτοῦ Ν* A C 0250 TR SBL NA28 /\ φον δύος αὐτοῦ P 107 W /θυ δύος αὐτοῦ Ν* 0109 /θυ δύος αὐτοῦ B E N 047 054 0301 Μ TR /θυ δύος αὐτοῦ L /θυ αὐτοῦ P 22 P 222 GNT P 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
finished the work which you have given me to do. And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

**Jesus Prays for His Disciples**

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. 7Now they are persuaded that all the things you have given to me are indeed from you; 8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me. 9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours; 10indeed everything of mine is yours, and of yours is mine. And I am glorified in them; 11yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, that flesh that you have given to me, so that they may be one, just as we are one. 12While I was with them, I kept them in your name, that flesh that you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, so that the scripture may be brought to completion.

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion. 14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world. 15I am not asking that you take them out of the world, but that you keep them from the evil one. 16They are not of the world, just as I am not of the world. 17Sanctify them in the truth; your word is truth.

18Just as you sent me into the world, I also have sent them into the world. And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

**Jesus Prays for All Believers**

20And not concerning these only am I making request, but also concerning the ones who through their word believe in me, that all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe in me. 21The glory...
which you have given to me, I also have given to them, so that they may be one, just as we are one: 23 that they may become fully developed into one, 24 that the world may know that you sent me, and that you have loved them just as you loved me.

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 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 17:24 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 Text την μαχαιραν Π Π N A B C D E L N W 047 054 Π Π lat svt Or TR TH NA28 Π Π Π Π Almost all the English translations which translate the RP / NA28 text read "your sword." (Not ASV, NASB) 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 chiliarch 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 doormaid, 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?"

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 the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

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?"

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245 18:36 The Greek words for "but in fact" are νῦν δὲ, "but now." Usually the particle "νῦν" is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "but at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

246 18:38 Basis for capital punishment.

247 The Byzantine text stream by parablepsis?

248 19:13 των λογων τουτων Π 99 Β Λ Ν W lat syrh,pal cop arm eth Cyr SBL TH NA28 || Π υ ι τουτων των λογων E 054 065 lat syrh,pal copa || Should there be any doubt that και ηρχοντο προς αυτον was accidentally omitted in the Byzantine text stream by parablepsis?
The chief priests responded, “We have no king but Caesar.”

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

They took Jesus therefore.249 17And carrying the cross by himself,250 he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha [κέφαλι],18 where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle. 19And Pilate also wrote a notice and put it on the cross, and it was inscribed: “JESUS THE NAZARENE, THE KING OF THE JEWS.” 20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

21The chief priests of the Jews therefore were saying to Pilate, 'Do not write 'The King of the Jews,' but rather: He SAID, I am King of the Jews.'20
22Pilate answered, "What I have written I have written."
23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole. 24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled which says,

"They divided my garments among them;
and cast lots
over my clothing."251

those things therefore the soldiers did.

25And near the cross of Jesus stood his mother, and his mother's sister; and the Mary belonging to Clopas, and the Magdalene Mary. 26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his252 mother, "Dear woman, behold your son."
27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

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250 19:17 txt εαυτο τον σταυρον Π wording Π wording N L W lat Cyr Or TH NA28 {v} // εαυτω τον σταυρον D5 // τον σταυρον εαυτου Α Ν Ο 054 065 // αυτω τον σταυρον B SBL // τον σταυρον αυτου E TR RP // om τι και βασταζων εαυτο τον σταυρον εξηλθεν Ρ wording Π wording Π wording Π wording Π wording Lac Π wording 121 C D
251 19:24 Psalm 22:18

252 19:26 txt τη μητρι Ρ wording Π wording N B L W itab sBL TH NA28 {v} // τη μητρι αυτου D5 E Ν Ο 054 065 // lac Π wording C D 065. Here is the entire verse 26 from the Robinson-Pierpont majority text: Ἰησοῦς οὖν Ἰωάννης τῆς μητέρας, ὁ Ἰησοῦς, τοῖς μαθηταῖς παρεστῶ, δὲν ἰδοὺ ἡ γῆ ἑνώθη, λέγει μήτρια αὐτοῦ Ἰωάννης, ὅτι ἦν ἡ ὑπερέξους. In ancient Greek the definite article, in this case τη, 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 την μητέρα, 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

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 29A 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. 30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

31The 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.

32The soldiers therefore, and broke the legs of the first one, and of the other crucified with him, but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

33But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

34And 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. 35And these things happened so that the scripture would be fulfilled:

"Not a bone of it shall be broken." 36And again, another scripture says:

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

Jesus' Burial

38And 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.

39And 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. 40They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

41And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

42So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.
Chapter 20

The Empty Tomb

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, and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart. 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

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262 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But 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 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking 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 20:16 εωρακα Some manuscripts read "I saw," as if Mary had simply seen the tomb empty. Others read "I saw him," indicating that Mary had actually seen Jesus. But here in John, Mary 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.

265 20:18 εωρακεν Some manuscripts read "I saw," as if Mary had simply seen the tomb empty. Others read "I saw him," indicating that Mary had actually seen Jesus. But here in John, Mary 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.
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, 267 and says to them, "Receive the Holy Spirit. 23Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

**Jesus Appears to Thomas**

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came. 25So the other disciples were telling him, "We have seen the Lord."

But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

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 268 without having seen."

30While 269 therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book, 31these have been written so that you might believe that Jesus is the Christ, 270 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 say to him, "We are also coming with you."

They went, and embarked in the boat. 271 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."

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266 20:19 txt μαθηται K* A B D W itaaur,d³ syrν syrP coply,pbo Aug Varim SBL TH NA28 {A} // μαθηται ευνηγμενοι L E N 0250 M itakb E P R TR RP // μαθηται αυτου ευνηγμενοι L itf copolo eth Cyrlem // lac P P66 C P

267 20:22 εμφυσα - emphusāō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפַח, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

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 πλαοιον K B C* D L N W latt syrP cop arm eth SBL TH NA28 {A} // πλαοιον ευθυς A C E P M syrP Cyr TR RP // lac P P66 P122

272 21:15 The Greek word translated "fish" is προσφάγιον - prosphagion; "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 δῆφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δῆφος often meant simply "fish." (This word δῆφος 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 fullness 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,273 and he threw himself into the lake 8(for they were not far from shore, but only about two hundred cubits274 away), while the other disciples came in the boat, towing the fish net. 9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

10Jesus 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, 153 of them; and though there were so many, the net was not torn.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him. "Who are you?" For they knew it was the Lord. 13Jesus comes, and he takes the bread and distributes to them, and the fish likewise. 14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

15When 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." 16Again, he says to him a second time, "Simon son of John, do you love me?"

He says to him, "Yes, Lord, you know that I love you."

He says to him, "Pastor my sheep." 17He says to him the third time, "Simon son of John, do you love me?"

Peter was hurt that he said to him the third time, "Do you love me." And he says to him, "Lord, you know all. You know that I love you."

Jesus says to him, "Feed my sheep."276 18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want. 19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

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?" 21So when he saw this one, Peter says to Jesus, "Lord, who is the one betraying you?"

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me." 23This therefore is the word that got out to the brothers: that that disciple would not die.

273 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

274 21:8 Equivalent to 100 yards, or 92.4 meters.

275 21:15 txt ἰωάν(ν)ου K* B C* D L W it*aur,h,df,ri* vg cop vsb ors cys p* cyr p* amb ch a aug SBL TH NA28 [8] // [8] // [8] syr p s pal arm (eth) geo bas chrys cy red hesych TR RP // omit K* // lac P* // arm P* // lat P* // lat P* // lat P*. The NA28 reads ἰωάννου - "John," and the Byzantine text reads "Ἰωάν - Jonah," According to BDF 583(2), ἰωάν is a shortening of ἰωάννας, partly due to the influence of the Syriac word יוהן for the same (both renderings of the Hebrew יוחנן). (So also in Matt. 16:17 & Jn 21:16,17.) This phenomenon of ἰωάν as a shortened substitute for ἰωάννας is also found in Septuagint manuscripts.

276 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 ἔγαγα in vv. 15 and 16, and ἐμφάνισα in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γνώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. 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?"

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

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.277
### Principal Witnesses to the gospel of John

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### ENDNOTES

#### Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed...
the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus
was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him.” John 11:54 says, “Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his 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 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. 11 The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12 And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13 Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ, would be put out of the synagogue."

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

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as עַם הָאָרֶץ, "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 are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

**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).

**Βηθανίᾳ** P5 P59 P66 P75 Κ* A B C* E F H L M N S W SUPP Δ Θ Ψ* Ω 063 0211 2* 7 8 9 18 27 28 118 124 157 205 461 475 579 597 700 892xt 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1344 1344 1365* 1424 1505* vid 1514 2148 2174 M Lect ia,aurs,c,fft,1,q,t vg syr,palms cop,bo slav Origen Eusebius Epiphanius MSS acc. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

**Βηθαβαρᾷ** G X 565 1071 1192c 1519

**Βηθαβαρᾶ** C2 K (the last letter is not readable) Π Ψ c 083 0141 1 2c 33 180 1079 1192* 1230 1292 1365c 1505c 1546 1646c 1770 1773 (AD syr,e,palms cop,sa arms geo Origen Eusebius Epiphanius MSS acc. to Chrysostom Cyril TR (Joshua 18:22 LXX)

**Βηθαβαρᾶ** N2 892mg pc syrh (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

**Βηθαβαρᾶ** U 18 35
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

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 IGNT site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP
**Witnesses arranged by date, up to the 12th century:**

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**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: p56vid Ἑρσους Ψ 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 124 131 134 139 151 157 168 169 209 213 228 249 297 333 388 391 397 401 416 423 430 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 732 736 741 742 768 770 772 773 776 777 780 799 800 817 821 827 828 841 843 849 865 869 896 899 980 1099 1100 1107 1192 1210 1230 1241 1254 1273 1321 1333 1412 1414 1475 1481 1532 1535 1560 1571 1598 1672 1722 1788 1789 1997 2078 2372 2386 2387 2399 2411(h.a./h.t. 565* 543 788 826 828 844 845 867 873 897 922 1073 1092 (later hand) 1158 (marks start at beg. of new folio with 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.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list p56vid 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."

Papyrus 45, A, C and 070 are for more likely to have been 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 δὲ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John's style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἐκαστὸς εἰς τὸν οἶκον αὐτοῦ.

And each went to his home.

Chapter 8

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

1But Jesus went to the Mount of Olives.

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

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

John 8:3 ἄγουσιν δὲ οἱ γαρματεῖς καὶ οἱ Φαρισαίοι γυναίκα ἐπὶ μοιχεία κατελημμένην, 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 κατείληπται ἐπὶ ἀντιφόρῳ μοιχευμένη·

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο ταῖς τοιαύταις λιθάζειν· σὺ σὺν τι λέγεις;

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

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχουσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κἀκεῖνης κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

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

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἐπένεπ αὐτοῖς, ὁ Άναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον·

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

John 8:8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

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

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ καταλείψαντες μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.
9And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνάκοψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γόναι, ποῦ εἰσίν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἢ δὲ εἶπεν, Οὐδεὶς, κύριε, εἶπεν δὲ ὁ Ἰησοῦς, Οὔδὲ ἐγὼ σε κατακρίνω· πορεύον, καὶ ἀπὸ τοῦ νῦν μηκέτι ἄμαρτανε.

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

I quote "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as ℗66, ℞5 B L N T W X Y Δ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr C-S and the best manuscripts of syr P), 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.14). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armmss) or after Luke 21:38 (f123). 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 ὅ
On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word "de" near as often as the other gospel writers, but in this passage, it is found much more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;

4 instances in 10 verses. (I don't accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were
greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

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

I find such participial phrases in the Pericope as follows:

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

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

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

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

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


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

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

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

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

6:6 - τοῦτο δὲ ἔλεγεν πειράζων αὐτόν  But he said this testing him
7:39 - τοῦτο δὲ ἔλεγεν περὶ τοῦ πνεύματος  Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἄφρ' ἐστωτό οὐκ εἶπεν  But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο ὑμῖν ὅτι περὶ τῶν πιστῶν  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 ἔλεγεν σημαίνων ποίῳ θανάτῳ  Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναί (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15.  In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, they say 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 ὁ τι καὶ λαλῶ υμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHEREWHATAMYSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι, which mean "that which." Or are they one word, ὅτι - ὧτι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?"  ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ὧτι, "altogether." This use of ὧτι 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 ὅ τι - ὧτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מה מ ו מַּחְוָא נָפָלָה. and מהוֹרָה.
2. As an exclamation, with ὧτι as a Hebraism after ἥ ("That I speak to you at all!"")
3. As an affirmation, with ὧτι 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 (⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp.
95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.