The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Greek by David Robert Palmer
Alternating verse by verse with the Greek text.

This work is also available in print from Amazon.
ISBN: 978-1-958612-00-2

more freely available from:
http://bibletranslation.ws/palmer-translation/
And possibly coming soon:
ipfs://bibletranslation.crypto
ipfs://drpbible.x
ipfs://drpbible.nft
ipfs://ebibles.x

June 09, 2022 Edition
(First Ed. was Dec. 1998)

You do not need anyone’s permission to quote from, store, print, or photocopy this document. Just do not change the text. If you quote it, you might put (DRP) after your quotation.
NOTES TO THE READER

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

1:51 txt ὄψεσθε Ὑ Willoughby Papyrus Ν B L W 0141 397 579 821 850 1819 1820 2129 ita,b,c,cp,cop arm Epiph Or SBL TH NA28 / ‖ ἀπέτυχεν ὄψεσθε (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 f¹³ 2 28 33 157 565 700 892 1071 1241 1424 Δ Θ Λ Π Ψ Ω 063 083 syr TR RP lac Ὑ ⁵⁹ C D N P Q T V 063 083 syrs,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 (in,b,c,ff), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol .IsMatch is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

TR - Textus Receptus, specifically, "The New Testament in the Original Greek according to the text followed in the Authorised Version; F. H. A. Scrivener; Cambridge, 1894; but also Stephens 1550, Erasmus, Elzivir, Beza may be cited where different
SBL – Society for Biblical Literature, 2010, Edited by Michael W. Holmes
TH – Tyndale House Greek New Testament, © 2017 by Tyndale House, Cambridge; Edited by Dirk Jongkind
NA28 – Nestle-Aland 28th Edition GNT, © Deutche Bibelgesellschaft, Stuttgart (The same Greek text as the UBS5)
AT – Antoniades GNT, 1904 (the Greek Orthodox Patriarchal text)
BG - Byzantine Greek New Testament, © 2014 CSPMT (The Center for the Study and Preservation of the Majority Text, Rockville, Maryland): the Kr/Family 35 Textform (originally promoted mainly by Wilbur Pickering)
HF – Hodges/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 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/UBSGrNT/Intro2.htm.
Chapter 1
The Word Became Flesh Among Us

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

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

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

2He was with God in the beginning.

John 1:3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρίς αὐτοῦ ἐγένετο οὐδὲ ἐν δὲ γέγονεν.

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

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

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

John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

5And the light shines in the darkness, and the darkness has not mastered1 it.

John 1:6 ἔγένετο ἀνθρώπου ἄπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ Ἰωάννης.

6There came a man sent from God; his name was John.

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

7He came as a witness to testify about that light, so that through him all people might believe.

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

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

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

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

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

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

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

11He came to that which was his own, and his own did not receive him.

John 1:12 διὸς δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσοσιν εἰς τὸ ὄνομα αὐτοῦ,

12But to all who did receive him, to those believing on his name, he gave the right to become children of God—

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

13children born, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

---

1 15 The Greek verb is καταλαμβάνω - katalambánō. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
John 1:14  Καὶ ὁ λόγος ἀρχὴ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,

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

John 1:15  Ἰωάννης μαρτυρεί περὶ αὐτοῦ καὶ κέκραγεν λέγων, ὅτις ἦν ὁν ἐπιτόν, Ὄ ὁ ὅπισὸν μου ἐρχόμενος ἔμπροδεν μου γέγονεν, ὃτι πρῶτός μου ἦν.

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

John 1:16  Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἄντι χάριτος

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

John 1:17  ὅτι ὁ νόμος διὰ Μωϋσέως ἔδοθη, ἡ χάρις καὶ ἡ ἀλλήλεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

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

John 1:18  Θεόν οὐδεὶς ἐώρακεν πώποτε· ὁ μονογενὴς θεός, ὃ ὁν εἰς τὸν κόσμον τοῦ πατρός, ἐξέκοιν ἐξήγησατο.

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

---

2 1:15 ttx ὁ εἶπον ἦς ἐν μαρτυρεῖ ἀρχὴν ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, ὃ ὁπίσω μου ἐρχόμενος ἔμπροδεν μου γέγονεν, ὃτι πρῶτός μου ἦν.

3 1:16 ttx ὁ μονογενὴς θεός ἐξελέγχθης ἐπὶ καθὰ τὴν ὡς ἀρχὴν ἐγένετο, ὅτι ὁν εἰς τὸν κόσμον τοῦ πατρός, ἐξέκοιν ἐξήγησατο.  

---

2 John 1:18 ὁ μονογενὴς θεός, ὃ ὁν εἰς τὸν κόσμον τοῦ πατρός, ἐξέκοιν ἐξήγησατο.  

3 John 1:18 ὁ μονογενὴς θεός, ἐξελέγχθης ἐπὶ καθὰ τὴν ὡς ἀρχὴν ἐγένετο, ὅτι ὁν εἰς τὸν κόσμον τοῦ πατρός, ἐξέκοιν ἐξήγησατο.
Father, he has made him known.

The Pharisees Question John

John 1:19 And a Log ev does not give a name any margin of the fathers but in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his

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

John 1:20 and who were not of his own accord, but were sent by the Pharisees.

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

John 1:21 and ἔλεγεν τινί τινι Τίοι Οὐκ εἰς σοῦ καὶ λέγει, ὅπως εἰμί, Ὅπως ὁ προφήτης εἶ σοι; καὶ ἀπεκρίθη, ὦθος.

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

the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the ἵνα and, whether or not a semi-Ary type rendering is the only possible rendering of the Alexandrian reading, the ἵνα reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox νοον "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: ὁ παῖς 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. JOHN 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426 2. "unique." of το δὲ, Parmeno 8.4 (3rd cent. B.C.); εἰς ὑδ μ. φύσι αἰ γενόμενος Pl. Ti.31.b, cf. Procl. Inst. 22; θεὸς ὁ μ. Sammelb. 4324.15. [Note "God the μονογενής, here, from Proclus: "Institutio Theologica" 5th century A.D.]

3. μ. ἀνάμι "one and the same" blood, dub. 1 in E. Hel. 1685 4. Gramm., having one form for all genders, A.D. Adv. 145.18 5. Name of the foot_ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows:

(Hesiodus: ος, 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) ὁμοίως ἑξῆς 9:38. Of the daughter (Diod. S. 4, 73, 2) ὁμοίως ἑξῆς 8:42. Of another rdg. where, beside the rdg. another rdg. according may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213–19; FGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in John 1:19 and 1:15 in John 1:19 and 1:15 in John 1:19 and 1:15 in John 1:19 and 1:15 in John 1:19 and 1:15 in John 1:19 in view of the emphasis on γέννασθαι ἐκ τοῦ θεοῦ (Jn 1:13 al); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν παῖν μ. ἐδώκεν Ἰησοῦς 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενής παῖς) ὁ μονογενής παῖς τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading τον παῖν τοῦ μ. ἀπέσταλκεν ὁ θεὸς Ἰησ. 1 Jn 4:9; cf. Dg 102. On the expr. δόξαν ἐνόστιν ὡς μονογενος μονογενος παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335–65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεὸς (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 παιδὸς ἀτόμον τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.—On the mng. of μονογενής in history of religion cf. the material in Hdb.l. 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ὑπὸ ὡς δοξαν γα καὶ γα καὶ τοῦτον [SC. τον κόσμον] εἶναι μονογενὴς τω θεω καὶ θεοῦ. Wsd 7:22 of σοφία: ὁμοίως ἐπί γενόμεν ὁμοίως ἐνόστιν μονογενὴς.—Vett. Val. 11,32) as well as the lit. given there, also Hleiengang, Der Bruder des Erloesers: Ἀγγελός 1 '25, 24–33; RBultmann J, 47, 2; 55f; FBeuchsel, TW IV 745–50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which the Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the fathers and, he is able to explain God to men. Therefore, he was entitled to be compounded by being the only son from a father.
"Are you the Prophet?"5 And he answered, "No."
John 1:22  εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δῷμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

22They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23  ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐφύνατε τὴν ὄδον κυρίου, καθὼς εἶπεν Ἰσαίας ὁ προφήτης.

23He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, 'Prepare the way for the Lord.'" 6
John 1:24  Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.
John 1:25  καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σοι οὗι ὁ Χρῖστος οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

25And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26  ἀπεκρίθη αὐτῶν ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν υδάτι μέσος δ ὑμῶν ἐστηκέν ὅν ὑμεῖς οὐκ οἴδατε,

26John answered them as follows: "I baptize in water, but7 among you stands one you do not know,
John 1:27  ὁ όπισθον ὑμῶν ἐρχόμενος, οὐκ οἷς εἰμὶ ἄξιος ἵνα λύσῃ αὐτό τὸ ἵμαντά τοῦ ὑπόδηματος.

27the one coming after me, 8 ὁ thong of whose sandal I am not worthy to untie."
John 1:28  Ταῦτα ἐν Βηθαβάρι ἐγένετο πέραν τοῦ ἱορδάνου, ὅπου ήν ὁ Ἰωάννης βαπτίζων.

28These things happened in Bethany,10 on the other side of the Jordan, where John was

5 1:21 Deuteronomy 18:14-20
6 1:23 (isah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he cited it. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:12-13, one of which is Elijah.}

7 1:26 τῶν ᾿Αἰγ. Ἐν τῷ Ἱερουσαλήμ Ἰουδαίων ἐγένετο τὸ βαπτιστήριον, τὸ ἐν τῇ πόλει, τῇ Ἰωάννῃ τῷ Ἰσαίᾳ τῷ προφήτῃ ὁ Ἰωάννης

8 1:27a τῶν ᾿Αἰγ. Ἐν τῷ Ἱερουσαλήμ Ἰουδαίων ἐγένετο τὸ βαπτιστήριον, τὸ ἐν τῇ πόλει, τῇ Ἰωάννῃ τῷ Ἰσαίᾳ τῷ προφήτῃ Ἰωάννῃ τῷ Ἰσαίᾳ τῷ προφήτῃ

9 1:27b τῶν ᾿Αἰγ. Ἐν τῷ Ἱερουσαλήμ Ἰουδαίων ἐγένετο τὸ βαπτιστήριον, τὸ ἐν τῇ πόλει, τῇ Ἰωάννῃ τῷ Ἰσαίᾳ τῷ προφήτῃ Ἰωάννῃ τῷ Ἰσαίᾳ τῷ προφήτῃ

10 1:28 τῶν Ἰωάννη τῷ Ἰσαίᾳ τῷ προφήτῃ Ἰωάννῃ τῷ Ἰσαίᾳ τῷ προφήτῃ
Behold the Lamb of God

John 1:29 ἦν ἐπάνω σου ἐν τῷ Ισραήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἰησοῦς ὁ θεός ὁ ἄλλος τῆς ἀμαρτίας τοῦ κόσμου.

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

John 1:30 οὕτως ἐστὶν περὶ ὧν ἔγω ἔπον, ὅπερον μου ἔρχεται ἀνήρ ὁς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

John 1:31 καί ό οὐκ ἠδειν αὐτὸν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτο ἐλθὼν ἐγὼ ἐν τῷ ὑβατί βαπτίζων.

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

John 1:32 Καὶ ἐμφάνισαν Ἰωάννης λέγοντας τῷ Πνεύματι καταβαίνειν ὡσεὶ περιστεράν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

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

John 1:33 καί ό οὐκ ἠδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὑβατί ἐκείνος μοι εἶπεν, Ἐφ' ὃν ἂν ἰδέ τὸ πνεῦμα καταβαίνειν καὶ μένον ἐπ' αὐτόν, οὕτως ἐστίν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

John 1:34 καί ἠδραγκά ταύτης ἐκ μεριμνής ὅτι οὕτως ἐστίν ὁ υἱὸς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Ὁ ἐπάνω πάλιν εἰσήκυρεν ὁ Ιωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, ὁ δὲ ἀμνὸς τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταί λαλοῦντας καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

John 1:38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεαούμενος αὐτοῦ ἰκαλοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῶ, Ῥαββί ὁ λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;

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

---

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

12. There are no words "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

13. John the son of Zebedee and Andrew the brother of Peter.
John 1:39: "Légei autós, 'Ercheste kai ñfese. Êlvan oûn kai éivan poû ménei, kai par' autó émeinai tûn hêmèn ekéinivn' òra ãn õs dékásti.

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

John 1:40: "Hôn Andredeás ò ðeðelphos Símwnos Pétrou eîs ëk tôn dû tôn akousántwn pará 'Iwánνou kai akouðh筛ntwn autóv.'

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

John 1:41: Òpôs ðeðelphos tôn ðiðou Símwna kai légei autóú, Êfðhka meiên tôn Messiávn ã ëstivn meðhermepneûmenọn Khrístov.'

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


42 He led him to Jesus. Looking at him, Jesus said, "You are Simon son of John.14 You will be called Kephas" (which when translated is Rock.)15

Philip and Nathaniel

John 1:43: Tê ëpâûrovôv ñèlîsasen ẹ̈xelêthein eîs tûn Gâlileiaûn, kai Òpôs ðeðelkei Ïîlîppovn, kai légei autóú ò 'Iîsoûs, ëkôlderheî moi.

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

John 1:44: Ïn û ðe ðîlîppovn ãpò Bêthsaîda, ãû tûnh pôleuwv Andreedov kai Pétrou.

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

John 1:45: Òpôs ðeðelkei Ïîlîppovn tôn Ñàðàvâîl kai légei autóú, Ï'n Ògàfravên Muívêsîs ën ÷ úís nômîsw kai òi proîfîta Òpôs ðeðhka meiên, 'Iîsoùû tûnh viûn tôû 'Iîsoûf tôû ãpò Naçaraêt.16

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

John 1:46: ëîpen autóû Ñàðàvâîl, 'Ek Naçaraêt ðûnataî ti ãûgâthôn éînai; légei autóú Ïîlîppovns, 'Èrçhou kai ðîe.

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

Philip says to him, "Come and see."

John 1:47: ëîden ò 'Iîsoûû tûnh Ñàðàvâîl êrçhoomenon ëpûs autôn kai légei peri autóû, 'Idê ðîlthôs Ïîrâplîpitês ën ÷ ðôlôs õuk ëstîn.

47 When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."
Chapter 2

Water Into Wine

John 2:1 ἐν τῇ τρίτῃ ὡρᾳ ἦσαν ἡ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰσσοῦ ἐκείνη.

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

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

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

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

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

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

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

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

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

17 15:11 τοι καταγεγράφη εἰς τὸν λόγον του Χριστοῦ τοῦ Ἰησοῦ τῆς άνω θεότητος ἡ μητέρα του Χριστοῦ ἦν Μαρία.

18 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ Μαρία ἦν ἡ μητέρα του Χριστοῦ ἦν Μαρία.

19 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

20 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

21 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

22 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

23 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

24 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

25 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.

26 15:11 ἤντον διήλθεν ἐκ τῆς σκήνης τῆς θείας ἡ μητέρα του Χριστοῦ ἦν Μαρία.
John 2:10 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσος σὺ τετηρήσας τὸν καλὸν οἶνον ἔως ἄρτι.

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

John 2:11 Ταῦτην ἐποίησεν ἄρχην τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἔφανερώσεν τὴν δόξαν αὐτοῦ, καὶ ἐπιστεύουσα εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τούτου κατέβη εἰς Καρφαναοῦ αὐτός καὶ η μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἔκει ἐμεῖναν 21 οὐ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τούτῳ πωλοῦντας βόσκας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερατιστὰς καθημένους,

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

John 2:15 καὶ ποιήσας φραγέλλιον 22 ἕκ σοινίων πάντας ἐξέβαλεν ἕκ τοῦ ἱεροῦ, τὰ τέ πρόβατα καὶ τοὺς βόσκας, καὶ τῶν κολλυβιστῶν ἐξέχειν τὸ κέρμα 23 καὶ τὰς τραπέζας ἀνέτρεψεν,

15And having made a whip out of ropes, he expelled all from the temple, both the sheep...
and the cattle, and he poured out the coins of the money changers and overturned the tables, John 2:16 and to his face παρατηρήσας πελατοῦς εἶπεν, Ἀρατε ταῦτα ἐνετεύθην, μη25 ποιήτε τόν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.  

13and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!" John 2:17 Ἐμνήσθησαν26 οἱ μαθηταί αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι,22 ὁ ζηλὸς τοῦ οἴκου σου καταφάγεται με.  

11His disciples remembered that it is written: "The zeal for your house will consume me."23 John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημείων δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;  

18The Jews29 responded therefore and said to him, "What sign do you show to us, that you can do these things?" John 2:19 ἀπεκρίθη ἡσυχώς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρεῖς ἡμέραις ἐγερῶ αὐτόν.  

19Jesus answered and said to them, "Destroy this temple, and in three days I will raise it." John 2:20 εἶπαν οὖν οἱ ἱουδαῖοι, Τεσσαράκοντα καὶ εξ ἔτους οἰκοδομήθη ὁ ναὸς αὐτοῦ, καὶ σὺ ἐν τρεῖς ἡμέραις ἐγερὼς αὐτὸν;  

20Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?" John 2:21 ἐκεῖνὸς δὲ ἐλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.  

2But he had spoken of the temple of his body. John 2:22 ὄτε οὖν ἦγερθη ἐν νεκρῶν, ἐμνήσθησαν οἱ μαθηταί αὐτοῦ ὅτι τοῦτο ἐλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὅν εἶπεν ὁ ἤσυχος.  

23When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken. John 2:23 οὐ δὲ ἦν ἐν τοῖς ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεία ἅ ἐποίει.  

24And while he was in Jerusalem at the Passover during the Festival, many believed in his name — seeing the miraculous signs he was doing. John 2:24 αὐτὸς δὲ ἡσυχώς οὖν ἐπίστευεν αὐτὸν αὐτοῦ διὰ τὸ αὐτὸν γινώσκειν πάντας,  

24But Jesus on his part did not commit himself to them, because he knew all people,
John 2:25 καὶ ὅτε ὁ χριστὸς εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἐν τῷ ἀνθρώπῳ.

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

Chapter 3

You Must Be Born Again

John 3:1 Ἰν οὐ δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, ἱκόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

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

John 3:2 οὗτος ἦλθεν πρὸς αὐτόν νυκτὸς καὶ ἔπειν αὐτῷ, Ἱακώβι, οἰδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἀ ὑ ποιεῖς, ἐὰν μὴ ἐ θεὸς μετ’ αὐτό.

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."

John 3:3 ἀπεκρίθη Ἰησοῦς καὶ ἔπειν αὐτῷ, Ἀμὴν ἂμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἰσός, οὐ
dύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:4 λέγει πρὸς αὐτὸν ὁ ἱκόδημος, Πῶς δύναται ἀνθρώπος γεννηθῇ νήφων ἠν; μὴ
dύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

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?"

John 3:5 ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἂμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὀδοτος καὶ πνεύματος, οὐ
dύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεύμα ἐστιν.

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

John 3:7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δαι ὅμως γεννηθῇ ἰσός,

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

John 3:8 τὸ πνεῦμα ὅπου θέλει πνεύμα ὃ ἔχει καὶ τὴν φωνὴν αὐτοῦ ἑκούεις, ἀλλ' ὃς ὁ διὰ τοῦ πνεύματος ἐρχεται καὶ τοῦ ὑπάγει ὡς ἐστίν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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."

John 3:9 ἀπεκρίθη ἱκόδημος καὶ ἔπειν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ ἔπειν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ

gινόσκεις;

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

30 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἱκόδημος ek tôn Pharisaion, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

31 The Greek is in the plural.

32 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.
things?  
John 3:11 ἀμήν ἀμήν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν ματρυπαν ἡμῶν οὐ λαμβάνετε.

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

John 3:12 εἶ τὰ ἐπίγεια ἐπον ὦμι καὶ οὐ πιστεύετε, πῶς ἐὰν ἐπον ὦμι τὰ ἐποφάνεια πιστεύετε;

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

John 3:13 καὶ οὐδεξί ἀναβήκηκεν εἰς τὸν οὐρανὸν εἰ μή ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ άνθρώπου.

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

John 3:14 καὶ καθὼς Μωϋσῆς υψωσεν τὸν ὄρφιν ἐν τῇ ἐρήμῳ, οὕτως υψωθήκατι δεῖ τὸν υἱὸν τοῦ άνθρώπου,

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

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

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

John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν τὸν άνθρώπου ἐδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληπτή αὐλλʼ ἐχῃ ζωὴν αἰώνιον.

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

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλʼ ἵνα σωθῆ ὁ κόσμος διʼ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν ὁ γὰρ κρίνεται ὁ μὴ πιστεύων ἢδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ἄνωμα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

---

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 21:6-11-19

3:13 ἀνθρώπου
---
John 3:19 ἀυτή δὲ ἦστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἤγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

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

John 3:20 ἴνα μὴ ἔλεγχῃ τὰ ἔργα αὐτοῦ·

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

John 3:21 ὅπερ τὴν ἄλλητειν ἔρχεται πρὸς τὸ φῶς, ἴνα φανερωθῇ αὐτῷ τὰ ἔργα ὁτι ἐν θεῷ ἦστιν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.

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

John 3:23 οὖν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Ἁγίῳ ἑγγὺς τοῦ Σαλείμ, ὁτι ὥδε τοῦ λαλῶν ἔκει, καὶ παρεγιγνότο καὶ ἐβαπτίζοντο·

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

John 3:24 σῶσω γὰρ ἢν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 Ἐγένετο οὖν ἐν τοῖς μαθηταῖς Ἰωάννου περὶ καθαρισμοῦ.

25Then a dispute arose between the disciples of John and a certain37 Jew38 about ceremonial washing.

John 3:26 καὶ ἠλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ἦραββί, ὡς ἦν μετὰ σοῦ πέραν τοῦ Ἰωάννου, ὃς ἐν μειαρτύρησις, ίδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Ὅδιν δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἔναν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

36 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
37 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.
38 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.
John 3:28 αὐτὸς ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ὅτι ὁ Χριστός, ἀλλ` ὅτι ἀπεσταλμένος εἰμὶ ἐμπροσθεν εἰκεῖνον.

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

John 3:29 ὁ ἔχων τὴν νῦφην νυμφίου ἐστιν ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτή σὺν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

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

John 3:30 ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττούσατο.

30He must increase, and I must decrease.

John 3:31 ὁ ἐνωθεν ἐρχόμενος ἐπάνω πάντων ἐστιν· ὁ ὅν ἐκ τῆς γῆς ὁ ὅν ἐκ τῆς γῆς ἐστιν καὶ ὁ ὅν ἐκ τῆς γῆς λαλεί· ὁ ὅν τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστιν·

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

John 3:32 ὁ ἐσώθηκεν καὶ ἤκουσεν τοῦτοι μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

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

John 3:33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθῆς ἐστίν.  

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

John 3:34 ὁ γὰρ ἀπεστείλην ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεί, ὁ γὰρ ἐκ μέτρου διδῶσιν τὸ πνεῦμα.  

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

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

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

John 3:36 ὁ πιστεύως εἰς τὸν υἱόν ἔχει ζωὴν αἰωνίων· ὁ δὲ ἀπειθήσεις τῷ υἱῷ οὐκ ὕπεσεν ζωήν, ἀλλ` ἡ ὕποψιν τοῦ θεοῦ μένει ἐπ` αὐτὸν.

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

Chapter 4

The Samaritan Woman at the Well

John 4:1 ὃς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαίοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 - καίτοι γε Ἰσραήλ αὐτῶς οὐκ ἐβάπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ -

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

John 4:3 - θήρηκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3he left Judea and went back into Galilee.

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

4But he had to pass through Samaria.

John 4:5  ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου δὲ ἔδωκεν Ἰακώβ' ἵωσην τῷ υἱῷ αὐτοῦ.

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

John 4:6  ἦν δὲ ἐκεί πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰσραήλ κεκοπιακός ἐκ τῆς ὄδοιπορίας ἐκαθέζετο οὖτως ἕπι τῇ πηγῇ ὑπὸ τῆς ἡμέρας.

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

John 4:7  ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰσραήλ, Δός μοι πεῖν

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

John 4:8  οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα ὑροῦσαν ἀγοράσωσιν.

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

John 4:9  λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς σὺ Ἰουδαῖος ἦν παρ’ ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος σοφῆς; οὐ γὰρ συγχρονίζεις Ἰουδαῖοι Σαμαρίταις.

9Then 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.)

John 4:10  ἰδεῖς τὴν δωρεάν τοῦ θεοῦ καὶ τῆς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ἠτίσας αὐτὸν καὶ ἔδωκεν ἂν σοι ὕδωρ ζων.

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

John 4:11  λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὕτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθύς πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων;

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

John 4:12  μὴ σὺ μείζων εἰς τοῦ πατρὸς ἡμῶν Ἰακώβ, δὲ ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτός εἰς αὐτοῦ ἔπινεν καὶ οἱ υἱὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;

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

John 4:13  ἰδεῖς τὴν δωρεάν τοῦ θεοῦ καὶ ἐπίνειν αὐτῇ, Πῶς δ’ ἐπίνων ἐκ τοῦ ὕδατος τοῦτού διψήσεις πάλιν;

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

John 4:14  δὲ δ’ ἂν πίη ἐκ τοῦ ὕδατος οὐ ἔγω ὄνωσιν αὐτῷ, οὐ μὴ διψήσεις εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὁ ὅσως αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὑδάτως ἀλλομένου εἰς ζωὴν αἰώνιον.

14but 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."

John 4:15  λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ δυσώ μηδὲ διέρχομαι ἐνδαθε ἀντλεῖν.

15The woman says to him, "Sir, give me this water. Then I wouldn’t get thirsty, and

---

42 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.
neither would I have to keep coming over here to draw."  
John 4:16  Λέγει αὐτῇ, Ὑπάγε ὑψώσῃ τὸν ἄνδρα σου καὶ ἐλθεῖ ἐννάδε.

19 He says to her, "Go call your husband and come back here."
John 4:17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὦ ὦ ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἄνδρα ὦ ὦ ἄνδρα.

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

Jesus says to her, "Commendably, you said, 'I do not have a husband.'"
John 4:18  Πεντε γὰρ ἄνδρας ἔχοντες καὶ νῦν δὲ ἔχεις ὦ ὢντιν σου ἄνηρ· τούτῳ ἀληθές εἶρηκας.

18 For you have had five husbands, and he you now have is not your husband. This you have said honestly."
John 4:19  Λέγει αὐτῇ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ σοῦ.

19 The woman says to him, "Sir, I am perceiving that you are a prophet."
John 4:20  Οἱ πατέρες ἡμῶν ἐν τῷ ὥρᾳ τούτῳ προσκυνήσαντες καὶ ὑμεῖς Λέγετε ὅτι ἐν Ἰεροσόλυμοις ἐστίν ὁ τόπος ὅπου προσκυνεῖ δεῖ.

20 Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."
John 4:21  Λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε μοι, γύναι, ὅτι ἔρχεται ὅρα ὅτε οὔτε ἐν τῷ ὥρᾳ τοῦ ὑμῶν ὑστε ἐν Ἰεροσόλυμοις προσκυνήσετε τῷ πατρὶ.

21 Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshipping him."
John 4:22  ὑμεῖς προσκυνεῖτε δὲ ὦ ὢντιν ὑμῖν ἐπροσκυνεῖμεν δὲ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

22 You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews."
John 4:23  Ἀλλὰ ἔρχεται ὅρα, καὶ νῦν ἐστίν, ὅτε ὁ ἄλλητινος προσκυνήσεται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ὕψε τοὺς προσκυνοῦντας αὐτόν.

23 Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshipping him."
John 4:24  πνεύμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

24 God is spirit, and those worshiping him, must worship in spirit and in truth."
John 4:25  Λέγει αὐτῷ ἡ γυνή, Ὁδε διδάσκαλες ὅτι Μεσσίας ἔχετε, ὅταν ἔλθῃ ἐκεῖνος, ἀναγγέλλῃ ἡμῖν ἄπαντα.

25 The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."
John 4:26  Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27  Καὶ ἐπὶ τούτῳ ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμβαζαν ὅτι μετὰ γυναικὸς ἐλάλησιν οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς?

27 And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"
John 4:28  Ἀφίξαν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

28 Then, the woman left her water jar, and went away into the town. And she says to the people,
John 4:29  Δεῦτε ἰδεῖτε ἄνθρωπον ὃς εἶπέν μοι πάντα διὰ ἐποίησα· μὴτι οὗτος ἐστίν ὁ Ἰησοῦς;

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

42:21 In the Greek, "you" is in the plural.
John 4:30 ἔξηλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

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

John 4:31 Ἐν τῷ μεταξὺ ἤρωτῶν αὐτόν οἱ μαθηταὶ λέγοντες, ὖρβι, φάγε.

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

John 4:32 ὃ δὲ ἔπειν αὐτοῖς, ᾿Ἑω βρῶσιν ἐχὼ φαγεῖν ἐν ὑμεῖς οὐκ οἴοντε.

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

John 4:33 ἐλέγων οὖν οἱ μαθηταὶ πρὸς Ἀλλήλους, Ἡ τις ἦγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 ἔλεγεν αὐτοῖς ὁ Ἰησοῦς, ᾿Ἑμὸν βρώμα ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτὸ τὸ ἔργον.

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

John 4:35 οὖν ὑμεῖς λέγετε ὅτι ἔτει τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἐρχεται; ἵδον λέγω ὑμῖν, ἐπάρατε τούς ὀρθάλοις ὑμῶν καὶ θεάσασθε τὰς χωρὰς ὅτι λευκαὶ εἰσίν πρὸς θερισμὸν ἡδὲ.

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

John 4:36 ὁ θεριζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰωνίου, ἵνα ὁ σπείρων ὦμοι χαῖρῃ καὶ ὁ θεριζων.

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

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἐστιν ἀληθινὸς ὅτι Ἀλλὸς ἐστίν ὁ σπείρων καὶ Ἀλλὸς ὁ θεριζων.

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

John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θεριζέων ὅσοι ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

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

44 4:34 ᾿Ἑμὸν βρώμα ἐστὶν ἵνα ποιήσω - ἐμὸν βρῶμα estin hina poiēsō, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3- ἐμοὶ δὲ εἰς ἐλεησοῦν ἐστίν ῦν ὀφ’ ὑμῶν ἀνακριβὴ ὅ ὅ ὁ ἀνθρώπων ἤμερας ἁλλ’ οὐδὲ ἐμαυτὸν ἀνακρινών - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ὑμᾶς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ὑμᾶς is used as a reflexive for ἐμαυτὸν - emauton. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

45 4:35a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, 'There is four months yet, and then comes the harvest?" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

46 4:35b txt "Ετὶ ἔστιν ἵνα ποιήσω - emón brōma estin hina poiēsō, literally, "My food is..." For they are white for harvest. 36 The one harvesting is already taking his wages, and

47 4:36 The word ἡδὲ at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."
The Woman’s Talk Bears Fruit

John 4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοί πάντα δοxa ἐποίησα.

And many of the Samaritans from that town had believed in him because of the woman’s word testifying, “He told me everything I ever did.”

John 4:40 ὡς οὖν ἤλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἤρωτον αὐτὸν μεῖναι παρ᾿ αὐτοῖς καὶ ἐμείνεν ἐκεί δύο ἡμέρας.

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

John 4:41 καὶ πολλῷ πλείον ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

And, because of his word, many more believed.

John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι ὦκέτι διὰ τὴν σῆν λαλίαν πιστεύσαν’ αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι αὐτός ἔστιν ἄληθως ὁ σωτὴρ τοῦ κόσμου.

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

The Official’s Son Stays Alive

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

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

John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν· τῇ ἰδίᾳ πατρίδι τιμὴν ὤψ ἔχει.

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

John 4:45 οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἔδεξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες διὰ ἐποίησαν ἐν Ἰεροσολύμοις εἰς τὴν ἡρῴη, καὶ αὐτοὶ γὰρ ἔλθον εἰς τὴν ἡρῴην.

When then he arrived in Galilee, the Galileans welcomed him– having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival.

John 4:46 ἤλθεν οὖν πάλιν εἰς τὴν Κανᾷ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὄνομα οἶνον, καὶ ἦν τις βασιλικὸς οὗ ὁ ἱός ἦσθεν εἰς Καραφανοῦντι·

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

John 4:47 αὐτὸς ἀκούσας ὅτι Ἰησοῦς ἦκεν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἴκνορά αὐτοῦ τὸν ἔνοχον ἡμῖν ἔδωκέν αὐτῷ ἔκ τῆς ἡρῴης.

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

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

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

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κύριε, καταβῇ πρὶν ἀποθανεῖ τὸ παιδίόν μου.

Jesus therefore said to him, “Sir, come down before my child dies.”

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύοντι τῷ ἵόι τόπῳ, ἐπίστευσαν ὁ ἀνθρώπος τῷ λόγῳ τοῦ εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

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

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

And even as he was going back down, his servants met him saying that his boy was living.
John 4:52 ἐπύθετο οὖν τὴν ὤραν παρ’ αὐτῶν ἐν ἡ κομψότερον ἔσχεν· ἔπαν οὖν αὐτῷ ὡς ἔχεις ὄραμα ἐξέρχετο αὐτὸν ὁ πορεύτωρ.

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

John 5:43 ἔγον οὖν ὁ πατὴρ ὡς ἐν ἑκνείῃ τῇ ὥρᾳ ἐν ἡ ἐσχόν αὐτῷ ὁ Ἰησοῦς, ὁ υἱὸς σου ζή, καὶ ἐπίστευον αὐτός καὶ ἡ οἰκία αὐτοῦ δή.

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.

John 5:45 Τοῦτο πάλιν δεύτερον σημείον ἐποίησον ὁ Ἰησοῦς ἔλθων ἐκ τῆς ιουδαίας εἰς τὴν Γαλαλεῖαν.

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

John 5:1 Μετὰ ταῦτα ἦν ἔρημος τῶν Ἱουδαίων, καὶ ἀνέβη ὁ Ἱησοῦς εἰς Ἱεροσολύμα.

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

John 5:2 ἦστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπί τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγόμενη ἑξαρατῇ Ἱβεθσα, πέντε στους ἤχουσα.

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

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

² 52:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as 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)
3In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. [[waiting for the movement of the water.]] 51

["John 5:4 Aγγελος γαρ κυριου κατα καιρον ελουτε τε εν τη κολυμβηρα και εταρασε το οδωρ, ο σων πρωτος εμβας μετα τη ταραχη του οδατος υγης εγινετο οιω δησον κατηχετο νοσηματι]]

[[ 4For an angel of the Lord from time to time would bathe in the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]] 56

"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 Betheshdathayim, 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, ΒΕΤΣΑ/ΓΑΤΗ: - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5.2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise – Restoration – Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern momentum which it received in the past."

53 53 [txt (A) omit v. 3b ⁵⁶ ⁵⁶ K A* B C* L T 0141 151 821 187 syr cop sa,pbo,bo,ach² arm geo Amphiloctius SBL TH NA28 (A) ‖ add v. 3b A C E F G K M U V (Wsupr) X comp G Δ Θ Ψ 063 078 0233 f ² 2 28 (33 -κινδυνον) (180 ἀπεκδεχομένων) 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1294 1240 1241 1242 1243 1292 1344 1365 1424 1450 1546 1646 2148 2149 2507 Byz Lect it, lect, f ² vg, syr, h, pal, copho² arm eth² hopp geo slav Chrysostom Cyril² TR RP ‖ paralutikón ἐκδεχόμενον την του οδατος κινήσεων D ιγα,aur,b,d,l,et² v⁴⁰ ms (eth²) ‖ add ἐκδεχόμενον την του οδατος 33 ‖ add v. 3b w/asterisk S A Π Ω 047 65 79 lacuna P 346 788 sy⁴. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδέχομαι and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, click this link:

http://www.bibletranslation.ws/trs/parchart.pdf, and choose "save as." 54 54 [txt κυπφου A Λ Υ Δ Π Ω ³ (1241) it vg² TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.]

55 55 [txt ἑλούσετο Α (Κ) Π ⁵⁴ ² 1279 1241 it¹ v⁴ms]

56 56 [txt κυπφου 4 ⁵⁶ ⁵⁶ K B C* D T W supr 0141 33 151 821 2718 it¹ v⁴ms syr² cop sa,pbo,bo,ach² arm geo Amphiloctius SBL TH NA28 (A) ‖ add v. 4 with major variations A C E F G H Μ Ν Υ Β comp G Δ Θ Ψ 063 078 0233 f ² 2 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1344 1365 1424 1450 1546 1646 2148 2149 2507 Byz Lect it, lect, f ² vg, syr, h, pal, copho² eth slav Didymus sub Chrysostom Cyril², Tertullian Hilary Ambrose TR RP ‖ add v. 4 w/asterisks or obeli S A Π Ω 047 65 461 1079 2174 syr². Some manuscripts replaced the clearly absurd "bathing" (A Κ Π ² 1211 579) by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατα καιρον, ἐμβαϊνω, ἐκδέχομαι, ἐκδεχόμαι, κατέχομαι, κίνησις,
John 5:5 ἤν δὲ τις ἄνθρωπος ἐκεῖ τρίακοντα καὶ ὡκτὼ ἐπὶ ἐχὼν ἐν τῇ ἁρθενείᾳ·

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

John 5:6 τούτου Ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοῦν ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ψηφιδοῖς γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄνθρωπος, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὄδωρ βάλη με εἰς τὴν κολυμβήθραν· ἐν ώ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθείως ἐγένετο ψηφιδοῖς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει.

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

John 5:10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστιν σοι ἄρα τὸν κράβαττόν σου.

10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful¹⁸ for you to carry your mat."

John 5:11 ἀπεκρίθη αὐτοῖς, Ὅ ποιήσας με ψηφιδοῖς μοι εἶπεν, Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἤρωτησαν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὃ εἰσὶν σοι, Ἄρον καὶ περιπάτει;

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

John 5:13 ὃ δὲ ἰαθείς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξενεσεν ὁμοίῳ ὁντός ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, 'Ἰδε ψηφιδοῖς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χειρὸν σοι τι γένηται.

14After these things Jesus finds him at the temple and said to him, "Behold, you are well. Do not sin any longer, or something worse might happen to you."

¹⁸The Greek word translated "lawful" is the impersonal participle ἔξεστιν - exestin, which is derived from the same root as ἐφύσσω - exusia - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

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

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

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

60: The Greek word translated "lawful" is the impersonal participle ἔξεστιν - exestin, which is derived from the same root as ἐφύσσω - exusia - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
John 5:15 ἤπηλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὕψη.
16 The man went away and reported to the Jews that Jesus was the one who had made him well.

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

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

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

The meaning would depend on whose point of view the statement is taken from. That is, whether John is taking Jesus’ point of view, or whether he is taking that of the Pharisees. Certainly, from the Pharisees’ point of view, Jesus was both breaking the Sabbath and violating the Sabbath. It is indeed the case that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus required. There is thus no reason to conclude that Jesus was not violating the Sabbath. For just as the Father raises the dead and makes them alive, in this way also the Son shows him every thing that he does. And indeed, greater works than these he will show him, such that you will be constantly amazed.

For as the Father gives life to the dead, so also the Son grants life to whom ever he wishes. Moreover, the Father judges no one, but instead has given all judgment to the Son, 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.

The man went away and reported to the Jews that Jesus was the one who had made him well.
John 5:23  ένα ἄντες τιμώσε τόν υἱόν καθός τιμώσε τόν πατέρα. ὁ μὴ τιμῶν τόν υἱόν οὐ τιμᾷ τόν πατέρα τόν πέμψαντα αὐτόν.

23that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him.

John 5:24 ἂν ἂν λέγω ὑμῖν ὅτι τόν λόγον μου ἂκούον καὶ πιστεύοντες τῷ πέμψαντι με ἔχει ζωήν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἄλλα μεταβάθηκεν ὁ τὸν θεὸν εἰς τήν ζωήν.

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

John 5:25 ἂν ἂν λέγω ὑμῖν ὅτι ἔρχεται Ὠρα καὶ νῦν ἐστίν διότι οἱ νεκροὶ ἂκούοντες τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἂκούοντες ζήσουσιν.

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

John 5:26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωήν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωήν ἔχειν ἐν ἑαυτῷ.

26For just as the Father has life in himself, so he has granted to the Son also to have life in himself.

John 5:27 καὶ ξυστοὶ ξυστῶν ζήσονται, ὅτι υἱὸς ἄνθρωπον ἐστίν.

27And to him he has given authority to do the judging, because he is the son of a human.

John 5:28 μὴ βασιλέξετε τούτο, ὅτι ἔρχεται Ὠρα ἐν ἑνάς πάντες οἱ οί τούς μνημείους ἂκούοντες τῆς φωνῆς αὐτοῦ.

28Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

John 5:29 καὶ ἐκποιεῖται ἐστὶν ἐχάθανεν εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

29and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.

John 5:30 Οὐ δύναμαι ἐγώ ποιεῖν ἢ ἐμαυτοῦ οὐδένα καθός ἂκούν αὐτός, καὶ ἡ κρίσις ἢ ἡ ἀκαίρα ἐστίν, οὐ γὰρ ζητῶ τὸ θέλημα τό ἐμόν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of him who sent me.

Testimonies About Jesus

John 5:31 ἐὰν ἐγώ μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐ! ἐστιν ἀληθής.

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

---

65 John 5:25 52:5 Τοῦ θεοῦ Πατρός τοῦ πατρὸς Παῦλος Παπαννήσιος Ἰερονυμος μεταφρασμένος
66 John 5:26 52:7 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
67 John 5:27 52:8 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
68 John 5:28 52:9 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
69 John 5:29 52:10 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
70 John 5:30 52:11 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
71 John 5:31 52:12 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος

---

64 52:5 52:5 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
65 52:7 52:7 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
66 52:8 52:8 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
67 52:9 52:9 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
68 52:10 52:10 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
69 52:11 52:11 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
70 52:12 52:12 Τοῦ θεοῦ Παπαννήσιος μεταφρασμένος
John 5:32 ἂλλος ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἔστιν ἡ μαρτυρία ἡν μαρτυρεῖ περὶ ἐμοῦ.

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

John 5:33 ὥσεις ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἁληθείᾳ.

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

John 5:34 ἐγὼ δὲ ὦ παρὰ ἀνθρώπων τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ὑμεῖς σωθῆτε.

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

John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίμενος καὶ φαινών, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιάσθαι πρὸς ὅραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἡ δεδωκέν μοι ὁ πατὴρ ἐν τελειώσει αὐτά, αὐτὰ τὰ ἔργα ἐν ποιώ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. ὥστε φωνὴν αὐτοῦ πώποτε ἀκηκόατε ὥστε εἶδος αὐτοῦ ἑωράκατε,

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

John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὦμιν μένοντα, ὅτι ὥν ἀπέστειλεν ἐκεῖνος τοῦτο ὑμεῖς οὐ πιστεύετε.

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

John 5:39 ἐραυνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖνοι εἰσίν αἱ μαρτυρῶσαι περὶ ἐμοῦ·

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

John 5:40 καὶ οὐ θέλετε ἐλεύθερον πρὸς ἴνα ζωὴν ἔχητε.

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

John 5:41 δόξαν παρὰ ἀνθρώπων ὁ λαμβάνω,

41“I do not accept praise from human beings;

John 5:42 ἀλλὰ ἐγὼ ὡς ὅμως ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

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

John 5:43 ἐγὼ ἠλληλομεθα ἐν τῷ ὄνοματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· εὰν ἄλλος ἔλθῃ ἐν τῷ ὄνοματι τῷ ίδιῳ, ἐκεῖνον ἠλπίσατε.

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

John 5:44 πῶς δύνασθε ὑμεῖς πιστεύειν, δόξαν παρὰ ἄλληλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

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

John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστίν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὅν ὑμεῖς ἠλπίκατε.

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

John 5:46 εἰ γάρ ἐπιστεύετε Μωϋσῆ, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκείνος ἔγραφεν.

46“For if you were believing Moses, you would be believing me, for he wrote about me.
John 6:10 ἐν τῷ δόρῳ Ἰησοῦς, καὶ ἔκει ἠκάθητο μετά τῶν μαθητῶν αὐτοῦ.

45And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

John 6:11 And the Passover was near, the festival of the Jews.

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

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

John 6:12 τότε δὲ ἔλεγεν πεντακισχίλιοι αὐτός, αὐτὸς γὰρ ἦδε τί ἐξελέγει ποιεῖν.

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

John 6:13 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχύ τι λάβῃ.

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

John 6:14 λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφός Σίμωνος Πέτρου,

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

John 6:15 ἔστιν παιδάριον ὧδε ὡς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὄψαρις ἄλλα ταῦτα τί ἔστιν ἐξ αὐτῶν;

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

John 6:16 εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀνάπεσιν. ἦν δὲ χάρτινος πόλυς ἐν τῷ τόπῳ, ἀνέπεσαν οὐκ οἱ ἀνήρες τὸν άρχιμὸν ὡς πεντακισχίλιοι.

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

John 6:17 ἐλαβέν ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκε τοῖς ἀνακείμενοις, ὦμοιος καὶ ἐκ τῶν ὄψαρίων ὡς σου ἠθέλον.

11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining.

---

62 [Greek Text]
65 [Greek Text]
66 [Greek Text]
67 [Greek Text]
68 [Greek Text]
69 [Greek Text]
70 [Greek Text]
71 [Greek Text]
72 [Greek Text]
and likewise from the fish, as much as they wanted.
John 6:12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Ὑπαγώνετε τὰ περισσεύοντα κλασματα, ἵνα μὴ τί ἀπόληται.

12And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."
John 6:13 συνήγαγον οὖν καὶ ἠγέμοισαν ἑδόκει τοις κλασματοῖς ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἀπερισσεύοντος τοῖς βεβρωκόσιν.

13So they gathered, and filled twelve large baskets73 with fragments of the five barley loaves left over by those who had eaten.
John 6:14 Οἱ οὖν ἀνθρώποι ἤδειν δὲ ἐποίησαν σημεῖον ἐλεγον ὅτι ὅτι στάτη ἐστίν ἀλήθεια ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."74
John 6:15 Ἰησοῦς οὖν γνώσεται ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπαζεῖν αὐτὸν ἵνα ποιήσωσιν βασίλεα ἀνεχορήσην πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again75 into the mountain, himself alone.

Jesus Walks on the Water
John 6:16 Οὐ δὲ ὕφει ἐγένετο κατέβησαν οἱ μαθηται αὐτοῦ ἐπὶ τὴν θάλασσαν,

16And when evening had come, his disciples had gone down to the lake,
John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτεί ἤδη ἐγεγόνει καὶ οὕτω ἐληλύθει πρὸς αὐτοὺς ὃ Ἰησοῦς,

17and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet76 come to them,
John 6:18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέουσαν καὶ διεγείρετο.

18and as a great wind was blowing, the lake was becoming very rough.
John 6:19 ἑλπικότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγύς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, after having rowed about twenty-five or thirty stadia,77 they behold him walking on the lake, and getting close to the boat, and they were afraid.
John 6:20 ὃ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ φοβέσθε.

20But he says to them, "It is I. Don't be afraid."
John 6:21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

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

73 6:13 κόφινος - κόφινα, 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 σπουρίς - spurs. A κόφινος was used for many things, including carrying manure, while a spurs was a smaller basket used for carrying edibles.

74 6:14 Deuteronomy 18:14-20

75 6:15 txt ανεχωρήσην παλιν ποιον 73 N* A BD K L N Y Θ Λ Π 033 0141 0212 1J 33 124 157 397 565 579 700 1071 Ἰησοῦς οὖν γνώσεται ἐρχεσθαι καὶ ἀρπαζεῖν αὐτὸν ἵνα ποιήσωσιν βασίλεα ἀνεχορήσην πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

76 6:17 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
"I Am the Bread Come Down out of Heaven"

John 6:22 Then Jesus said, "Truly, truly, I say to you, you seek Me, not because you saw miraculous signs but because you ate the loaves and were satisfied."

John 6:25 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

John 6:26 Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.

John 6:27 Our forefathers ate the manna in the desert; as it is written: 'He gave them manna to eat in the desert.'

John 6:28 and believe you? What should we do in order to be working the works of God?"

John 6:29 And if you work this perils, but for food that abides, resulting in eternal life,

John 6:30 why, don't work for food that perishes, but for food that abides, resulting in eternal life,

John 6:31 For the works of God, that you believe in that you saw miraculous signs but because you ate the loaves and were satisfied.

John 6:32 "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.

John 6:33 Our forefathers ate the manna in the desert; as it is written: 'He gave them manna to eat in the desert.'"
John 6:32  εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμήν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλὰ ὁ πατὴρ μου δίδωσιν υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν:

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

John 6:33  ὁ γὰρ ἄρτος τοῦ θεοῦ ἔστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἔστιν δίδωσέν τινι τὸ κόσμῳ.

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

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

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

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

35Jesus said to them, "I am the bread of life. The person who comes to me, would never hunger, and the one believing in me would never thirst."

John 6:36  ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐσωφάκατε με καὶ οὐ πιστεύете.

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

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

37All flesh that the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.

John 6:38  ὅτι καταβῆκα ἀπὸ τοῦ οὐρανοῦ ὑμῖν ὑνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

38For I have come down from heaven not to do my will, but the will of him who sent me.

John 6:39  τοῦτο δὲ ἔστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὁ δεσδοκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσώσε ἡμέρᾳ.

39And this is the will of him who sent me: that of all flesh that he has given me, I would not lose any of it, but raise it up at the last day.

John 6:40  τοῦτο γὰρ ἔστιν τὸ θέλημά του πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν ιόν καὶ πιστεύων εἰς αὐτόν ἐχλ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγὼ τῇ ἐσώσε ἡμέρᾳ.

40For 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."

---

81 6:36 John 5:38, 47; Diatess. 8:15, 17
82 6:37 See the footnote on 6:39.
83 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα τοῦ θεοῦ, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παρ…μα.") (Look up §§ 293-297 in Blass) But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
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 this man give us his flesh to eat?"

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.

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

Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven. If someone eats of this bread, he will live for ever."

It is written in the Prophets: 'And they shall all be taught by God. 86 Everyone who has heard and learned from the Father, comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father.

Truly, truly I say to you, the person who does believe in me has eternal life. I am the bread of life. Your forefathers ate the manna in the desert, and they died. But this is bread coming down out of heaven such that one may eat of it and would not die.

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

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

---

84 Isaiah 54:13
86 Jesus is referring back to verse 29, where he says "This is the work of God, that you believe in that one whom he has sent." There is a Greek textual difference here, in that later manuscripts added the words "in me" to verse 47. That 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.

---
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς. Ἁμήν ἂμην λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ ιεροῦ τοῦ ἀνθρώπου καὶ πίπτε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

53Jesus therefore said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

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

54The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.

John 6:55 ἢ γὰρ σάρξ μου ἀληθής ἔστιν βρώσις, καὶ τὸ αἷμα μου ἀληθής ἔστιν πόσις.

55For my flesh is true food, and my blood is true drink.

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

56The one eating my flesh and drinking my blood abides in me, and I in him.

John 6:57 καθὼς ἀπεστειλέν με οὐκ ἐποτήρι κἀγὼ ἐξ ἀυτῶν, καὶ οὐκ ἔριζεν με ἐν αὐτῶ.

57Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.

John 6:58 εὐθὺς ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔραγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τοῦτον τὸν ἄρτον ἐξελεῖ εἰς τὸν οἶκον.

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

John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκοντος ἐν Καφαρναούμῃ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Ἐκληρος ἔστιν ὁ λόγος οὗτος τίς δύναται αὐτὸν ἀκούειν;

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

John 6:61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὧτι γογγυζόμεν οἱ πατέρες καὶ ἀπεθάνον οἱ τρώαν τοῦτον τὸν ἄρτον ἐξελεῖ εἰς τὸν οἶκον.

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

John 6:62 εἶν τὸν Θεὸν τοῦ ἀνθρώπου ἀναβάνων ὑπὸ τοῦ προτεροῦν;

62Then what if you were seeing the Son of Man ascend to where he was before?"
John 6:63  The words that I have spoken to you are spirit, and they are life.

John 6:64  ἂλλ' εἶδον ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἢδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἶδον οἳ μή πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτὸν.

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.

John 6:65  καὶ ἔλεγεν, Διὰ τοῦτο ἐφημρὰ ὑμῖν ἃ ὁ διάβολος δύναται ἐλεθεῖν πρὸς με ἐὰν μὴ Ἰησοῦς τοίς δώδεκα ἐξελέξαμην, καὶ εἶ δυοῖν εἰς διάβολός ἐστίν;

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

John 6:66  And we have believed, and have come 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 deceiver and an enemy.”

Or, “one of you is an enemy.” Greek: διάβολος

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

and authority, therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet? 90 Rare NT occurrence of the future participle. 91 "because of this teaching," or, "from this point on."
Chapter 7  
Jesus’ Brothers Judge Him Falsely

John 7:1  Kai μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν ὁ Ιουδαῖοι ἀποκτείναται.

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

John 7:2  ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3  εἶπον οὖν πρὸς αὐτὸν οἱ ἄδελφοι αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγει εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν τὰ ἔργα αὐτῶν·

3So his brothers said to him, “Remove yourself from here and go to Judea, so that your disciples there also will see the miracles you are doing.

John 7:4  οὐδὲς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

John 7:5  οὐδὲ γὰρ οἱ ἄδελφοι αὐτοῦ ἐπιστέευον εἰς αὐτόν.

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὡ καιρὸς ὁ ἐμὸς οὗτος πάρεστιν, ὃ δὲ καιρὸς ὁ ὑμέτερος πάντωτε ἔστιν ἐξαιτίας.

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

John 7:7  οὐ δύναται οἱ κόσμος μισεῖν ὑμᾶς, ἡμεῖς δὲ μισεῖ οἱ ἠγώ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

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

John 7:8  ὕμεις ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβάλω εἰς τὴν ἐορτὴν ταῦτην, ὅτι ὁ ἐμὸς καιρὸς οὗτος πεπληρώθη.

8You go up to the festival. I am not going up to the festival, because for me the time is not yet fully come.”
John 7:9  ταῦτα δὲ εἶπὼν, αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 ὦς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλ’ ἐν κρυπτῷ.
10And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.₉⁵

John 7:11 οἱ οὖν ἱουδαῖοι εξῆτον αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἔστιν ἐκεῖνος;
11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?"

John 7:12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τῷ δῆλῳ· οἱ μὲν ἔλεγον ὅτι ἁγαθὸς ἔστιν, ἄλλοι ἔλεγον, οὐ, ἄλλα πλανὰ τὸν δῆλον.
12And there was much whispering about him in the crowds. Some were saying, "He is a good man." Others were saying, "No. On the contrary, he is misleading the people."

John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλησεν περὶ αὐτοῦ διὰ τὸν φῶβον τῶν Ιουδαίων.
13Though none would speak about him openly, for fear of the Jews.

John 7:14 Ἡ δὲ τῆς ἑορτῆς μεσοὺς ἄνεβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδιδάσκεν.
14And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.

John 7:15 ἐθαύμαζον οὖν οἱ ἱουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἴδει μὴ μεμαθηκὼς;
15The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"₉⁶

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἄλλα τοῦ πέμψαντος με·
16Jesus therefore answered them and said, "My teaching is not mine, but rather his who sent me.

John 7:17 ἐὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἕκ τοῦ θεοῦ ἐστιν ἢ ἐγώ ἂν ἔμενος ἐλάλησον.
17If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself.

John 7:18 ὁ ἄρ’ ἐστιν πρὶν τὴν δοξαν τὴν ἱδίαν ζητεῖ· ὁ δὲ ἤτοις τὴν δοξαν τοῦ πέμψαντος αὐτοῦ, οὗτος ἀληθῆς ἔστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.
18One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.

₉⁵ 7:10 txt ἐν κρυπτῷ K D 205 1424 ita, d, f², g, syr-c, cpz, bo, ach, 2, ζ, geo Aug2/7 J ὦς ἐν κρυπτῷ P T 567 B E F G H Κ Λ Μ Ν Π Ρ Σ Τ Υ Ψ Ζ Θ (Λ το κρυπτῷ) P Ψ Ω 047 070 0105 0141 0211 0250 f¹ 3 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 3 itaurc, fff¹, la syr, bo, pal, cpz, arm Basil Chrys Cyril Gaud jer Aug5/7 TR RP SBL [NA28] 1 C 063 0233 346. It seems probable to me that ὦς was added for the same reason οὐδο was, to soften the appearance that Jesus was 'deceiving' people.

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

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

John 7:20 ἀπεκρίθη ὁ ὀχλος, Δαμιόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

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

John 7:21 ἀπεκρίθη ἦσος καὶ ἔπειν αὐτοῖς, "Ἐν ἐργον ἐποίησα καὶ πάντες θαυμάζετε.

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

John 7:22 διὰ τούτο Μωϋσῆς ἑδικοὶ ὑμῖν τὴν περιτομήν - ὡς ὅτι ἐκ τοῦ Μωϋσεός ἐστίν ἀλλ' ἐκ τῶν πατέρων - καὶ ἐν σαββάτω περιτέμνετε ἀνθρώπων.

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

John 7:23 εἰ περιτομήν λαμβάνει ἀνθρώπος ἐν σαββάτῳ ἢ μὴ λυθῇ ὁ νόμος Μωϋσεως, ἐμοὶ χολάτε ὅτι ὅλον ἀνθρώπων ὑπῆ ἐποίησα ἐν σαββάτῳ;

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

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

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

Is Jesus the Anointed One?

John 7:25 Ἡλέγων οὖν τινες ἐκ τῶν ἱεροσολυμίτων, ὦν οὐκ ἐστίν ὃν ἐζητοῦσιν ἀποκτεῖναι;

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

---

97 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.

98 7:22 The Greek words I translated "Why is it," are ἄνθρωπος - ἀνθρώπος. Remember, the verse numbers are very late additions to the text. Some translations include these words, ἄνθρωπος, 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.

99 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - 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 ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.

100 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?"

101 7:24 τὴν δικαίαν κρίσιν κρίνετε - τὴν δικαίαν κρίσιν 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 κρίνεται...κρίνεται, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρινόντας γραμματεῖς, "judges and clerks."
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?

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

Then Jesus cried out in the temple, teaching and saying, 'Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know. John 7:29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτῷ εἰμὶ κἀκεῖνος μὲν ἀπέστειλεν."

I know him, because I am from him, and that One has sent me.” John 7:30 Ἐξήτουσιν οὖν αὐτὸν πίσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χείρα, ὅτι οὐ πλησίασεν ἡ ὥρα αὐτοῦ.

Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come. John 7:31 Ἐκ τοῦ θύλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὅ χριστὸς ὦταν ἔλθῃ μὴ πλησίαση σημεῖα ποιήσῃ ὅν οὗτος ἐποίησεν;

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?" John 7:32 Ἡκούσαν οἱ Φαρισαῖοι τὸ θύλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχοντες αὐτοῦ καὶ οἱ Φαρισαῖοι ὑπήρξαν ἃ πᾶσαν αὐτόν. The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers102 to arrest him. John 7:33 εἶπον οὖν ὁ Ἰησοῦς, Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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. John 7:34 ζητήσετε με καὶ οὐκ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν."

You will look for me, and will not find me, and where I am, you are not able to come." John 7:35 εἶπον οὖν οἱ ἱουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐκ εὑρίσκομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τίς εἶστιν ὁ λόγος οὗτος ὃν εἶπεν, ζητήσετε με καὶ οὐκ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν;

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?'” John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆλθεν ὁ Ἰησοῦς καὶ ἐκραζότας λέγων, Ἐὰν τῇ δυσπομένῃ πρὸς με καὶ πινέτω. 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, John 7:37 ὁ πιστεῶν εἰς ἐμέ. καθὼς εἶπεν ἡ γραφή, ποταμοί ἐκ τῆς κολλίας αὐτοῦ ῥέουσιν ὕδατος ζωντος. he who believes on me. As the scripture has said, streams of living water will flow

102 John 7:26 καὶ ἵδε παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἄλλης ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

John 7:27 ἀλλὰ τούτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστός ὦταν ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν.

John 7:28 ἔκραζεν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καὶ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἔμαυτον οὐκ ἐλήλυθα, ἀλλ' ἐστίν ἀληθινός ὁ πέμψας με, ὥν ὑμεῖς οὐκ οἴδατε·
from His belly.”  

John 7:39  τούτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλὼν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτὸν· ὁ ἅλλος γὰρ ἦν πνεῦμα, ὅτι ἵσούσις οὐδέποτε ἐδοξάσθη. 

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

John 7:40  Ἐκ τοῦ ὕδατος οὐν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὕτως ἐστιν ἀληθῶς ὁ προφήτης·

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

103 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers’ bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?” (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers’ bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?” (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. ii 106f.; Mlt. 225 [356]. - Mayer ii 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
John 7:41 Ἀλλοι ἠλέγον, ὦτός ἐστιν ὁ Χριστός· οἱ δὲ ἠλέγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;
41 Others were saying, "This man is the Christ." The former106 were then saying, "What? The Christ comes from Galilee?
John 7:42 οὐχ ἢ γραφή εἶπεν δὲ ἕκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστός ἔρχεται;
42 Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"
John 7:43 σχέμα ὅν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.
43 A split therefore occurred in the crowd because of him.
John 7:44 τινὲς δὲ ἠθέλον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.
44 And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities
John 7:45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;
45 Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"
John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὕτωστος ἐλάλησεν ἄνθρωπος, ὡς οὗτος λάλει ὁ ἄνθρωπος.
46 The officers answered, "Never has someone spoken so, like this man speaks."
John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς ὁ Φαρισαῖος, Μή καὶ ὑμεῖς πεπλάνησθε;
47 The Pharisees therefore answered them, "Have you also been deceived?
John 7:48 μὴ τις ἕκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἕκ τῶν Φαρισαίων;
48 Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατος εἰσίν.
49 As for this crowd, cursed are they, not knowing the law."
John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν τὸ πρότερον, εἰς ὃν ἐξ αὐτῶν,
50 Nicodemus, the one who had come to him previously, who was one of them, says to them,
John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ;
51 "Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"
John 7:52 ἀπεκρίθησαν καὶ εἶπον107 αὐτῷ, Μή καὶ σὺ ἕκ τῆς Γαλιλαίας εἶ· ἔραυνσον καὶ ἰδεῖ ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται.
52 They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."108

106 741 oι δὲ; the δὲ supposedly complementary to an earlier "ghost" μεν at the beginning of verse 40. Verse 40 starts out ἕκ τοῦ ὄχλου, "of the crowd," with no μεν present and the subject only implied. Granted it is a typical situation for a μεν / δὲ combination. But the fact remains that there is no μεν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.
107 752a ext εἶπον Χ Ε Γ Η Λ Μ Σ Υ χ Γ Δ Λ Π Ψ Ω Ω 047 0211 δ f3 A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP δ εἶπαν 66 ff2 4270 B C D K N T W Θ 33 2561 SBL TH NA28 f lac. Α C F P Q V 063 070 078 0233 346. This is a difference of dialect, εἶπαν being epic Ionic 3rd pl aor ind act, and εἶπεν is 3rd pl aor ind act as well, but presumably Attic dialect. See here http://en.wikipedia.org/wiki/Ancient_Greek_dialects a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the script of φ6. Or, perhaps 66 "normalized" the word to the Attic.
108 752b ext reading first:
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται (pres pass) T Ψ Treg SBL TH NA28
ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγερεται 66
ἐκ τῆς Γαλιλαίας _______φ. .n. οὐκ ἐγέρεται 75
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγερεται Ν
The Woman Caught in Adultery

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

53 And each went to his home.109

Chapter 8
John 8:1 ἦσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τὸν Ἑλαιών.

1 But Jesus went to the Mount of Olives.

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

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατειλημμένην, καὶ στῆμαντες αὐτὴν ἐν μέσῳ

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

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

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωυσεὶς ἐνετειλάτο τὰς τοιούτας λιθάζειν· σὺν οὖν τὰ λέγεις;

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

---

109 753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (𝔓46𝔓244𝔓263𝔓2768𝔓047𝔓0211𝔓0233𝔓157𝔓797𝔓1192𝔓AT𝔓HF) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S A P Ω 18 35 1424𝔓981 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scrabbled 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. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/pachart.pdf.
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the dirt with his finger, not pretending.

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

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 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 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.

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.

The Validity of Jesus' Testimony

John 8:12 Πάλιν οὖν αὐτῶς ἔλαβεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἡμοί ὑμᾶς μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

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."

John 8:13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, ὅτι περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἦστιν ἀληθῆς.

And 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.

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

Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in 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 dirt. "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters.

John 8:16 καὶ ἔαν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἔστιν, ὃτι μόνος ὁ εἰμὶ, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

18But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἔστιν.

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

John 8:18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἑμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἔστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου ἐὰν ἤδειτε, καὶ τὸν πατέρα μου οὐ ἴν ἤδειτε.

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

John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἔπιάσεν αὐτόν, ὅτι οὐσὶ ἔληλυθε ἢ ἑδρά αὐτοῦ.

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

John 8:21 Ἐπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ἤξεις καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 Ἐλεγον οὖν οἱ ὑιοθαῦται, Μηθε ἀποκτενέω ἐαυτόν, ὅτι λέγει, ὃποι ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἠλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἔστε, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου ἔστε, ἐγὼ ὦκ εἰμὶ ἐκ τοῦ κόσμου τοῦτού.

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

John 8:24 Ἐπεν οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am,113 you will die in your sins.

John 8:25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Ἐπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχήν ὅτι καὶ λαλῶ ὑμῖν;

25Therefore they were saying to him, "Who are you?" Jesus said to them, "Why am I even speaking to you at all?"114

112 Deuteronomy 19:15

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

114 The BAGD lexicon says, "τὴν ἀρχήν. John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-διότι at all [Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5: 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3: POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al. The BDF grammar §160 says the Týv ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὁ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχήν being accusative case. The BDF gives many
John 8:26 ἀνθρώπινος, ἀνθρώπινος, ἀνθρώπινος. "That is the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world."  

John 8:27 ὦν ἔγνωσαν ὅτι τὸν πατέρα αὐτὸς ἔλεγεν.  

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

John 8:28 εἶπεν οὖν ὁ Ἰησοῦς, "Ὅταν ὑψωθῇ τὸν υἱόν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμί, καὶ ἀντέμαυτον ποιῶ ὑμῖν, ἀλλὰ καθὼς ἔδηδαξαν ὁ πατὴρ ταῦτα λαλῶ."  

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."  

John 8:29 καὶ ὁ πέμψας με μετ’ ἑμοῦ ἔστιν ὦν ἀρχὴν με μονον, ὅτι ἐγώ τὰ ἀρεστὰ αὐτῶ ποιῶ πάντοτε.  

And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him."  

John 8:30 Τάλατα αὐτῶν λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.  

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

The Children of Abraham  

John 8:31 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν υμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταί μοι ἔστε,  

Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, John 8:32 καὶ γνώσεσθε τὴν αἰώνιαν, καὶ ἡ αἰώνια ἐλευθερώσει υμᾶς.  

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

John 8:33 Ἀπεκρίθησαν πρὸς αὐτὸν, Σπέρμα Ἀβραὰμ ἐσμέν, καὶ οὐδεὶς δεδουλευκαμένος πώποτε; πώς όλος λέγεις ὅτι Ἐλευθεροὶ γενήσεσθε;  

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

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω υμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἐστιν τῆς ἀμαρτίας.  

Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. John 8:35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  

And the slave does not abide in the house in perpetuity; the Son abides in perpetuity. John 8:36 ἕκαστος ὁ υἱὸς ἐλευθερώθη, οὐτωσὶς ἔλευθεροὶ ἔστε.  

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

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραὰμ ἐστε: ἀλλὰ ἤπειτα με ἀποκτείνατε, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν υμῖν.  

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

examples from Clement in which τὴν ἀρχὴν means "to begin with." The Greek textual ambiguity in or1 discussed in a note at the end of this document.

115 8:26 ἀνθρώπινος ἀνθρώπινος ἀνθρώπινος. 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.

116 According to Bauer, ἀντί ἐμαυρώτος is an expression known in Classical Greek using the preposition ἀπό to indicate the originator or authorizer of the action.
We shall not enter into the assembly of the Lord. This is an idea Jesus says, "like father, like son." The Devil, in other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts.

οφθαλμομαται [πατρος τω πατρι υμων D E F G H M N S U Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 346]

What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? This, Abraham did not do. Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. 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

John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ υμῶν ἄν ἦν, ἡγαπήσε αὖ ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἤκουσε ὑμᾶς γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκείνος με ἀπέστειλεν.

Jesus said to them, 'If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. You are doing the works of your father.' They said to him, 'We were not conceived in fornication.' We have one father: God.'

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

---

118 838 ęk ήκουσατε παρά τοῦ πατρός ὑμῶν Κ; C X Θ f 33 565 892 f547 Itś syr lat cop bo ch; Chrys C ήκουσατε παρά τοῦ πατρός ήμων 346 ηκουσατε παρ' αυτου πατρος υμων X έωρακατε παρα το πατρι ήμων D E F G H M N S U Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1342 1424 1505 Lect itśaur,c,d,e,f,lar, vi syr,ps,ch copbo ms eth slav Aug Spec TR RP έωρακατε παρα το πατρος 966 670 copcop,pal,ach? lac A P T Π 0233

119 831 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is Ἦμεις ἐκ πορνείας οὐ γεγεννημένα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is oūk εἰςελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κορίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word מְמֻזֶּר - mamzer, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

120 834 The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akouo, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.) 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"
John 8:44  ΄Ημείς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἔστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἐν ᾐ' ἀρχῆς, καὶ εἰς τῇ ἀλήθειᾳ οὐχ ἐστικεν, ὅτι οὐκ ἐστιν ἀλήθεια ἐν αὐτῷ. Ὑστάν λαλῆ τὸ φευγός, ἐκ τῶν ἱδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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. When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie.

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

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

John 8:46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

46Who of you is convicting me of a sin? If I am saying the truth, why is it you do not believe me?

John 8:47 ὃ ὑν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

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

John 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὕτω, Οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρίτης εἶ ὑν καὶ δαιμόνιον ἔχεις;

48The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"

John 8:49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

49Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me.

John 8:50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν εἶμι λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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

John 8:52 ἐπον αὕτω οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ ὑν λέγεις, Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

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

is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

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

122 John 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - 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 ψεύστης to ὅταν λαλῆ τὸ φευγός, 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.
John 8:53: "You are not yet fifty, and you have beheld 'Abraham,' and your brother Isaac died. What sort of man do you reckon yourself?"

John 8:54: "Jesus answered, "If I glory myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God."

John 8:55: "And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following."

John 8:56: "John 8:57: Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple."

---

123: Several early witnesses say 'Abraham,' 'Abraham' - 'Abraham' he'orak'ēn se - 'Abraham he'orak'ēn se, "Abraham has seen you?"

But other early witnesses say 'Abraham' - 'Abraham' he'orak'ēnas, "you have seen Abraham?"

It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do you know that Abraham was alive?" How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

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

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

---

126: The Jewish group is suspiciously like the διελθων ιερου ιοτως, "you have seen Abraham?" It is reasonable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do you know that Abraham was alive?" How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"
Chapter 9
Jesus Heals a Man Born Blind

John 9:1  Καὶ παράγων εἶδεν ἄνθρωπον τυφλόν ἐκ γενετής.

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

John 9:2  καὶ ἤρωτον αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ὕββη, τίς ἦμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

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

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

John 9:4  ἦμας δὲι εργάξεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐξως ἡμέρα ἑστίν’ ἐρχεται νῦν ὃτε οὐδεὶς δύναται εργάζεσθαι.

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

John 9:5  ὅταν ἐν τῷ κόσμῳ ὥ, φῶς εἰμι τοῦ κόσμου.

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

John 9:6  ταῦτα εἶπον ἐπισκέπτοντα καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀρθαλμοὺς.

6 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.

John 9:7  καὶ ἐπέστη ἅλυς, ὡς παντὶ ἐν τῷ κόσμῳ ὁ καθήμενος, ἀπέθανεν οὖν καὶ ἐπέανιος, καὶ ἦλθεν βλέπων.

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

John 9:8  Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρῶτον ὅτι προσαίτης ἦν ἐλεγον, ὦ υἱ οὗτος ἦςτιν ὁ καθήμενος καὶ προσαίτης;

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

John 9:9  ἄλλοι ἐλεγον ὅτι οὗτος ἦςτιν ἄλλοι ἐλεγον, ὦ υἱ , ἄλλα δομος αὐτῷ ἑστίν. ἐκεῖνος ἐλεγεν ὅτι ἡγό εἰμι.

9 Some were saying, "This is the same man." Others were saying, "No; he only looks like him."

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

John 9:10  ἐλεγον οὖν αὐτῷ, Πῶς ἦνοιχθην σοι οἱ ὀρθαλμοὶ;

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

John 9:11  ἀπεκρίθη εκεῖνος, ὁ ἄνθρωπος ὁ λεγόμενος ἦσος πηλὸν ἐποίησε καὶ ἐπέχρισεν μοι τοὺς ὀρθαλμοὺς καὶ εἰπεν μοι ὅτι ὡς παν οἱ τοῦ κόσμου καὶ νήπαι ἐπελθὼν οὖν καὶ νησάμενος ἀνέβλεψα.

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

John 9:12  καὶ ἐπέστη αὐτῷ, Ποῦ ἦςτιν ἐκεῖνος; λέγει, οὔκ οἶδα.

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

The Authorities Investigate the Healing

John 9:13  Ἀγοοοιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν πότα τυφλόν.

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

127 9:2 The Pharisees taught that an unborn child could sin.
John 9:14  ἦν δὲ σάββατον ἐν ἧμερᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψωξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

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

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

John 9:16  ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιοῦτα σημεῖα ποιεῖν; καὶ σχῆμα ἦν ἐν αὐτοῖς.

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.

John 9:17  λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σοῦ λέγεις περὶ αὐτοῦ, ὅτι ἦν χείρας αὐτοῦ τὸν ἀναβλέψαντος

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."

John 9:18  οὐκ ἐπίστευσαν οὖν οἱ Ιουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἐξος ὅτου ἔφωναν τοὺς γονεῖς αὐτοῦ τὸν ἀναβλέψαντος

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.

John 9:19  καὶ ἤρωτησαν αὐτοὺς λέγοντες, Οὔτος ἐστιν ὁ ὕιός ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πὼς οὖν βλέπει ἄρτι;

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

John 9:20  ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὅτι οὗτος ἐστιν ὁ ὕιός ὑμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;

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

John 9:21  πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἡ τις ἦν χείρας αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτόν ἐρωτήσατε, ἥλικιαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

21But how he now sees, we do not know. Or who opened his eyes, we do not know.

Ask him; he has majority. He will speak for himself." 128

John 9:22  ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἣν γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα ἐνα τοὺς ἀνθρώπους ῥήματα, ἀποσυνάγωγος γένηται.

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

128 The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of “kneading” or “grinding” were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath was also 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 (sole) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:23 διὰ τούτο οὐ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικιάν ἔχει, αὐτὸν ἑπερωτήσατε.

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

John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὡς ἢν τυφλὸς καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστίν.

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

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἀμαρτωλός ἐστίν οὐκ οἶδα· ἐν οίδα, ὅτι τυφλὸς ὃν ἀρτὶ βλέπω.

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

John 9:26 εἶπον οὖν αὐτῷ, Τί ἐποίησαν σοι; πῶς ἦνοιξέν σοι τοὺς ὀφθαλμοὺς;

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

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἡδή καὶ οὕκ ἠκούσατε· τί πάλιν θέλετε ἄκουσίν; μή καὶ ὑμεῖς θέλετε αὐτὸν μαθῆται γενέσθαι;

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

John 9:28 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Ὅμηρος ἡμῖν, ὡς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηματία.

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

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

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

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

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

John 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούσει, ἀλλ' ἐὰν τις ὑμεῖς ἔτεινε στὴν περαστικὴν ἡμᾶς καὶ τὸ θέλημα αὐτοῦ ποιήσει τοῦτον ἀκούσει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσει ὃ ἠνευρέσατο τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. 130

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

John 9:33 εἰ μὴ ἢν ὁ θεὸς παρὰ θεοῦ, οὐκ ἠδύνατο ποιήσει οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγέννησας ὅλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλαν αὐτὸν ἔξω.

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

Spiritual Blindness

John 9:35 Ἡκούειν Ἱησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν θεὸν τοῦ ἄνθρωπον; 130

35Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in

129 9:24 Literally, “Give glory to God.” Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.

130 9:35 τὰν ἀνθρώπον ἦνς ἤμας καὶ θεοῦ καὶ διδάσκεις ἡμᾶς καὶ ἐξέβαλαν αὐτὸν ἔξω. Ὅταν ἡμᾶς νομίζεις ἐν τῷ θεῷ καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλαν αὐτὸν ἔξω.
Chapter 10

The Good Shepherd

John 10:1 ἸΗΣΟΥΣ ΧΡΙΣΤΟΣ ἦν ὁ ΘΕΟΣ τῆς ζωῆς, ὁ ὑπ’ αὐτοῦ καὶ ἐν αὐτῷ οἱ ἀνθρώποι ἐστίν.

11 Ἰησοῦς εἶπεν ὑμῖν ὅτι ὅσα ἐφη ὁ Παῦλος, προσκύνησε καὶ γὰρ ὁ πᾶς ὁ διὰ τῆς καθήμενης εὐαγγελίας ἄξιος ἐστιν ὁ προσκύνησεν τῷ θεῷ.

12 Ἰησοῦς εἶπεν ὑμῖν ὅτι ὅσα ἐφη ὁ Παῦλος, προσκύνησε καὶ γὰρ ὁ πᾶς ὁ διὰ τῆς καθήμενης εὐαγγελίας ἄξιος ἐστιν ὁ προσκύνησεν τῷ θεῷ.
John 10:2: 'But the one entering through the door, is the shepherd of the sheep.

John 10:4: 'When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice.'

John 10:5: 'But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers.'

John 10:7: 'All who came before me are thieves and bandits; but the sheep did not hear them. Again therefore Jesus said to them, "Truly, truly I say to you, I am the door of the sheep. If anyone enters through me, he will be saved, and will go in and go out, and find pasture.

John 10:10: 'I am the good shepherd. The good shepherd lays down his life for the sheep. 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.'

John 10:13: 'For he is a wage earner, and it matters not to him about the sheep.'
John 10:14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

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

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

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

John 10:16 καὶ ἄλλα πρόβατα ἔχω ὃ σύ ἐστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμῆν, εἰς ποιμήν.

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, 135 one shepherd.

John 10:17 διὰ τούτο μὲ ὁ πατὴρ ἁγαπᾷ ἐκείνη τῇ τινι ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

17For this my Father loves me, that I lay down my life, such that I will take it up again.

John 10:18 οὕδεις αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγώ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

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."

John 10:19 Σχίσα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦ λόγου τούτου;

19Because of these words, there was again a split among the Jews.

John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαμιόνον ἔχει καὶ μαίνεται· τί αὐτὸ ἀκούετε;

20Many of them were saying, "He has a demon, and he’s crazy. Why are you listening to him?"

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἐστίν δαιμονιζομένω· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει·

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

John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμὸν ἦν,

22Then came the Festival of Dedication136 at Jerusalem. It was winter,

John 10:23 καὶ περιπετεῖτο ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομώνος.

23and Jesus was walking in the temple, in the Portico of Solomon.

---

135 10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.

136 10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine's flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.
John 10:24  ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαῖοι καὶ ἔλεγον αὐτῷ, ἡμῶν ἀρίτους; εἰς οὐ εἰ ὁ Χριστός, εἰπέν ἡμῖν παρρησία.

25Then the Jews surrounded him, and were saying to him, "How long are you keeping our souls in suspense? If you are the Christ, tell us clearly."

John 10:25  ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε τὰ ἔργα ὧν ποιῶ ἐν τῷ ὄνοματί τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

26Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me."

John 10:26  ἀλλὰ ὑμεῖς οὐ πιστεύετε, διὸ οὐκ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.

27Yet, you are not believing, because you are not of my sheep.\(^{137}\)

John 10:27  τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούοντιν,\(^{138}\) κάγῳ γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι,

My sheep hear my voice, and I know them, and they follow me.\(^{139}\)

John 10:28  καὶ γὰρ δίωκαν ἑαυτοὺς ἵππον αἰώνιον, καὶ οὐ μὴ ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀφάνεις τις αὐτὰ ἐκ τῆς χειρός μου.

29And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

John 10:29  οἱ πατέρες μου ὁ δὲ διδωκὼν μοι μείζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρός τοῦ πατρὸς.

30My Father, the one who gave them to me, he is greater than all,\(^{140}\) and no one is able to snatch them out of the Father’s hand.

John 10:30  ἐγὼ καὶ ὁ πατерь ἐν ἐμεν.

31I and the Father are one."

John 10:31  ἐξάστασαν πάλιν λίθους οἱ ἱουδαῖοι ἕνα λίθωσιν αὐτῶν.

32Again, the Jews lifted up stones in order to stone him.

John 10:32  ἀπεκρίθην ἑαυτοῖς ὁ Ἰησοῦς. Πολλὰ ἔργα καὶ οὐδὲ ἐξεῖσα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποίον αὐτῶν ἔργον ἐμὲ λιθάζετε;

33Jesus responded to them, "Many good works I have shown you from the Father. For

Footnotes:

137  ᾿ΟΣ ἔργον ἐκείνον ἔφεξεν οἱ ἱουδαῖοι τὸν Ἰησοῦν καὶ ἐξέβαλον καὶ Ἑλέον αὐτῷ, ἡμῶν ἀρίτους; εἰς οὖ εἰ ὁ Χριστός, εἰπέν ἡμῖν παρρησία.

138 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε τὰ ἔργα ὧν ποιῶ ἐν τῷ ὄνοματί τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

139 ἀκούουσιν τοὺς μεταξὺ τῶν προβάτων μου ἀκούοντιν, καὶ οὐχ ἀφάνεις τις αὐτὰ ἐκ τῆς χειρός μου.

140 ἦν ἀκούοντιν τοὺς μεταξὺ τῶν προβάτων μου ἀκούοντιν, καὶ οὐχ ἀφάνεις τις αὐτὰ ἐκ τῆς χειρός μου.
which work of them are you stoning me?"

John 10:33 ἀπεκρίθησαν αὐτῶν ὁ Ἰουδαίοι. Περὶ καλοῦ ἐργου οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὃτι σὺ ἀνθρώπως ὁν ποιεῖς σεαυτὸν θεόν.

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."

John 10:34 ἀπεκρίθησαν αὐτοῖς ὁ Ἰσραήλ. Όὐκ ἐστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὃτι Ἰησοῦς ἐπί, θεοὶ εστε;

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

John 10:35 εἰ ἐκεῖνος εἶπεν θεοὺς πρὸς οὗ τὸ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφθῆναι.

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

John 10:36 ὁ δὲ πατὴρ ἡγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὃτι βλασφημεῖς, ὃτι εἶπον, Υἱὸς τοῦ θεοῦ εἶμι;

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

John 10:37 εἰ δὲ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι;

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

John 10:38 εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὃτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

38 And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know144 that the Father is in me, and I in the Father."

John 10:39 ἔξησαν πάλιν αὐτὸν πιάσαι καὶ ἐξῆλθαν ἐκ τῆς χείρος αὐτῶν.

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

John 10:40 ὁ δὲ Ἰησοῦς πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνεν ἕκει.

40 And he went back to the other side of the Jordan, to the place where John had earlier

141 10:33a txt omit τῇ ὕπαινῇ τῆς Παύλου ΝΑ28 {/} SBL TH P Q T V 070 0233
142 10:33b ποιεῖς σεαυτὸν θεόν – ποιεῖς σεαυτὸν θεόν. This could also be translated, "you are reckoning yourself to be God." For the verb ποιεῖς, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."

143 10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 82:1 (82:2 in English) in the Septuagint: 'Ο θεός ἐστὶν ἐν συναγωγῇ θεῶν, ἐν μέσῳ δέ θεοὺς διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

144 10:38 txt καὶ γινώσκητε ὑπὸ τῆς ὁμοιοτελείας τῆς Παύλου ΝΑ28 {/} SBL TH P Q T V 070 0233
145 10:39 arm erg athe Athanasius Theodoret vivid; Hilarý SBL NA28 {/} καὶ γινώσκητε Β ΘΗ / καὶ γινώσκητε Λ / καὶ γινώσκηται Μ / καὶ γινώσκεται Ν / καὶ πεισθήσατε Α Γ Ε-Η Κ Μ Υ Ό Γ Δ Π Ψ 0141 F3 2 28 180 205 700 892supp 1006 1071 1243 1292 1505 1582 sup Lecititaurugy sryrpel slav Basil Cyrillem John-Damascus; Augustine TR Ρ / καὶ πιστεύετε Ε 0211 1010 1293 (12211) ποc / καὶ πιστεύετε Τ 579 1294 πc3 / καὶ πιστεύετε D 1425 itabvd.εEcEd.Β1 syræ Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum / lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginosko, the first, γνῶτε - gno, being punctiliar in aspect, and the second, γινώσκετε - ginoske, being linear or continuous in aspect. Later copyists appear to have considered the second ginosko 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 more than the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
been baptizing, and he stayed there a while.
John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν,
Pάντα δὲ δόσα εἶπεν Ἰωάννης περὶ τούτου ἄλληθ ἦν.
41And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."
John 10:42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἔκει.
42And many there believed in him.

Chapter 11
The Death of Lazarus

John 11:1 ἸΗ ἃς τις ἄσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.
John 11:2 ἸΗ ἃς Μαρία ἡ ἀλεήσας τὸν κύριον μῶρῳ καὶ ἐκμαζάσα τοὺς πόδας αὐτοῦ ταῖς βριζέν ἀφής, ἢς ἡ ἀδελφος Λάζαρος ἔσθενε.
2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.
John 11:3 ἀπέστειλαν ὅπως αὐτὸν τέθενσαν. Κύριε, ἵνα ἐστί χαῖλες ἀσθενεῖ.
The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."
John 11:4 ἄκοψας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθενεία οὐκ ἐστίν πρὸς θάνατον ἀλλὰ ὑπὲρ τῆς ὁλοκληροτης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ νάός τοῦ θεοῦ δι’ αὐτής.
4And when he heard, Jesus said, "This sickness is not to death, but rather for the glory of God, in order that the Son of God be glorified through it."
John 11:5 ἠγάπῃ δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.
5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 ὡς οὖν ἦκουσεν ὅτι ἄσθενε, τότε μὲν ἐμείνεν ἐν οὐ ἐν τῷ ἡμέρᾳ.
6When then he heard that he was ailing, at that time he actually remained in the place in which he was, for two days.
John 11:7 ἔπειτα μετὰ τούτου λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ἱουδαίαν πάλιν.
7Only then, after this, he says to the disciples, "Let us go back to Judea."
John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήλθον σε λιθάζαι οἱ ἱουδαίοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"
John 11:9 ἀπεκρίθη Ἰησοῦς, ὦλι δῶδεκα χρόνις εἶσιν τῆς ἡμέρας; ἐὰν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπηται, ἐτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;
9Jesus answered, "Are there not twelve hours of day? If someone walks around in the day, he does not stumble, because he sees the light of this world.
John 11:10 ἐὰν δὲ τις περιπατήσῃ ἐν τῇ νυκτί, προσκόπηται, ἐτι τὸ φῶς οὐκ ἐστίν ἐν αὐτῷ.
10But if someone walks around in the night, he stumbles, because the light is not with him."
John 11:11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτῶν.
11He said these things. And after this, he is saying to them, "Our friend Lazarus has

14511:6 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary δε following. However, I see it as complemented by the word ἐπείτα – ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μεν, then the phrase ἐπείτα μετὰ τούτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
fallen asleep, but I am going in order to wake him up.”

John 11:12 But I say to you, ‘No, he has not fallen asleep, but I am going in order to wake him up.’

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

John 11:13 The servant girl said to those集市: “He who said to you that you would see him before he died, was he not the one to whom you gave a dog?”

14But Jesus had spoken of his death, whereas they thought he was speaking of sleep.

John 11:14 Then the Jews said, “Now he is saying, ‘My soul is troubled, and what shall I say?’

15And for your sakes I am glad I was not there, so that you may believe. But let us go to him.”

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

“I Am the Resurrection and the Life”

John 11:17 ‘He is not in a tomb, for I said to you that He would rise again in the house.

18Arriving therefore, Jesus found that he had already raised him up and was lying in the house.

John 11:18 And when Martha learned that Jesus was coming, she went and met him; but Mary stayed in the house.

19And many of the Jews had come to Martha and Mary, to console them regarding their brother.

John 11:19 and many of the Jews had come to Martha and Mary, to console them regarding their brother.

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

John 11:20 Then Jesus said to her, "Your brother will rise again."

21Martha therefore said to him, "I know that he will rise again in the resurrection at the last day."

John 11:21 And Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;

John 11:22 and everyone who is living, and believes in me, will never die. Do you believe this?"

---

11:18 About 3 kilometers, less than 2 miles.

11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

27She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

John 11:28 Καὶ τοῦτο εἶποῦσα ἀπήλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἶποῦσα, ὅ διδάσκαλος πάρεστι καὶ φωνεῖ σε.

28And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

John 11:29 ἔκεινη δὲ ὡς ἤκουσεν ἤγερθη τοῦ καὶ ἤρχετο πρὸς αὐτόν·

29That one then, when she heard, quickly got up and was coming toward him.

John 11:30 ὡς δὲ ἐληλύθη ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ' ἦν ἐπὶ τῷ τόπῳ ὧν ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαίοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμῦθομένοι αὐτῆς, ἠδόντες τὴν Μαρίαν ὧν ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὧτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαίῃ ἐκεῖ.

31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

John 11:32 ἡ οὖν Μαρίαν ὧς ἠλθεν ὧν ἦν Ἰησοῦς ἠδόντες αὐτῷ ἔπεσεν αὐτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ὡς σὺ ἦν δὲν ἔμενεν ὁ ἄδελφός.

32Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν,

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

John 11:34 καὶ ἔπεν, Ποῦ τεθεῖτε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχον καὶ ἰδε.  

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.  

35Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, ἵδε πῶς ἔφιλε αὐτὸν.  

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

---

148 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakraíō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
John 11:37  τινὲς δὲ ἐξ αὐτῶν ἔπαν, ὡς ἔδυνατο οὕτως ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἵνα καὶ οὕτως μὴ ἀποθάνῃ;

38But some of them said, "Shouldn't he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

Jesus Raises Lazarus from the Dead

John 11:38 ἢ Ἰσσοῦς σὺν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἥν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο εἰς αὐτῷ.

39Then Jesus, again heaving inside himself, arrives at the tomb. And a cave it was, and a stone was there, covering over it.

John 11:39 λέγει ὁ Ἰσσοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἄδελφη τοῦ τετελευτηκότος Μάρθα, Κύριε, ἤδη ὤζει, τεταρτάιος γὰρ ἐστίν.

Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says,

"Lord, by now he smells; it is the fourth day."

John 11:40 λέγει αὐτῇ ὁ Ἰσσοῦς, ὡς εἶπόν σοί ὅτι ἐὰν πιστεύσῃς ὃψῃ τὴν δόξαν τοῦ θεοῦ;

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

John 11:41 ἦραν σὺν τὸν λίθον. ὡς ὁ Ἰσσοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσας μου.

42They therefore took away the stone. And Jesus lifted his eyes aboveward, and said,

"Father, I thank you, that you have heard me."

John 11:42 εὖ ὦ δὲ οὗτοι πῶς πάντοτε σὺ ἄκουσες· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν σὺ με ἀπέστειλας.

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

John 11:43 καὶ ταῦτα εἰπών φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεύο ἐξω.

44And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χειρὰς κεφαλιώς, καὶ ἡ ὑπὸς αὐτοῦ σουδαρίῳ περιεδέστε. λέγει αὐτοῖς ὁ Ἰσσοῦς, Ὀψάτε αὐτὸν καὶ ἄφθετο αὐτὸν ὑπάγετε.

45The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ σὺν ἕκ τῶν Ὑσιασίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰ καὶ θεασάμενοι ἵνα ἐποίησαν, ἐπιστευσαν εἰς αὐτῶν:

46Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him.

John 11:46 τινὲς δὲ ἐξ αὐτῶν ἐπέλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἵνα ἐποίησαν Ἰσσοῦς.

47But some of them went to the Pharisees, and told them what things Jesus had done.
John 11:47  συνήγαγον οὖν οἱ ἄρχειρες καὶ οἱ Φαρίσαιοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι ὁ γὰρ ό ἄνθρωπος πολλὰ ποιεῖ σημεία;

48 So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?

John 11:48 ἦν ἄφωμεν αὐτὸν οὔτως, πάντες πιστεύουσιν εἰς αὐτὸν, καὶ ἐλεύθονται οἱ Ῥωμαίοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος,

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

John 11:49 εἰς δὲ τις αὐτῶν Καίφας, ἄρχειρες ὁν τὸν ἐνιαυτὸ ἐκεῖνο, εἶπεν αὐτοῖς, 'Ὡμεῖς οὖν οἴδατε οὐδέν,

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

John 11:50 οὖν λογίζεσθε ὅτι συμφέρει υἱόν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὀλον τὸ ἔθνος ἀπόληται.

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

John 11:51 τοῦτο δὲ ἀρ’ ἐν αὐτοῦ οὖν εἶπεν, ἀλλὰ ἄρχειρες ὁν τὸν ἐνιαυτό ἐκεῖνον ἐπροφήτευσαν ὅτι ἐμελλέν Ἱησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνος,

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

John 11:52 καὶ οὖν ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τά τέκνα τοῦ θεοῦ τά διεκορπισμένα συνάγαγῃ εἰς ἐν.

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

John 11:53 ἄπτ’ ἐκείνης ὅν τίς ἡμέρας ἐβουλεύσαντο ἐναρκτεῖναι ἀπὸ τοῦ ἔθνους αὐτῶν.

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

John 11:54 Ὁ οὖν Ἱησοῦς οὐκέτι παρρησία περιεπατῖ ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἑρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κακεὶ διέτριβεν μετὰ τῶν μαθητῶν.

54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his
disciples.\textsuperscript{156} John 11:55 'Hv δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἄνεβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνώσωσιν ἑαυτοὺς.

\textsuperscript{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.

John 11:56 ἐξήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ υἱὸς; ὅτι οὐ μὴ ἐλθῇ εἰς τὴν ἑορτήν;

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

John 11:57 δεδώκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ἑντολάς ἵνα έαν τις τις γυνὴ ποῦ έστιν μηνύῃ, ὅπως πᾶσοιν αὐτὸν.

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

\textbf{Chapter 12}

\textit{Jesus Anointed at Bethany}

John 12:1 Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠθενεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὅν ἤγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἑκεί, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ὁ ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.

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

John 12:3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ὡς δὲ οἰκία ἐπηλπώθη ἐκ τῆς ὁμής τοῦ μύρου.

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

John 12:4 Λέγει δὲ Θεοῦς ὁ Ἰσαρώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι,

4But Judas the Keriothite, one of his disciples, the one about to betray him, says,

John 12:5 Διὰ τί τούτο τὸ μύρον οὐκ ἐπράθη ερακοσίων δηναρίων καὶ ἔδοθε πτωχοῖς;

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

John 12:6 εἶπεν δὲ τούτο οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκόσκομον ἔχων τὰ βαλλόμενα ἐβάπταζεν.

6But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal from what was put in.

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

\textsuperscript{157} 12:1a ext omκ Β L W Χ 0218 itaaur.c.e.e syll pal cop ras, pal eth Orлат Amph Chrys Chrom vid SBL TH NA 28 {A} / ο τεθνήσης στις Δ Ε Γ Η Κ Μ Ν Ρ Σ Υ Υ Γ Δ Α Φ Π Ψ Ω 065 047 0141 0211 0217 vid 0233 0250 f³ 2 28 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1079 1195 1216 1230 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174 M lect lb,d,f,p vg syrах cop ah br arm geo slav goth Ps-Eustathius Cyr em Aug TR RP lac pc 75 c fn p 070 69

\textsuperscript{158} 12:1b ext ἐκεν νεκρῶν ο Ἰησοῦς Δ Ε Γ Λ Ἡ Λ Γ Π 047 065 0211 0217 vid 0233 f³ 2 33 TH ἐκ εν νεκρῶν ο Ἰησοῦς στις Δ Ε Γ Η Κ Μ Ν Ρ Σ Υ Υ Γ Δ Α Φ Π Ψ Ω 065 047 0141 0211 0217 vid 0233 0250 f³ 2 28 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1079 1195 1216 1230 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174 M lect lb,d,f,p vg syrах cop ah br arm geo slav goth Ps-Eustathius Cyr em Aug TR RP lac pc 75 c fn p 070 69

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

\textsuperscript{160} 12:5 About a year’s wages.
John 12:7 ἐπεν οὖν ὁ Ἠσών, Ἄφες αὐτῆς, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου πρήσῃ αὐτόν.

Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial." 161

John 12:8 τούτως γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμε δὲ οὐ πάντοτε ἔχετε.

The poor you always have with you, but me, you do not always have."

John 12:9 Ἐγγυν οὖν ὁ δόλος πολὺς ἐκ τῶν ἱουδαίων ὅτι ἐκεῖ ἐστιν, καὶ ἤλθον οὐ διὰ τὸν Ἠσών μόνον ἄλλ' ἵνα καὶ τὸν Λάζαρον ἰδοῦν ὅν ἤγειρεν ἐκ νεκρῶν.

Then the great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

So the chief priests resolved that they would kill Lazarus also,

John 12:11 ὅτι πολλοῖ δι' αὐτοῦ ὑπήγον τῶν ἱουδαίων καὶ ἐπίστευσαν εἰς τὸν Ἠσών.

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

161 12:7 txt ινα...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ᾱ ὁτι...τετηρηκεν "because she has kept it for the day of my burial" ἐτὶ ἀποκτείνωσιν "she has kept it for the day of my burial!" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 ᾱ 28 565 700 788 1071 1424 ᾱ ἰ ἰ ττ 161 ἀποκτείνωσιν "she has kept it for the day of my burial!" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 ᾱ 28 565 700 788 1071 1424 ᾱ ἱττ 161 ἰττ 77, 8250 (h.t. ειπενουν

162 12:9 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
The Triumphal Entry

John 12:12 Then entered in one of the rulers of the Jews to Jerusalem,
12The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,
John 12:13 ἔλαβον τὰ βασίλεα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραυγαζον, Ὄσαναν εὐλογημένον ὁ ἐρχόμενος ἐν ὄνοματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.
13took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"163 "Blessed is he who comes in the name of the Lord,"64 the king of Israel!
John 12:14 εὐρών δὲ ὁ Ἰσσοὺς ἀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἦστιν γεγραμμένον,
14And Jesus, having found a young donkey, took his seat upon it, just as it is written:
John 12:15 Μὴ φοβοῦ, θύγατερ Σίων· ιδοὺ ὁ βασιλεὺς σου ἐρχεται, καθήμενος ἐπὶ παλαιόν ὄνοι.
15"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."165
John 12:16 ταῦτα οὖν ἔγνωσαν αὐτοῦ οἱ μαθηταί τὸ πρῶτον, ἀλλ' ὥστε ἔδοξαθ Ἰσσοὺς τότε εὐνυπόθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.
16These 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 these things they had done to him.
John 12:17 ἐμαρτύρει οὖν ὁ δρὸς ὁ ὄν μετ' αὐτοῦ ὥστε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
17The 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.
John 12:18 διὰ τοῦτο ὑπήντησαν αὐτῷ ὁ δρὸς ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
18Because of this166 the crowd came out to join him, that they had understood him to have done this sign.
John 12:19 οἱ οὖν φαρισαῖοι ἔπαν πρὸς έαυτοὺς, θεωρείτε ὅτι οὐκ ὕφελετε οὐδέν· ἰδε ὁ κόσμος ὠπὸ αὐτοῦ ἀπῆλθεν.
19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone up to him!"

Jesus Ponders Crucifixion

John 12:20 Ἡσαυν δὲ Ἑλληνες τινες ἐκ τῶν ἀναβαίνοντων ἦνα προσκοπνήσωσιν ἐν τῇ ἐρτή; 20And among those going up to worship at the festival, were some Greeks.
They, 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 Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified.  

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

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

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

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 the hour has come, that the Son of Man should be glorified.  

"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."  

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

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

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

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

The hour has come, that the Son of Man should be glorified.  

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

167 12:34 ext λεγεις σου οτι Μ ᾿Κ Λ Μ Υ Α Υ Π 0211 Φ 33 69 157 565 1071 ΤΡ συ λεγεις Ε Φ Γ Η Σ Υ Γ Δ Ω 2 28 700 1424 ΡΠ λας Φ Α Α Ν Π Κ Τ Β 047 0233
this Son of Man?"
John 12:35 éipen oûn autôi o Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἐχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ ὁδεῖν ποὺ υπάγει.
35Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.
John 12:36 ὥς τὸ φῶς ἐχετε, πεπετεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Τάντα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθόν ἐκρύβη ἀπ’ αὐτῶν.
36While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief
John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεία πεποιηκότος ἐξερεύνησεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,
37But, though having done so many signs right in front of them, they were not believing in him,
John 12:38 ἵνα ὁ λόγος Ἰησοῦ τοῦ προφήτου πληρωθῇ ὡς εἶπεν, Κύριε, τις ἐπίστευσεν τῇ ἁκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;
38So that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"
John 12:39 διὰ τούτου οὐκ ἠδύνατον πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,
39Because of this they were not able to believe: that again, Isaiah said,
John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδούν τοὺς ὀφθαλμοὺς καὶ νοοῦσιν τὴν καρδία καὶ στραφῶσιν, καὶ ἰάσομαι αὐτοῖς.
40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."
John 12:41 τάντα εἶπεν Ἰησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Israel said these things, because he saw Jesus’ glory, so he spoke about him.)
John 12:42 ὃς μὲντοι καὶ ἐκ τῶν ἀρχόντων πολλοί ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους ὡς ὑπολογόθην ἵνα μὴ ἀποσυνάγωγοι γένωνται.
42"Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.
John 12:43 ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἥπερ τὴν δόξαν τοῦ θεοῦ.
43"For: They loved the approval of human beings over and above the approval of God."
John 12:44 Ἰησοῦς δὲ ἕκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,
44But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

---

168 12:35 Το σε ὑμῖν "among you" ἐκεῖνοι Β Δ K L M W X Π Ψ 0211 / / μεθ ὑμίν "with you" Α E F G H S U Y Γ Δ Λ Υ Θ 0141 2 28 124 700 1424 pm συρ. εἰς το ἐκ το Π Τ Ψ 047 070 0223
170 12:38 Isaiah 53:1
171 12:40 Isaiah 6:10
172 12:41 ὁ στὸ τε Ψ 070 Κ Α Β Η Λ M Θ Ψ Ω / / τε (5-1582) 33 157 472 579 597 1071 1546 (844 μλὶ συρ. εἰς το Π Ψ 070 070 0223
173 12:43 The words are in the character of a solemn pronouncement or verdict.
John 12:45 and the one looking upon me is looking upon the one who sent me.

John 12:46 So if any man is hungry for the word of God, let him come to me and receive it. For I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 And I know, that his commandment means eternal life. Therefore, what things I should say, and how I should speak.

John 12:48 And I know, that his commandment means eternal life. Therefore, what things I should say, and how I should speak.

Chapter 13

The Passover Supper

John 13:1 And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2 And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him,

174 1247 txt akoua...και μὴ φυλαξῆ' "hears and does not keep" φ66a φ75 Κ Α Β Κ Λ Χ Π Ψ Ῥ Ῥ Ῥ 33 157 565
1071 vg syr copsam,cw,b0 arm DiatessEphepherd SBL TH NA28 I/ ḫ akoua...και μὴ φυλαξῆ 'hears and keeps" φ66c D 070 579 1241 it vgma copiems,pbo ḫ akoua...και μὴ πιστεύει "hears and does not believe" E F G H M Y Γ Δ Λ Ω 047 0141 0233 0250 2 124 461 700 892 1192 1424 ḫ (844 47 47 47 47 syrhms goth TR RP ḫ akoue...και μὴ πιστεύει "Is listening and does not believe" U ḫ akouc...και μὴ πιστεύει "hears and believes" S 0121 1424* (Swanson) ḫ μὴ akoucc...μὴ διέφυλαξ "neither hears nor keeps" W ḫ lac φ45 C N P Q T 28

175 1301 txt ἠλθεν φ75 Κ Α Β Κ Λ Μ Υ Θ Π Ψ Ῥ Ῥ Ῥ 33 157 565 579 892 1071 1192 1241 2561 844 SBL TH NA28 I/ ḫ εληλυθέν E F G H S U Γ Δ Ω 047 2 124 461 700 1424 ḫ TR ḫ ηκει φ66 ḫ παρθέν D ḫ lac φ45 C N P

176 1322 txt γενομένου φ66 Ν Κ Α Β Φ Γ Κ Μ Σ Υ Υ Γ Δ Ω 047 0141 0211 0233 ḫ j3 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 ḫ Lect ita,aurb,c,e,f,fp,jq vg slav Chrys Severian Cyril; Aug Spec TR RP ḫ γενομένου Κ Β Λ Χ Ψ Ῥ 070 579 1241 ḫ (3j3) arm eth Or SBL TH NA28 (B) ḫ ḫ ḫ ḫ ḫ lac φ45 C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
John 13:3  eἰδὼς ὅτι πάντα ἐδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἔξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going.

John 13:4  ἐγεῖρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ῥύτινα, καὶ λαβὼν λέντιον διέξωσεν ἑαυτόν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5  ἔτα βάλλει ὕδωρ εἰς τὸν νιπτήρα καὶ ἰρέατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσει τὸ λεντιον ὃ ἦν διεξωσμένον.

5Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6  ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, Ἐκείνος, σὺ μου νίπτεις τοὺς πόδας;

6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?" Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8  λέγει αὐτῷ Πέτρος, ὦ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν οίωνα. ἀπεκρίθη Ἡσυχούς αὐτῷ, Ἐὰν μὴ νίψω καὶ οὐκ ἔχεις μέρος μετ' ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9  λέγει αὐτῷ Σίμων Πέτρος, Ἐκείνος, μὴ τὸς πόδας μου μόνον ἀλλά καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

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

John 13:10  λέγει αὐτῷ ὁ Ἡσυχούς, ὁ λευκομένος οὖν ἔχει χρείαν εἰ μὴ τοὺς πόδας νῖψασθαι, ἅλλ' ἐστιν καθαρός ἄλλος καὶ ὑμεῖς καθαροί ἐστε, ἅλλ' οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, but is clean on the whole. And you men are clean; though not all of you."

John 13:11  ἤδει γὰρ τὸν παραδίδοντα αὐτόν διὰ τούτο ἐπεν ὅτι οὐκί πάντες καθαροί ἐστε.

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

John 13:12  ὅτε οὖν ἐνίψην τοὺς πόδας αὐτῶν καὶ ἐλάβεν τὰ ῥύτινα τοῦ κύριον αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?'

John 13:13  ὑμεῖς φωνεῖτε με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14  εἰ οὖν ἐγὼ ἐνίψη ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας;

14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15  ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16  ἄμην ἄμην λέγω ὑμῖν, οὐκ ἐστὶν δούλος μεῖζον τοῦ κυρίου αὐτοῦ οὐδέ ἀπόστολος μεῖζον τοῦ πέμψαντος αὐτῶν.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17  εἰ τάυτα οἴδατε, μακάριοί ἐστε εὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.
I could be understood as a problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., how many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the Scripture is fulfilled, "Someone eating my bread has lifted up his heel against me." 178

"I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread has lifted up his heel against me.' 179

"Yes indeed." 179 I am telling you before it happens, so that when it happens, you may believe who I am. 180

When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me." 182

That one therefore simply leaned back onto the chest of Jesus and says, "Truly, truly I say to you: one of you will betray me." 183

The disciples were looking at one another, puzzling over about whom he was speaking. 184

Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking. 185

That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?" 186

Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of 187

---

178 13:18 Psalm 41:9
179 13:19a Greek: ἀπαρή - apartl. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ’ ἀρχῆς - ap’ ārchi, 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 APARTl could be understood as either one word APARTI, or AP’ ARTI, a contraction for APO ARTl.) If however as DeGrunner says, it was originally one word, ἀπαρή, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) get 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 ἀπ’ altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeGrunner says it was originally one word, ἀπαρή, and it would make sense that vai (yes) was added by later copyists as a replacement for the same idea.

180 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."

181 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.
And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

But none of those reclining knew why he said this to him.

For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

When therefore that one had taken the piece of bread, he immediately went out. And it was night.

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.

Then 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. And by this will everyone know that you are my disciples: if you have love among one another.”

Légei autò Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, ὃποιον ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθήσῃ, ἀκολουθήσει δὲ ὅπερον.

Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me, but you will follow later."
John 13:37: 'Let him who is without sin cast the first stone.'

38Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38: ‘If you have come to know me, you will come to know my Father as well; indeed, from the way I am going, you know the way.’

1John 13:38: So that where I am, there you may be also.

John 14:5: ‘Thomas says to him, ‘Lord, we do not know where you are going and how you know the way.’

John 14:5: ‘Jesus says to him, ‘I am the way and the truth and the life. No one comes to the Father except through me.’

John 14:6: ‘Jesus says to him, ‘I am the way, and the truth and the life. No one comes to the Father except through me.’

John 14:7: ‘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.”

Chapter 14

John 14:1: ‘Mē taraσseσθoν υμῶν ἡ καρδία πιστεύει eis tōn thēn, kai eis eme pisteúete.

1Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2: ‘Εν τῇ οἰκίᾳ τοῦ πατρός μου μοναί πολλαί εἰσιν’ εἰ δὲ μὴ, εἶπον ἃν υμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον υμῖν;

2In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?”

John 14:3: ‘Χριστός λέει εἰς τὸν θεόν καὶ ἁγία μου ὑπάγω, ὁς ζωή ὑμῶν ἐρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.’

3And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4: ‘And where I am going, you know the way.”

185 14:2 See chapter 13 verse 36.

186 14:3 Text καὶ ετοιμάσω μετὰ τοῦ θεοῦ. Παρά τοῦ θεοῦ. Text καὶ ετοιμάσω μετὰ τοῦ θεοῦ. Παρά τοῦ θεοῦ.

187 14:4 Μη ταρασσάσθω ὑμῶν ἡ καρδία: πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμέ πιστεύετε.
Jesus Promises the Holy Spirit

John 14:15 Eάν ἀγαπᾶτέ με, τάς ἐντολάς τάς ἐμᾶς τηρήσετε:

19 If you love me, you will keep my commandments.

190 14:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

191 14:14 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works.

192 14:16 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works."
And I will ask the Father, and he will give you another Counselor, that he may be ever with you,
John 14:17 to the pneuma tis altheias, o o kosmos ou dunatai labein, oti ou theorei auto ooude
γινωσκει υμεις γινωσκετε αυτο, oti pari' umin menei kai en umin estai.
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\textsuperscript{194} in you. John 14:18 oik afhsou umaiz orfanous, erxoumai prós umas.
I will not leave you as orphans; I am coming to you.
John 14:19 eti mikron kai o kosmos me oukete theorei, umieis de theoreite me, oti egw zow kai umieis zhesete.
Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.
John 14:20 en ekeiini ti hemera gnwsesete umieis oti egw en to patr mou kai umieis en emoi kagw en umin.
In that day you will know, that I am in my Father, and you in me, and I in you.
John 14:21 o exeun tas entolases mou kai twn autw akeinou estin o agapan me' o de agapan me
ἀγαπηθησαται υπο του πατρος mou, καγω αγαπησω αυτων και εμφανισω αυτω εμαυτου.
The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”
John 14:22 λεγει αυτω Ιουδας, οιχ ισκαιριωτης, Κυριε, και τι γεγονεν oti hemin melieis
ἐμφανιζειν σεαυτον και ουχι τω κοσμω;
Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"
John 14:23 apkeireith Isoucous kai epene autw, 'Ean tis agapae me ton logon mou periechei, kai o
πατηρ mou agapheis auton, kai prois auton elenousmeba kai monin pari' autw poisropomeba.
Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.
John 14:24 o mou agapan me tous logos mou ou tereo' kai o logos de akouete oik estin emos
αλλα το πεμφαντος με πατρος.
One who does not love me will not keep my word. And the word that you are hearing
is not mine, but the Father’s, who sent me,
John 14:25 'Iata lelallhka umin pari' umin mewn-
These things I have spoken to you while abiding with you.
John 14:26 o de paraklitos, to pneuma to agion o pemhei o pathe en tw onomatou mou, ekeinou
υμως didazei pantata kai hipomneshei umas pantata o eipen umin.
But the Counselor, the Holy Spirit, whom the Father will send in my name, that one
will teach you all things, and remind you of all the things I have said to you.
John 14:27 Eirthenan afhimi umin, eirthenan tin emen didwoi umin' ou kathed o kosmos didwoi egw
didwai umin. mna parassothum umin h kardia mihde deiliatou.
Peace I leave with you; my peace I give to you. Not as the world gives, do I give to
you. Do not let your heart be troubled, neither let it be afraid.
John 14:28 hekoostate oti egw eipen umin, 'Upagw kai erxoumai prois umas, ei hapate me ekariste
ον, oti poroimai prois ton patera, oti o pathe meiwn mou estin.
You heard how I said to you, ‘I am going away, and will be coming to you.’ If you
loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

194 14:17 ext estai \textsuperscript{566} K A E G H K L M Q S U X Y G Θ Λ Π Ψ Ξ Ω f\textsuperscript{13} 2 28 35 118 157 461 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1424 1519 1546 1646 2148 2174 TR RP SBL TH NA28 [C] \textsuperscript{134} estin \textsuperscript{566}\textsuperscript{*} B D\textsuperscript{*} W 0211 f\textsuperscript{1} 69 565 1365 goth WH \textsuperscript{134} estevin D\textsuperscript{*} este A \textsuperscript{134} lac \textsuperscript{575} C F N P T V 047 060 070 0233 33.
John 15:29  καὶ νῦν ἐξῆρακ πῦρ ἕπει, πρὶν γενέσθαι, ἵνα ὄταν γένηται πιστεύσητε.

29And now I have told you, before it happens, so that when it happens, you will believe. John 14:30 οὐκέτι πολλὰ λαλήσω μεθ’ ὦμών, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ’ ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐνετείλθην.

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"

John 15:1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἄλληνη, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

1I am the true vine, and my Father is the farmer.

John 15:2 πάν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό, καὶ πάν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρη.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ήδη οὓς ἐκάθαρσί τε ἔστε διὰ τὸν λόγον ὅν λελάθη ὑμῖν·

3You are now clean, because of the word which I have spoken to you. John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἢ ἐαυτοῦ ἐάν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ οὓς ἐὰν μὴ ἐν ἐμοὶ μένητε.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγώ εἰμι ἡ ἄμπελος, οὓς ἐκάθαρσί τε κλῆματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πλείον, ὁτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

5"I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 έάν μή τις μένῃ ἐν ἐμοί, ἔβληθη ἐξω ως τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

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.

John 15:7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, δὲ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

7 If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρῃτε καὶ γένησθε ὑμοὶ μαθηταί.

8 In this my Father is glorified, that you bear much fruit, and be my disciples.¹⁹⁷

John 15:9 καθὼς ἡγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἡγάπησα: μείνατε ἐν τῇ ἁγάπῃ τῇ ἐμῇ.

9 Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ.

10 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.

John 15:11 Ταῦτα λελάθηκα ὑμῖν ἵνα ἡ χαρά ἡ ἐμῆ ἐν ὑμῖν ἢ καὶ ἡ χαρά ὑμῶν πληρωθῇ.

11 These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12 αὕτη ἐστιν ἡ ἐντολὴ ἡ ἐμῆ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς.

12 This is my commandment: that you love one another, as I have loved you.

John 15:13 μείζωνα ταύτης ἡγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13 Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14 ὑμεῖς φίλοι μου ἔστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

14 You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος ὁ οὖς οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ ἐφήκα φίλους, ὅτι πάντα ἐκεῖουσα παρὰ τοῦ πατρὸς μου ἐγνώσασθαι ὑμῖν.

15 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.

John 15:16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἔδηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγῃτε καὶ καρπὸν φέρῃτε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα δὲ τί ἄιτήσῃς τὸν πατέρα ἐν τῷ ὀνόματι μου δω ὑμῖν.

16 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.

John 15:17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17 These instructions I am giving you, so that you will love one another.¹⁹⁸

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18 If the world hates you, be assured that it hated me first, before you.

¹⁹⁶ 15:8α ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρῃτε καὶ γένησθε ὑμοὶ μαθηταί. ¹⁹⁷ ὁ πατήρ μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ. ὁ πατήρ μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ. ¹⁹⁸ ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

¹⁹⁶ 15:8α ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρῃτε καὶ γένησθε ὑμοὶ μαθηταί.

¹⁹⁷ 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.

¹⁹⁸ The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.
John 15:19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἱδιὸν ἐφίλετ' ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελάξαμην ὑμᾶς ἐκ τοῦ κόσμου, διά τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would love its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20 μνημονεύεστε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, ὅτι ἐστίν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἐπηρήσαν, καὶ τὸν ὑμέτερον μηρίσουσιν.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἰδαν τὸν πέμψαντα ὑμᾶς.

21But all these things they will do against you because of my name, for they do not know the One who sent me.

John 15:22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24 εἰ τά ἔργα μὴ ἐποίησαν ἐν αὐτοῖς δὲ οὐδεὶς ἀλλος ἐποίησεν, ἀμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἐφόρακαν καὶ μεμισθήσαν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25 ἀλλ' ἐνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμίσησαν με δωρεάν.

25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26 ὅταν ἔλθῃ ὁ παράκλητος δὲν ἔγω πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας δὲ παρὰ τοῦ πατρός ἐκπονεῖται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

26"When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27 καὶ ὑμεῖς δὲ μαρτύρετε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1These things I have spoken to you so that you may not fall away.

John 16:2 ἀπουσωγώγουσιν ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὁ ὁ πᾶς ὁ ἀποκτείνας ὑμᾶς δόξη λατρείαν προσφέρει τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμὲ.

3And these things they will do, because they have not known the Father, neither me.

199 15:20 John 13:16; Diatessaron 28:32
200 15:25 Psalm 53:19; 69:4
201 15:26 txt omit ψαλς Ν B it⁴¹ copsa₄₅,ly,bost Epiph SBL TH NA28 / || δε A D E L 047 065 Μ (it) syr copsa₄₅,pbo,bostr TR RP || lac ψάτος C N P T W 0233
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

Ταῦτα δὲ υμῖν εἰς ἀρχής οὐκ εἶπον, ὡστε μεθ’ υμῶν ἔμην.

"And I have not told you these things from the beginning, because I was with you. "

John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς εἰς υμῶν ἐρωτάτε με, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, ‘Where are you going?’

John 16:6 ἀλλα ταῦτα λελάληκα υμῖν ἵνα ὅταν ἐλθῇ ὁ ωρα αὑτῶν μνημονεύῃτε αὑτῶν ὅτι ἐγὼ εἴπον υμῖν.

But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, διτι οὐ πιστεύουσιν εἰς ἐμέ

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με:

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἡτα πολλὰ ἔχω υμῖν λέγειν, ἀλλα οὐ δύνασθε βαστάζειν ἀρτί:

12I have many things yet to say to you, but you are not able at the present time to bear

202 164 txt

ορὰ αὐτῶν μνημονευόμενα αὐτῶν

Φ66⁴δι Jeff A Β Θ 0211 0233 33 118 124 157 205 1009 1071 1079 1195 1230

1546 1646 2713 2886 syrP,h Cypem SBL TH NA28 [B]

ορὰ αὐτῶν μνημονευόμενα αὐτῶν

π

ορὰ αὐτῶν μνημονευόμενα αὐτῶν

K² 2786 ε2211 itaut5,5 can 1 vg cophoat Cypr Aug

L

ορὰ αὐτῶν μνημονευόμενα αὐτῶν

f13

ορὰ μνημονευόμενα αὐτῶν

K* G H K M S U Y Ψ Ω 054 047 0141 1 180 461 597 700 1010 1192 1292

1365 1505 1561 2174 2575 2680 2768 m it syrap alm (arm) (eth) geo TR RP

ωρὰ μνημονευόμενα αὐτῶν

E Δ Α 565 1006 1216 1241 1342 1344 1424 1561 2615

ω υρὰ μνημονευόμενα αὐτῶν

Γ

ωρὰ μνημονευόμενα αὐτῶν

D* 2148 ε524 itaut5 syra3 copsh,bol,hθ,ach

D² 788

κάθω

Φ75 C F N P T V W X 065 2585 2718 2766

203 168 It is hard to chose an English word to render the Greek word here, ἐλέγχω - elengcho. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 | ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ υἱόν.

That one will glorify me, because from mine he will take, and report it to you.

John 16:15 | πάντα ὅσα ἔχει ὁ πατήρ ἐμὸς ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ υἱόν.

Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'

John 16:16 | Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄφεσθε με.

"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

John 16:17 | εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄφεσθε με; καὶ, ὃτι οὐπάγω πρὸς τὸν πατέρα;

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

John 16:18 | Ἐλεγον οὖν, Τί ἐστιν τοῦτο, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

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

John 16:19 | Ἰησοῦς δὲ ἠρέτησαν μετ' ἀλλήλων ὅτι εἶπεν αὐτοῖς, Περὶ τοῦτον ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄφεσθε με;

"Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?"

John 16:20 | ἄμιν ἄμιν λέγω υἱόν ὃτι κλαίσετε καὶ θρηνήσετε ὑμεῖς, ὅ δέ κόσμος χαρῆται ὑμεῖς λυπηθήσεσθε, ἀλλὰ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

"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.

John 16:21 | Ἰησοῦς δὲ ἠρέτησαν μετ' ἀλλήλων ὅτι εἶπεν αὐτοῖς, ὅταν δὲ γεννηθῇ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὃτι ἐγεννήθη ἀνθρώπος εἰς τὸν κόσμον.

In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.
John 16:22  καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρῆσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀρ' ὑμῶν.

23Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.


23And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24  ἔως ὅτι ἠτίσατε οὐδὲν ἐν τῷ ὄνομάτι μου αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἤ πεπληρωμένη.

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25  Τάστα ἐν παροιμίας λελάληκα ὑμῖν ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίας λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγέλω ὑμῖν.

25“These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26  ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνομάτι μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27  αὐτός γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ότι ὑμεῖς ἐμὲ περιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸ θεὸν ἔξηλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28  ἔξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίμη τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

28I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.”

John 16:29  Λέγουσιν οἱ μαθηταί αὐτοῦ, ἵδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

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

John 16:30  νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύσωμεν ὅτι ἀπὸ θεοῦ ἔξηλθές.

30Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”

John 16:31  ἀπεκρίθη αὐτοῖς Ἰησοῦς, ἂρτι πιστεύετε;

31Jesus answered them, “For now you believe.

John 16:32  ἵδιον ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇ ἡμῖν εἰς τὰ ἱδία κάμε μόνον ἄρσεν· καὶ οὐκ εἰμὶ μόνος, ἃτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

32Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33  τάστα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχετε· ἐν τῷ κόσμῳ θλίψει ἔχετε, ἀλλὰ χαρῆσετε, ἐγὼ νενίκηκα τὸν κόσμον.

33“These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but of good cheer: I have overcome the world.”

209 16:33 ἔχετε D 69 124 788 8925 it vgcluw Antoniades Scriv1894 TR ἐν τῷ κόσμῳ θλίψει ἔχετε Ψ96Δ 157 1424
Jesus Prays for Himself

John 17:1  Teacher, you gave them to me, and they accepted and took your word to heart. 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; have you given him, he may grant eternal life. The hour has come that the Son of Man will be glorified, and then you will glorify me, because I will have completed the work you have given me to do. And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

Jesus Prays for His Disciples

John 17:6  I have made known your name to the humans of the world that you have given to me. For they are yours, and you gave them to me, and they have taken your word to heart. I have glorified you upon the earth, having 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.

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; have you given him, he may grant eternal life. 2And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

2Therefore are preserved all the things you have given to me are indeed from you; 3Indeed everything of mine is yours, and of yours is mine. And I am glorified in them; 4I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours; 5Indeed everything of mine is yours, and of yours is mine. And I am glorified in them; 6I have made known your name to the humans of the world that you have given to me. They have 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 made known your name to the humans of the world that you have given to me. They have been yours, and you gave them to me, and they have taken your word to heart. 9Indeed everything of mine is yours, and of yours is mine. And I am glorified in them; 10I 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; 11Yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. See the footnote on 6:39.
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.

John 17:12 ὅτε ἦσαν μετ' αὐτῶν ἐγὼ ἔτρυγον αὐτοὺς ἐν τῷ ὄνοματί σου ὡς δέδωκάς μοι, καὶ ἐφώλαξα, καὶ ὀφθείς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

While I was with them, I kept them in your name, that flesh 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.

John 17:13 νῦν δὲ πρὸς σὲ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν εαυτοῖς.

But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγώ οὐκ εἰμί ἐκ τοῦ κόσμου.

I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτῶ ὅταν ἀρχῇ αὐτῶν ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

They are not of the world, just as I am not of the world.

John 17:17 ἀγίασαν αὐτοὺς ἐν τῇ ἁληθείᾳ ὁ λόγος ὅ σὰς ἀληθείᾳ ἔστιν.

Sanctify them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κάγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον

Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγίαζω ἐμαυτῶν, ἵνα ὄσιν καὶ αὐτοὶ ἑγαμάζων ἐν ἁληθείᾳ.

And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἔρωτι νόμον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,

And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὑσίν, καθὼς οὐ, πάτερ, ἐν ἐμοὶ κάγῳ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὑσίν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σῦ με ἀπέστειλας.

that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

---

214 17:11 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.
215 17:12a τῶν πιστευόντων φιλεῖ τοὺς πιστευόντας διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ.
216 17:12b This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.
217 17:12c ὅταν ἀρχῇ αὐτοῖς ἀπωλείας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλών, Apollo, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.
218 17:17 ἀγίαζω - hagiázo; dedicate or set something apart for God's holy purposes.
John 17:22  κἀγὼ τὴν δόξαν ἥν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὠσὶν ἐν καθὼς ἤμεις ἐν,

22The glory which you have given to me, I also have given to them, so that they may become one, just as we are one:
John 17:23  ἐγὼ ἐν αὐτοῖς καὶ σοὶ ἐν ἐμοί, ἵνα ὤσπερ τετελειωμένοι εἰς ἐν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

23In them, and you in me, so that they may become fully developed into one,²²⁹ that the world may know that you sent me, and that you have loved them just as you loved me.
John 17:24  Πάτερ, ὁ δέδωκάς μοι, θέλω ἵνα ὄποι εἰμί ἐγὼ κάκεινοι ὧν μετ’ ἐμοί, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμῖν ἧν δέδωκας μοι, ὅτι ἠγάπησας με πρὸ καταβολῆς κόσμου.

24"O Father, that flesh that²³⁰ you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.
John 17:25  πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας,

25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.
John 17:26  καὶ ἠγάπησας αὐτοὺς τὸ ὠνόμα σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἢν ἠγάπησας με ἐν αὐτοῖς ἢ κἀγὼ ἐν αὐτοῖς.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them.”

Chapter 18

Gethsemane

John 18:1  Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθαν αὐτοὶ καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.
John 18:2  ἦδει δὲ καὶ Ἰούδας ὁ παραδίδων αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

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

Jesus Arrested

John 18:3  ὅ σὺν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἄρχοντες καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort²²¹ and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.
John 18:4  Ἰησοῦς σὺν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ἤσειτε;  Then, aware of all the things coming upon him, Jesus went forward, and he says to

²²⁹ 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.
²³⁰ 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
them, "Whom are you seeking?"
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραίον. λέγει αὐτοῖς, Ἔγώ εἰμι. εἰσῆλθε δὲ καὶ Ἰουδας ὁ παραδίδωσιν αὐτὸν μετ’ αὐτῶν.
5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.
John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.
John 18:7 πάλιν οὖν ἐπρώτασαν αὐτοὺς, Τίνα ζητεῖτε; οἴ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραίον.
7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."
John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ὡμίν ὅτι ἐγώ εἰμι: εἰ οὖν ἔμε ζητεῖτε, ἀφετε τούτους ὑπάγειν.
8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."
John 18:9 ἵνα πληρωθῇ ὁ λόγος ὅτι οὖν ἐπεν ὅτι Οὐς δέδωκας εξ´ αὐτῶν οὐδένα.
9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."
John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαραν ἔλεκμεν αὐτὴν καὶ ἐπάσην τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ υἱόν τὸ δεξιόν. ἦν δὲ ὄνομα τοῦ δοῦλου Μάλχος.
10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.
John 18:11 εἶπεν οὖν ὁ ᾿Ιησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον δὲ δεδωκέν μοι ὃ πατὴρ οὐ μὴ πίω αὐτό·
11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ὁ οὖν σπείρα καὶ ὁ χιλιαρχὸς καὶ οἱ υπηρέται τῶν ᾿Ιουδαίων συνέλαβον τὸν ᾿Ιησοῦν καὶ ἔδησαν αὐτὸν
12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,
John 18:13 καὶ ἤγαγον πρὸς ᾿Ανναν πρώτον· ἦν γὰρ πενθερός τοῦ Καίαφα, δὲ ᾿Ην καὶ αρχιερεύς τοῦ ἐνιαυτοῦ ἐκείνου·
13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.
John 18:14 ἦν δὲ Καίαφας ὁ συμβολεύσας τοῖς ᾿Ιουδαίοις ὃτι συμφέρει ἐνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.
14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.
John 18:15 Ἡκολούθει δὲ τῷ ᾿Ιησοῦ Σίμων Πέτρος καὶ ᾿άλλος μαθητής. ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήχθησαν τῷ ᾿Ιησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:16 ὃ δὲ Πέτρος εἰσῆλθε πρὸς τῇ θύρᾳ ἔξω. ἤξιλθησαν οὖν ὁ μαθητὴς ὁ ᾿άλλος ὁ γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγον τὸν Πέτρον.
16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.
John 18:17 λέγει οὖν τῷ Πέτρῳ ὑπαίδευκα ἡ θυρωρά, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Οὐκ εἰμί.
17Then themaidservant, 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

John 18:19 

μαθηταὶ τοῦ Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

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

John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς, ἔγω παρρησία λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ ἱουδαῖοι συνέχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἔρωταις; ἔρωτησον τοὺς ἀκηκόας τί ἐλάλησα αὐτοῖς· ἰδε οὗτοι οἰδασίν ἂ εἶπον ἐγώ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.

John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκόν τῶν ὑπηρετῶν ἐδωκεν ράπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ ἄρχιερεῖ;

As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, ἴδε κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

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

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καΐφας τὸν ἄρχιερα.

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

Peter’s Second and Third Denials

John 18:25 Ἰησοῦς δὲ Πέτρος ἔστως καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ ὦ ἐκ τῶν μαθητῶν αὐτοῦ εἰ ἤρνησατο ἑκεῖνος καὶ εἶπεν, ὢν εἰμί.

25 And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἄρχιερεῖς, συγγενής ὄν οδ ἀπέκοψεν Πέτρος τὸ ὦτόν, ὦκ εἰγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

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

Jesus Before Pilate and Herod

John 18:28 Ἀγονίζον οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καΐφας εἰς τὸ πραιτώριον· ἤν δὲ πρωὶ· καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶς ἀλλὰ φάγωσι τὸ πάσχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἔξηλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτούς καὶ ὤησιν, Τίνα κατηγοριάν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

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

John 18:30: ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιὼν, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.

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

John 18:31: εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτείναι οὐδένα·

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."

John 18:32: ἦν δὲ λόγος τοῦ Ἰσραήλ πληρωθῆ ἵνα εἶπεν σημαίνων ποιῶς θανάτῳ ἡμέλλειν ἀποθνῄσκειν.

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

John 18:33: Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτορίον ὁ Πιλάτος καὶ ἔφωναν τὸν Ἰσραήλ καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

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

John 18:34: ἀπεκρίθη ὁ Ἰσραήλ, Ἀπὸ σεαυτοῦ σὺ τούτο λέγεις ἢ ἄλλοι εἶπον σοὶ περὶ ἐμοῦ;

Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35: ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖος εἰμί; τὸ θένος τὸ σὸν καὶ οἱ ἄρχοντες παρεδώκαν σε ἐμοῖ· τί ἐπιοίησας;

Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36: ἀπεκρίθη ὁ Ἰσραήλ, Ἡ βασιλεία ἢ ἐμῆ ἢ ἔστιν ἐκ τοῦ κόσμου τούτου ή ἐκ τοῦ κόσμου τούτου ή ἤ βασιλεία ἢ ἔμη, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· ἐν δὲ βασιλείᾳ ἢ ἐμῆ οὐκ ἔστιν ἐνεπεβεν.

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

John 18:37: εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Όκου ἄρα βασιλεύς εἰ σὺ; ἀπεκρίθη ὁ Ἰσραήλ, Σὺ λέγεις ὁτι βασιλεύς εἰμί. ἐγὼ εἰς τούτο γεγένημαι καὶ εἰς τούτο ἐξήλθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς ὁ ὁ ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

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

John 18:38: λέγει αὐτῷ ὁ Πιλάτος, Τί ἔστιν ἀλήθεια; Καὶ τούτο ἐπέλεξεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμισσώ ἐναντίον ἐν αὐτῷ αἴτην.

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.'

John 18:39: ἠρέτην δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα ἐξελέσθη οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

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?"

---

222 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dē, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any different theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

223 18:38 Basis for capital punishment.
John 18:40  ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τούτον ἀλλὰ τὸν Βαραββᾶν. ἤν δὲ ὁ Βαραββᾶς λητῆς.

40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1  Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιώται πλέξαντες στέφανον εξ ἀκανθῶν ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρὸν περιέβαλον αὐτὸν,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  καὶ ἔξηλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἰδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκει ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5  ἔξηλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινων στέφανον καὶ τὸ πορφυρὸν ἰμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἀνθρωπός.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6  δεῦ οὖν εἶδον αὐτὸν οἱ ἁρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες. Σταύρωσον σταύρωσον, λέγει αὐτοῖς ὁ Πιλάτος, λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γάρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἰμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὁφείλει ἀποθνῄσκειν, ὅτι υἱὸν θεοῦ ἀστυνομίαν ἤποιήσεν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8  ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν τόν λόγον, μᾶλλον ἐφοβήθη,

8When therefore Pilate heard this information, he was more afraid,

John 19:9  καὶ εἰσήλθεν εἰς τὸ πρατήριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὃ δὲ Ἰησοῦς ἀπόκρισαν οὐκ ἔδωκεν αὐτῷ.

9and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10  λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοί οὐ λαλεῖς; οὐκ οίδας ὅτι ἔξουσιάν ἔχω ἀπολύσαι σε καὶ ἔξουσιάν ἔχω σταυρώσαι σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11  ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἔξουσιάν συνεργείαν κατ' ἐμοῖ, εἰ μὴ ἦν σοι δεδομένον ἀνωθεν διὰ τοῦτο ὁ παραδίκως με σοι μείζονα ἄμαρτίαν ἔχει.

11Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12  ἐκ τούτου ὁ Πιλάτος ἔξηλθεν ἀπολύσας αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐὰν τούτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτῶν ποιών ἀντλέγει τῷ Καίσαρι.

12From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”
John 19:13 Ὅσον Πιλάτος ἀκούσας τῶν λόγων τούτων ἔγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τὸ πόρον λεγόμενον Λιθάστηρον, Ἐβραίστη δὲ Γαβριάθα.

13When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἤν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἰδοὺ ὁ βασιλεὺς ὑμῶν.

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν οὖν ἑκεῖνοι Ἀρων ἄρων, σταυρώσων αὐτὸν. λέγει αὐτῶι ὁ Πιλάτος. Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἄρχερεσις. ὡς έχομεν βασιλέα εἰ μὴ Καίσαρα.

15They then shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τότε οὖν παρέδωκεν αὐτὸν αὐτῶι ἱνα σταυρωθῇ.

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

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν.
They took Jesus therefore.

John 19:17 καὶ βαστάζων ἐαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραίστι Γολγοθα,

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [καιτηγα].

John 19:18 ὅπου αὐτὸν ἑσταύρωσαν καὶ μετ' αὐτοῦ ἄλλους δύο ἐνέτειθαν καὶ ἐνέτειθαν, μέσον δὲ τὸν Ἰησοῦν.

18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔξηγασεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐβάλεν ἐπὶ τοῦ σταυροῦ ἢν δὲ γεγραμμένον Ἰησοῦς οὖν ἐξάραντος ὁ βασιλεύς τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τούτου οὖν τὸν τίτλον πολλοῖς ἀνέγραφαν τῶν Ἰουδαίων, ὃτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταύρωθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον Ἐβραίστι, Ὀρωμεν, Ἐλληνιστί.

20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἔληγαν οὖν τῷ Πιλάτῳ ὁ αἰρέται τῶν Ἰουδαίων, Μη γράφῃ, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι κρατοῦς ἐπεν, Ἡσαίεις εἰμι τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"
John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραφα, γέγραφα.

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

John 19:23 Οἱ οὖν στρατιῶται ὄντες ἔσταυρωσαν τὸν Ἰησοῦν ἐλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ οἱ χίτων ἄραφος, ἐκ τῶν ἀνωθεν ὕφαντος διὰ ζύλου.

23 The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἄλληλους, Μη σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐσται ἵνα ἡ γραφή πληρωθῇ, Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἐξαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

24 They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"225 those things therefore the soldiers did.

John 19:25 εἰσῆκεναν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25 And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ἐδώκεν τῇ μητέρα καὶ τῷ μαθητῇ παρεστῶτα δὲν ἡγάπα, λέγει τῇ μητρί, Γύναι, ίδε οὐκ ὁ σοι.

26 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 ἐτα λέγει τῷ μαθητῇ, ἵδε ἡ μήτηρ σου. καὶ ἀπ’ ἑκείνης τῆς ὀρας ἐλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἱδία.

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

Jesus’ Death

John 19:28 Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς ἦν ἡδί πάντα τετελεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

28 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.226

John 19:29 σκέδος ἐκεῖτο ὀξὺς μεστὸν· σπόγγον οὖν μεστὸν τοῦ ὀξύς ύσσωπως περιβέντες προσφέρετεν αὐτῷ τῷ στόματι.

29 A container full of vinegar227 was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὅτε οὖν ἐλαβεν τὸ ὀξύς ὁ Ἰησοῦς εἶπεν, Τετελεσταί· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

30 When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν Πολίται, ἐπεί παρασκευή ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἤν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου ἠρωτήσαν τὸν Πιλάτον ἵνα κατεγώσωσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

31 The Jews therefore, since it was Preparation Day,228 asked Pilate that their legs be

---

225 19:24 Psalm 22:18
226 19:29 Psalm 22:15
227 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
228 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."
broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.\(^\text{229}\)

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέταξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνετούρωθέντος αὐτῶν.

\(^{32}\)The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τοῦ Ἰησοῦν ἠλθόντες, ώς εἶδον ἢδη αὐτὸν τεθνηκότα, οὐ κατέταξαν αὐτὸν τὰ σκέλη,

\(^{33}\)but when they came to Jesus they realized he was already dead, and did not in his case\(^\text{230}\) break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξήλθεν εὐθὺς αἷμα καὶ ὑδωρ.

\(^{34}\)But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινῆ αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

\(^{35}\)And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ τάς ἡμέρας ἡ γραφὴ πληρωθῇ, ὡς ἦν συνεταφισθέντος αὐτοῦ.

\(^{36}\)And these things happened so that the scripture would be fulfilled: “Not a bone of it shall be broken.”

John 19:37 καὶ πάλιν ἐτέρα γραφή λέγει, ὡς ὁ Ἱουσανεν αὐτοῦ.

\(^{37}\)And again, another scripture says: "They shall look upon him whom they have pierced."\(^\text{232}\)

Jesus’ Burial

John 19:38 ἔμενε δὲ ταῦτα ἡρώτησεν τὸν Πιλάτον Ἰωάννης ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ ἀφελθηκείρηνος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἁρµῆ τὸ σῶµα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶµα αὐτοῦ.

\(^{38}\)And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἦλθεν δὲ καὶ Νικόδηµος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίµα οµορίνης καὶ ἄλος ὡς λίτας ἐκατὸν.

\(^{39}\)And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.\(^\text{233}\)

John 19:40 ἔλαβον οὖν τὸ σῶµα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὅθονίος μετὰ τῶν ἀρωµάτων, καθὼς ἢδος ἐστίν τοῖς Ἰουδαίοις ἐνταφιάζειν.

\(^{40}\)They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

\(^{229}\) Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

\(^{230}\) Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

\(^{231}\) Numbers 9:12; Exodus 12:46; Psalm 34:20

\(^{232}\) Zechariah 12:10

\(^{233}\) Greek, "a hundred litras," a loan-word from the Latin, *libra*. The *libra* was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καὶ νῦν ἐν ὧν οὐδέπω ὦθες ἦν τεθειμένος·

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

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευήν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἱσσαῦν.

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

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτος σκοτίας ἐντούς εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἡμέραν ἑκάτερον ἑκατέρον τοῦ μνημείου.

1 And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἔφυγε οὗ τοῦ Ἱσσαύου, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἑκάτερον τοῦ μνημείου, καὶ οὐκ ἀδείηντο κακον αὐτῶν.

2 She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, “They have taken the Lord out of the tomb, and we don’t know where they have put him.”

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής καὶ ἤρχοντο εἰς τὸ μνημείον.

3 Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἦσαν δὲ οἱ δύο ὁμοί ἐκ τοῦ μνημείου, καὶ εἰσῆλθεν τοῦτο τὸ μνημείον καὶ ἤρχοντο πρῶτος εἰς τὸ μνημείον,

4 And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὠθόνια, οὐ μέντοι εἰσῆλθεν.

5 And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἄκολονθων αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημείον καὶ θεωρεῖ τὰ ὠθόνια κείμενα,

6 Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7 καὶ τὸ σουλάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὗ μετὰ τῶν ὀθονίων κείμενον ἄλλα χωρίς ἐντετυλιγμένον εἰς ἑνα τόπον.

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

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημείον, καὶ εἶδεν καὶ ἐπίστευσεν·

8 Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed. 235

234 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

235 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
John 20:9 οὖν ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστήναι.
9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.
10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸν μνημεῖον ἐξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,
11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεὶ δύο ἀγγέλους ἐν λευκοῖς καθεξομένους, ἕνα πρὸς τὴν κεφαλήν καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἦκε κεῖτο τὸ σῶμα τοῦ Ἰησοῦ.
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.

John 20:13 καὶ λέγουσιν αὐτῇ ἔκεινοι, Γῆνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἰηραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἐθηκαν αὐτόν.
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."

John 20:14 ταῦτα εἰπόδεσα ἐστάθη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστίν.
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.

John 20:15 λέγει αὐτῇ Ἰησοῦς, Γῆνα, τί κλαίεις; τίνα ζητεῖς; ἔκεινη δοκοῦσα ὅτι οὐ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σοῦ ἐβάστασας αὐτόν, εἰπὲ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἀρώ.
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.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἔκεινη λέγει αὐτῷ Ἐβραϊστί, Ραββουνί (ὃ λέγεται Διδάσκαλε).
16Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μοι ἄπτου, οὐκ ἂν ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς αδελφοὺς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ύμων καὶ θεόν μου καὶ θεόν υμῶν.
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."

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀγγέλουσα τοῖς μαθηταῖς ὅτι ἔωρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
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

John 20:19 οὖν ἤδεισαν την γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστήναι.
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

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.
John 20:23 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:24 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:25 But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:26 Then Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen and yet believe." 26 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:27 And having said this, he blew, and says to them, 'Receive the Holy Spirit.' And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord. 28 And Thomas responded and said to him, 'My Lord and my God.'

John 20:29 Jesus said to him, 'Because you have seen me, you have believed. Blessed are those believing without having seen.'

Jesus Appears to Thomas

John 20:28 Unless I see in his hands the mark of the nails, and put my hands into the side, there is no way I will believe.

John 20:29 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:30 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:31 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:32 And Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:33 Then Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen and yet believe." 34 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord. 35 And having said this, he blew, and says to them, 'Receive the Holy Spirit.'

John 20:36 And Thomas responded and said to him, 'My Lord and my God.'

John 20:37 Jesus said to him, 'Because you have seen me, you have believed. Blessed are those believing without having seen.'

236 20:22 ἐμφυσάω - emphusado, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb הַפָּה, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

237 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεία ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ ὄντι ἐστὶν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ:

30: While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστός ὁ οίκος τοῦ θεοῦ, καὶ ἵνα πιστεύσατε ἃ ζωὴ ἔχετε ἐν τῷ θνήματι αὐτοῦ.

31: these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιφερείας· ἐφανέρωσεν δὲ οὕτως.

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

John 21:2 ὦσαν ὅμως Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμός καὶ Παθανάη ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2: Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὕπάγω ἀλευεῖν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί, ἐξήλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνη τῇ νυκτί ἐπίσαν ὦδεν.

3: Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4 πρῶτος δὲ ἦδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

4: And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5: Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

John 21:6 ὦ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἐβάλον οὖν, καὶ οὐκέτα ἐπλοῦσαν ἴσχυον ἀπὸ τοῦ πλῆθους τῶν ἤχθων.

6: And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητής ἐκεῖνος ὅν ἦγαπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριος ἦστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἦστιν, τὸν ἐπενδύτην διεξώσατο, ἣν γὰρ γνώμον, καὶ ἐβάλεν εἰς αὐτὸν εἰς τὴν βάλασαν·

7: So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

238 20:30 There is a μεν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

239 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

240 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition προ (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δφῶ, "side dish." In other words, what is eaten besides bread. And according to Bauer, δφῶ often meant simply "fish." (This word δφῶ is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake
John 21:8 οί δὲ ἄλλοι μαθηταί τῶν παλαιορίων ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ώς ἀπὸ πιχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

8 (for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.
John 21:9 οὐν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.

9 As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:10 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀφαρίων ὡν ἐπισάσατε νῦν.

10 Jesus says to them, "Bring some of the fish which you have now caught.”
John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐλίκουσαν τὸ δίκτυον εἰς τὴν γῆν μεσὸν ἰχθύων μεγάλων ἐκατὸν πεντήκοντα τριῶν καὶ τοσοῦτον ὄντων οὐκ ἐγκηθῆ τὸ δίκτυον.

11 Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:12 λέγει αὐτῷ ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδείς δὲ ἔτολμα τῶν μαθητῶν ἐξετάσας αὐτὸν, Σὺ τις εἰ, εἰδότες ὅτι ὁ κύριος ἐστίν.

12 Jesus says to them, "Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.
John 21:13 ἔρχεται ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὁμοίως.

13 Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τούτῳ ἦδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς ἐγερθές ἐκ νεκρῶν.

14 This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter
John 21:15 ὁτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τοῦτον; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου.

15 When therefore they had eaten breakfast, Jesus says to Simon Peter, “Simon son of John, do you love me more than these?” He says to him, "Yes, Lord, you know that I love you.” He says to him, "Feed my lambs.”
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

16 Again, he says to him a second time, "Simon son of John, do you love me?” He says to him, "Yes, Lord, you know that I love you.” He says to him, "Pastor my sheep.”
John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἴπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οίδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17 He 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.”

241 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

242 21:8 Equivalent to 100 yards, or 92.4 meters.

243 21:15 The Byzantine text reads "Simon son of Ἰωάννης - Jonah." According to BDF 553(2), Ἰωάννης is a shortening of Ἰωάννης, partly due to the influence of the Syriac word γνωκα for the same (both renderings of the Hebrew הָיִשְׁמ). (So also in Matt. 16:17.) This phenomenon of Ἰωάννης as a shortened substitute for Ἰωάννης is also found in Septuagint manuscripts.

244 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, and φιλέω in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
John 21:18 ἀμήν ἀμήν λέγω σοι, ὅτε ὃς νεώτερος, ἐζώνυμες σεαυτὸν καὶ περιπάτεις ὅπου ἔόλες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἶπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὅν ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, δὲ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἑπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τις ἐστίν ὁ παραδίδοις σε;

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?"

John 21:21 τοῦτον οὖν ἴδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

21So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτόν θέλω μένειν ἐὼς ἑρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἔξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἄδελφους ὅτι ὁ μαθητής ἑκείνος οὐκ ἀποθνῄσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ’, Ἐὰν αὐτὸν θέλω μένειν ἐὼς ἑρχομαι, τί πρὸς σέ;

23This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταύτα, καὶ οἴδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν.

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

John 21:25 Ὁ στίν δὲ καὶ ἄλλα πολλὰ ἀποίησεν ὁ Ἰησοῦς, ἀτίνα ἐὰν γράφῃ τι καθ’ ἑν, οὐδ’ αὐτὸν όμια τὸν κόσμον χωρήσει τὰ γραφόμενα βιβλία.

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.
### Principal Witnesses to the gospel of John

<table>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>(\mathfrak{p})^{52} (\mathfrak{p})^{90}</td>
</tr>
<tr>
<td>II/III</td>
<td>(\mathfrak{p})^{66}</td>
</tr>
<tr>
<td>III</td>
<td>(\mathfrak{p})^{22} (\mathfrak{p})^{28} (\mathfrak{p})^{39} (\mathfrak{p})^{45} (\mathfrak{p})^{75} (\mathfrak{p})^{80} (\mathfrak{p})^{95} (\mathfrak{p})^{106} (\mathfrak{p})^{107} (\mathfrak{p})^{108} (\mathfrak{p})^{109} (\mathfrak{p})^{119} (\mathfrak{p})^{121} 0212 Origen (253/254)</td>
</tr>
<tr>
<td>III/IV</td>
<td>0162 syr²,³</td>
</tr>
<tr>
<td>IV</td>
<td>(\mathfrak{p})^{6} (\mathfrak{p})^{120} (\mathfrak{p})^{*} (01) B (03) 0258 it³ cop² sa fay Eusebius Ambrosiaster</td>
</tr>
<tr>
<td>IV/V</td>
<td>(\mathfrak{p})^{122} W (032)</td>
</tr>
<tr>
<td>V</td>
<td>(\mathfrak{p})^{63} A (02) (\mathfrak{p})^{*} (04) D (05) Q (026) T (029) 068 0216 0217 0218 0264 0301 it⁴,⁵,⁶,⁷,⁸,⁹,¹⁰,¹¹,¹²,¹³,¹⁴,¹⁵ syr² arm geo Epiphanius Chrysostom Augustine</td>
</tr>
<tr>
<td>V/VI</td>
<td>(\mathfrak{p})^{63}</td>
</tr>
<tr>
<td>V-VII</td>
<td>(\mathfrak{p})^{2}</td>
</tr>
<tr>
<td>VI</td>
<td>(\mathfrak{p})^{3} (\mathfrak{p})^{36} (\mathfrak{p})^{76} N (022) P (024) 060 065 070 078 086 087 091 0260 0302 0309 it⁴,⁵ eth</td>
</tr>
<tr>
<td>VI/VII</td>
<td>(\mathfrak{p})^{44a} (\mathfrak{p})^{44b} (\mathfrak{p})^{55} 083 it⁴,⁵ syr² pal</td>
</tr>
<tr>
<td>VII</td>
<td>(\mathfrak{p})^{59} (\mathfrak{p})^{60} 0109 0145 0210 0268 itaur,⁴,⁵,⁶,⁷ syr²</td>
</tr>
<tr>
<td>VIII</td>
<td>E (07) L (019) 047 054 0101 0127 0233 0234 0238 0250 0256 it⁴,⁵,⁶,⁷,⁸,⁹,¹⁰</td>
</tr>
<tr>
<td>IX</td>
<td>F (09) G (011) H (013) K (017) M (021) U (030) V (031) Y (034) Δ (037) Θ (038) Λ (039) Π (041) Ω (045) 050 063 0211 0273 0287 0290 0306 33 565 892 cop⁴ slav</td>
</tr>
<tr>
<td>IX/X</td>
<td>(\Psi)^* 1424</td>
</tr>
<tr>
<td>X</td>
<td>S (028) [yr 949] X (033) Γ (036) 0105 0141 1079 t⁷⁷</td>
</tr>
<tr>
<td>X/XI</td>
<td>0286 0299</td>
</tr>
<tr>
<td>XI</td>
<td>055 28 124 700 1006 1195 1216 1243 t⁷⁷</td>
</tr>
</tbody>
</table>

### Endnotes

#### Endnote #1

**GENDER INCLUSIVENESS**

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

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

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

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

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

Endnote #2

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

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

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

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

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

1. "The Jews" means "Judeans.”
   This is how David H. Stern literally rendered it in his "Jewish New Testament.” For example, John 5:16 in
his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

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

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

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

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

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

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as "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 Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.” (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

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

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

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

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

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

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

Endnote #3

Critical Apparatus re. Bethany vs. Bethabara in John 1:28
This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

Origen declares that in his time, "nearly all the manuscripts” said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation,” (about which he was mistaken; actually means "house [or place] of passing over”) versus the meaning of Bethany, which is "house of obedience."

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

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

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

<table>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/III</td>
<td>Ψ²⁶⁶</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>III</td>
<td>Ψ³ Ψ⁷⁵ Origen (253/254)</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>III</td>
<td>cop⁷⁵ Origen (253/254)</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>III/IV</td>
<td>syr²,c</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>IV</td>
<td>Ν* B it³ Eusebius Ambrosiaster</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>IV</td>
<td>Eusebius</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>V</td>
<td>A C* it³b,e,ff² syr² Epiphanius Chrysostom Augustine</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>V</td>
<td>arm geo Epiphanius Chrysostom</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>V</td>
<td>'T'vid (the last letter is not readable)</td>
<td>(2) Βηθοβαραρ_</td>
</tr>
<tr>
<td>V-VII?</td>
<td>Ν²</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>VI</td>
<td>N</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>VI/VII</td>
<td>it³ syr³balms</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>VI/VII</td>
<td>083 syr³balms</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>VII</td>
<td>Ψ³⁷⁴ it³aur,r³ syr³h</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>VIII</td>
<td>Ε L it³q</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>IX</td>
<td>Δ* F H M Θ Ω 063 0211 892 it³f cop⁷⁵bo</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>IX</td>
<td>G 565 slav</td>
<td>(1) Βηθανιαχ</td>
</tr>
<tr>
<td>IX</td>
<td>K Π 33</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>IX</td>
<td>U</td>
<td>(2) Βηθαβαρα</td>
</tr>
<tr>
<td>IX</td>
<td>Λ</td>
<td>(2) Βηθεβαρα</td>
</tr>
<tr>
<td>IX/X</td>
<td>Ψ¹ 1424</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>X</td>
<td>S</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>X</td>
<td>X</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>X</td>
<td>Γ 0141 1079 ℓ⁷⁷⁰</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>XI</td>
<td>28 124 700 1006 1195 1216 1243</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>XI</td>
<td>ℓ⁷⁷⁷</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>XI/XII</td>
<td>²</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>XII</td>
<td>157 1010 1241 1344 1365</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>XII</td>
<td>1071</td>
<td>(1) Βηθανιαχ</td>
</tr>
<tr>
<td>XII</td>
<td>1 180 1230 1505</td>
<td>2 - Βηθοβαραρ</td>
</tr>
<tr>
<td>XII</td>
<td>828</td>
<td>(2) Βηθεβαρα</td>
</tr>
<tr>
<td>XII</td>
<td>1648*</td>
<td>(2) Βιθαρα</td>
</tr>
</tbody>
</table>
Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?
John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius’ “Ecclesiastical History,” c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206, A.D. 692. These are the manuscripts from which it is absent on purpose: \[\text{Φ ειδ}/\text{M Λ }\]

Both Philip Comfort and Maurice Robinson (“Preliminary Observations Regarding the Pericope Adulterae,” Filologia Neotestamentaria 13: 35-59) would list \(\text{ορ}^\text{ειδ}\) as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: “(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present.” Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, “in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord.”

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in “Commentary on Ecclesiastes,” says of the Pericope, “We find,
therefore, in certain gospels...” Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

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

Here is the pericope in question:

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

53And 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 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, 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 ἀγοῦσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλήμνην, καὶ στήσαντες αὐτήν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημπται ἐπὶ αὐτοφόρῳ μοιχευομένην

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

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

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

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἐξωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψεως τῶν δακτύλων 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 εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὕμων 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 οὶ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελεύθη 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 ἄνακυψάς δὲ ὁ Ἰησοῦς ἐίπεν αὐτῇ, Γύναι, ποῦ εἶσιν; οὖδεῖς σε κατέκρινεν;

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

John 8:11 ἢ δὲ ἐίπεν, Οὐδείς; κύριε. ἐίπεν δὲ ὁ Ἰησοῦς, Οὖδὲ ἐγὼ σε κατακρίνων πορεύον, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανεν.

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

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

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as ¹⁶⁶ ¹⁷⁵ N B L N T W Y Δ Θ 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 (syr⁵-⁵ and the best manuscripts of syr⁸), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (īt³-¹⁷,ξ). 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 arm⁵⁵ms) or after Luke 21:38 (f¹³). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

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

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word “de” near as often as the other gospel writers, but in this passage, it is found more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word “de” is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word “de” is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I say that the passage is not written in the style of the apostle John. However, in view of the theory that it was mistakenly omitted later because of lectionary markings, and re-constructed, that would make it lose its Johannine purity.

Someone has said in rebuttal to my general argument:

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

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

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

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

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

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

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

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

5 times in 13 verses.

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

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

**cf. also 7:2, 6, 7, 9, 10.**
5 times in 9 verses.

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

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

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

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

**USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE**

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

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

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

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground

8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.
In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

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

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


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

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

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

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

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

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

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

Another Byzantine text advocate, 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 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:

Rabbi Zev Porat 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 dirt. (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 dirt, because they have forsaken Yahweh, the fountain of living waters." גִּיגַ יִּּמְּחֵה יִשְׂרָאֵל יַהֲוֶה כָּל עֹזְבֶיךָ יֵבֹשׁוּ יִסְעֵרְי בָּאָרֶץ יִכָּתֵבוּ כִּי עָּזְבוּ מְקוֹר מַיִם חַיִּים אֶת יְהוָּה

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 ὅ 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: ANDTHENHEISNOWHEREWHATAMYSSTERIOUS. 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 - ὧ τι, which mean "that which." Or are they one word, ὅ τι - ὧ τι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

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

1. As a question, with ὅ τι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ἀλλως - "altogether." This use of ὧ τι 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 - ὧ τι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַהוּא and מָהוּא.

2. As an exclamation, with ὧ τι as a Hebraism after מ ה ("That I speak to you at all!")

3. As an affirmation, with ὧ τι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

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

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

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

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

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

This work is available in print from Amazon.
ISBN: 978-1-958612-00-2