The Gospel of

JOHN

part of

The Holy Bible

November 2022 Edition
(First Ed. was Dec. 1998)

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

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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 Ἡ Willoughby Papyrus Κ Β Λ W 0141 397 579 821 850 1819 1820 2129 ite,b,c,R,l cop arm Epiph Or SBL TH NA28 / / ἰπτ ὄψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Θ Π Ψ Ω 047 0211f 0233 ₩ 2 28 33 157 565 700 892 1071 1241 1424 Μ ite,g,t syr TR lac Ἡ 59 C D N P Q T V 063 083 syr A

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 (it,ab,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 Μ is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:


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.
The Good News According to

JOHN

KATA ΙΩΑΝΝΗΝ

Chapter 1

The Word Became Flesh Among Us

John 1:1 ἐν 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 χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὧ δέχοντον.

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

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

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

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

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

John 1:6 Ἐγένετο ἀνθρώπως ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

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

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

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

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

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

John 1:9 Ἰησοῦς τὸ φῶς τὸ ἀληθινόν, ὁ φωτίζει πάντα ἀνθρώπους, ἐρχόμενος 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 διὸ δὲ ἔλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσονσιν εἰς τὸ ὄνομα αὐτοῦ.

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

John 1:13 οἱ οὖν εἰς αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὕδε 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.

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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.
And the Word became flesh, and moved his tent in among us, and we beheld his fullness, yes, grace upon grace.

For the law was given through Moses; grace and truth came through Jesus Christ. And the Word became flesh, and moved his tent in among us, and we beheld his fullness, yes, grace upon grace.

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

The Pharisees Question John

John 1:19 Καὶ ἀντὶ ἔστιν ἡ μαρτυρία τοῦ ᾿Ιωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ ᾿Ιεροσολύμων ἰερεῖς καὶ λευτάς ἵνα ἐρωτήσωσιν αὐτόν, ὥτε τίς εἶ.

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

John 1:20 καὶ ὤμολόγησεν καὶ οὐκ ἤρνηστο, καὶ ὤμολόγησεν ὃ τι Οὐκ εἰμὶ ἐγώ ὁ Χριστός.

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

John 1:21 καὶ ἠρώτησαν αὐτόν, Τί οὖν; ἦλιας εἰ σὺ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης οἶ σὺ; καὶ ἀπεκρίθη, Σὺ.

21 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 θεός reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox νον "Son" reading.
The Liddell and Scott lexicon defines μονογενής as follows:
1. The only member of a kin or kind; hence generally, "only, single" paiz, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historic 7.221, cf. Ev. John 1:14, Ant. Lib. 32:1; of Hecate, Hes. Th. 426
3. μ. αἵμα "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 - LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant., 20, 20) lk 7:29; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:24. Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. μονογενής ὁ κόσμος ἐστὶ. μονογενής ημ. μόνα ἐστὶν=unique and alone!); Pla., Timaeus 92c. Of the mysterious bird, the Phoenix 1 cl 252. In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FGGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning and in John 1 in meaning to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.; in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἠδείωκεν θεό 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενής υἱός) ὁ μονογενής υἱός τοῦ θεοῦ ν. 18; cf. Jn 3:14 variant reading τὸν υἱὸν τοῦ ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 102. On the expr. δόθην ὡς μονογενὴς μονογενοῦς παρὰ πατρὸς Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενής υἱός is found. Mpol. 202 in the dogmology δια πατρὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ. On the mn. of μονογενής in history of religion cf. the material in Hdb.3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀντί δὴ φησι δοκεῖν τούτων [SC. τὸν κόσμον] ἐννοεῖ τούτον τὸ θεώ καὶ ἀγάπητον; Wsd 7:22 of σοφία: ἐστὶν ἐν αὐτῇ πνεύμα νοερὸν ἄγιον μονογενῆν. --Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlözers: Ἀγγέλους 1 '25, 24-33; RBuiltmann J, 47, 2; 55f; FBuchsel, TW IV 745-50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which the Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and can. This glory would be compounded by being the only son from a father.
"Are you the Prophet?" And he answered, "No."

John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ἦν ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ?

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

John 1:23 ἦρε, ἔγω φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὄδον κυρίου, καθὼς εἶπεν Ἰωάννης ὁ προφήτης.

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

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισίων.

24 And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ οὐ οὐκ εἶ ὁ Χριστὸς οὖδὲ Ἦλιας οὐδὲ ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ἔγω βαπτίζω ἐν ὑδάτι· μέσος δὲ ὑμῶν ἔστηκεν ὁν ὑμεῖς ὁ οἶκος ῥατάτε,

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

John 1:27 ὁ ὅπιος μου ἔρχόμενος, οὐκ οὗι εἰμὶ ἄξιος ἣν λύων αὐτοῦ τὸν ἵμαντα τοῦ ὑποδήματος.

27 The one coming after me, 8 the thong of whose sandal I am not worthy to untie.

John 1:28 Ἐπεί οὖν Βηθανία ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

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

John 1:29  Τῇ ἐπαύριον βλέπει τὸν Ἰσσούν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, "Ἰδε ὁ ἀμνὸς τοῦ θεοῦ ὁ ἄριστον τῆς ἁμαρτίαν τοῦ κόσμου.

29The 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 ἔστιν περὶ οὗ ἐγώ εἶπον, ὦπισώ μου ἔρχεται ἀνήρ ὡς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

John 1:31  καγὼ οὐκ ἦδεν αὐτόν, ἀλλὰ ἵνα φανερώθη τῷ Ἰσαάκι διὰ τούτο ἠλθὼν ἐγὼ ἐν τῷ ὅμοι βαπτίζων.

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

John 1:32  Και ἐμφάνισθην ἤμαννης λέγων ὃ ἐμπέμψα με καταβαίνων ᾧ ἡ μετερμηνεύει παραστάν εὑ αὐτόν

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

John 1:33  καγὼ οὐκ ἦδεν αὐτόν, ἀλλὰ ὃς ἐμπέμψα με βαπτίζων ἐν ὅμοι ἐκεῖνος μοι εἴπεν, ἑφ ὅν ἡ ἀν δικαίωμα καταβαίνων καὶ μένων ἐπ’ αὐτόν, οὕτως ἔστιν ὁ βαπτισμόν ἐν πνεύματι ἁγίῳ.

33And 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  καγὼ ἔωρα, καὶ μεμικρύθη καὶ οὕτως ἔστιν ὁ νεοὶ τοῦ θεοῦ.

34And now I have seen, and now11 I have testified, that this is the Son of God."12

John and Andrew Have Found the Messiah

John 1:35  Τῇ ἐπαύριον πάλιν εἶστι ἤμαννης καὶ ὑπὸ τῶν μαθητῶν ἀυτοῦ δύο,

35The next day, again, John was standing with two of his disciples.13

John 1:36  καὶ εμβλέψας τῷ Ἰσσούν πεπελατότθη ν λέγει, ἵδε ὁ ἀμνὸς τοῦ θεοῦ.

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

John 1:37  καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰσσοῦ.

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

John 1:38  σταφαίει δὲ ὁ Ἰσσούς καὶ θεολογοῦντος ἀυτοῦ ἀκολούθουσα καὶ λέγει αὐτοῖς, Τί ἐπλησε; οἱ δὲ ἔπαν αὐτῶς, Ἐφαβί δὲ λέγεται μεθερμηνεύομον διδάσκαλε, οὕτω α<Student-Notebook-Image Datagram_33005 transcoding error in favor of the original text> ἐστὶν ὁ μεθερμηνεύομον διδάσκαλε, οὕτω αὕτω εἰσίν οἱ δύο μαθηταὶ τοῦ Ἰσσοῦ.

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

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11 134a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 134b Lit ὁ νεοὶ τοῦ θεοῦ ὁ πνεύματος ἡγεῖται ὁ αὐτῶς ὁ ἀμνὸς τοῦ θεοῦ ὁ πνεώματος ἡλθὼν ἐν πνεύματι ἁγίῳ
13 135 John the son of Zebedee and Andrew the brother of Peter
John 1:39  λέγει αὐτοῖς, Ἐρχεσθε καὶ δοφεσθε, ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

39He 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  Ἡν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκουσάντων παρά Ἰωάννου καὶ ἀκολουθοῦντων αὐτῶν.

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

John 1:41  εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν Ἰωάννην καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσιᾶν ὃ ἐστιν μεθερμηνευόμενον Χριστός;

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

John 1:42  ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηρᾶς· ὃ ἐρμηνεύεται Πέτρος.

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

Philip and Nathaniel

John 1:43  Τῇ ἐπαύριον ἦθελεν εξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεί μοι.

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

John 1:44  ἦν δὲ ὁ Φιλίππος ἀπὸ Βηθσαϊδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45  εὐρίσκει Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὑψεραφεὶν Ἰωάννης ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωάννου τὸν ἀπὸ Ναζαρητ.

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

John 1:46  καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρητ δύναται τι ἀγαθὸν εἶναι· λέγει αὐτῷ Φιλίππος, Ἐρχοι καὶ ἴδε.

46And Nathanael said to him, "Is it possible for anything good to be from Nazareth?" Philip says to him, "Come and see."

John 1:47  εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄλλης Ἰσραήλ ἡ χρηστότης ἐν ὧν δόλος οὐκ ἐστιν.

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

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14 | 1242a | txt | Iωάννου | Ψ39 | Ψ75 | Ψ310 | ΝΒ* | (Iωάννου) | L | W | supp 33|itb,f,f,f,s,v,gms,scopia,bwNA28 | D | Iωάννα | Θ | vgww,at | Ιωάννα | 1241 | Iωάννα | A B | E F | G H | K M | S | U | X | Γ Δ | Λ | Π | Ψ | Ω | 047 | 0141 | 0211 | 0233 | f3 | 71 | 2 28 | 118 | 157 | 180 | 205 | 565 | 579 | 597 | 700 | 892 | 1006 | 1010 | 1071 | 1243 | 1292 | 1342 | 1424 | 1505 | 1582 | Byz | Lect | itc | dvcl | (itaur | vgms | Barina) | syr | p | p | h | pal | cop | km | arm | eth | geo | slav | Serap | Epiph | Chrys | Cyr | TR | RP | frater | Andreea | ite | lac | F | C | D | N | P | Q | T | V | 063 | 070. According to BDF 553(2), 'Ιωάννα is a shortening of 'Ιωάννης, partly due to the influence of the Syriac word yōnā (both renderings of the Hebrew יְוָňָא). (So also in Matt. 16:17.) This phenomenon of 'Ιωάννα as a shortened substitute for 'Ιωάννης is also found in Septuagint manuscripts. 'Ιωάννης is also shortened to 'Ιωάννα or 'Ιωάνναv as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there also has Ιωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Joseph there.

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

16 | 145 | txt | Ναζαρητ | Ψ60 | Ν | Α | Β | Η | Ι | Α | SBL | TH | NA28 | / | Ναζαρηθ | Ψ73 | Π106 | Κ | Μ | Λ | Π | Ψ | TR | RP
had come from, but the servants having drawn the water knowing, the master of the

John 2:8 καὶ Ἰουδαῖοι,

...Jesus, you are the Son of God, you are the King of Israel.

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείῳ τούτων δή.

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

John 1:51 καὶ λέγει αὐτῷ, ἀμὴν ἀμὴν λέγω ὑμῖν, δύοθεν τὸν οὐρανὸν ἀνεωγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν οὐρανὸν τοῦ ἀνθρώπου.

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

Chapter 2
Water Into Wine

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

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

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

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

John 2:3 καὶ ὡστερῴζοντας οὗν λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὁ οὗν οὐκ ἔχον οὐν.

3 And when wine was lacking, Jesus’ mother says to him, “They have no wine.”

John 2:4 λέγει, ἡ μήτηρ τοῦ Ἰησοῦς, Τί ἐμε καὶ σοι, γύναι; οὕτω ἤκει ἡ ὥρα μου.

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

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

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

John 2:6 ἦσαν δὲ ἔκει λίθων ὑδραία εἰς κατὰ τὸν καθαρισμὸν τῶν Ίουδαίων κείμενα, χωροῦσαι ἀνὰ μετρητάς δύο ἐκ τρεῖς.

6 Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. 19

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδραίας ὅποιος ἐγέμισαν αὐτὰς ἑώς ἄνω.

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

John 2:8 καὶ λέγει αὐτοῖς, ἀντλήσατε τὸν κρίτην ἐκ τῶν ἀρχιτρικλίνων ὁ δὲ ἤγεγκαν.

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

John 2:9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνως τὸ ὕδωρ οὗν γεγενημένον, καὶ οὗν ἤδει πόθεν ἐστίν, οἱ δὲ διὰ κοινὸν ἤδεισαν οἱ ἤντλησαν τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνως.

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,
John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθηναι, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσων σὺ τετηρήσας τὸν καλὸν οἶνον ἔως ἄρτι.

10 and 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 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τούτοις κατέβη εἰς Καφαρναοῦμ αὐτὸς καὶ η ἡμετέρα αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν ὡς πολλᾶς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βῶς καὶ πρόβατα καὶ περιστέρας καὶ τοὺς κερματιστὰς καθημένους,

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

John 2:15 καὶ ποιήσας φραγελλὼν καὶ σχοινίων πάντας ἐξεβάλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βῶς, καὶ τῶν κολλυβωτῶν ἐξέχειν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν,

15 And having made a whip out of ropes, he expelled all from the temple, both the sheep

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2:15a txt φραγελλον Κ Α B E F H K M P S V X Y Γ Δ Α Π Ψ Ω 083 0233 f133 2 28 157 180 205 579 597 700 1006 1009 1071 1097 1292 1195 1216 1220 1242 1253 1342 1344 1365 1424 1505 1546 1547 2148 2714 || Lect IIIP, vgr syrpha, copσα, bo, arm geo Origen Cyril22 RP NA28 B || φραγελλον Ψ Θ Ω 063 0211 || φραγελλον Ω 047 || φραγελλον φ66c,73 G N W Supp X 0141 0162 f1 22 33 397 565 821 865 892 1010 1241 1293 1819 2129 al f1253 ita, aur, b, c, e, ἐπιφ. Λ vgr syr al phil, slav Origenupp (Cyril24); Augustine Ω || φραγελλον Cyril || lac φ66c C D Q T 083 syr. This is interesting to me in that the Apocalypse of John often has the word ὡς before nouns, but you don’t see it often enough in the gospel of John considering that the two works are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ὡς before nouns? The UBS Textual Commentary says, “If this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses….On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; he made a kind of whip of chords.”

2:15b txt τὸ κέρμα φ66c Κ Α B E F G H M N P S U V Y Γ Δ Θ Π Ψ Ω 047 063 0211 0233 f13 syr NA28 || τὸ κέρμα φ66c,73 B L W S X 083 0162 33 579 pc itb d Ors || lac φ66c C D Q T 083.
and the cattle, and he poured out the coins of the money changers and overturned the tables,
John 2:16 καὶ τοῖς τάς περιστεράς πωλοῦσιν ἐπεν, Ἀρατε ταύτα ἐντεύθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.
18 and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"
John 2:17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὡς γεγραμμένον ἐστίν ὃτι τὸ σῶμα τοῦ οἶκον σου καταράγεται με.
19 His disciples remembered that it is written: "The zeal for your house will consume me."
John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαίοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὡς ταύτα ποιεῖς;
20 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19 ἀπεκρίθη Ἱησοῦς καὶ εἶπε αὐτῶς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισιν ἡμέραις ἐγερῶ αὐτὸν;
21 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
John 2:20 εἶπαν οὖν οἱ ἱουδαίοι, Τεσσαράκοντα καὶ εἴς ἔτεισιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισιν ἡμέραις ἐγερεῖς αὐτὸν;
22 Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"
John 2:21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
23 But he had spoken of the temple of his body.
John 2:22 δὺ σὺ νῦν ἡγέρῃ ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὡς τούτο ἐλέγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἱησοῦς.
24 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.
John 2:23 οὐ δὲ ἐν τοῖς ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, βεβαιώντας τὰ σημεία ὃ ἐποίησεν.
25 And 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 Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῦ διὰ τοῦ αὐτοῦ γινώσκειν πάντας,
26 But Jesus on his part did not commit himself to them, because he knew all people,
John 2:25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγένωσεν τί ὑν ἐν τῷ ἀνθρώπῳ.

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 Ἡν δὲ ἀνθρώπως ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

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

John 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ἡρῴδη, οἶδας ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἕάν μὴ ὁ θεὸς μετ' αὐτοῦ.

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

John 3:3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἄμην ἂμην λέγω σοι, ἕάν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:4 λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὡς; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

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

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

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

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

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

John 3:7 μὴ βασμάτης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

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

John 3:8 τὸ πνεῦμα ὧν θέλεις πνεύματι καὶ τὴν φωνήν αὐτοῦ ἀκούσεις, ἀλλ' οὐκ ὁδὸς πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὔτως ἐστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

John 3:9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Εὐ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

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

30 ἀνθρώπως ἐκ τῶν Φαρισαίων, ἀνθρώπος ek tón Pharisaíon, "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 μαρτυρίαν ἢμῶν 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 ἑπίγεια ἐπον ὧμι καὶ οὐ πιστεύετε; πῶς ἔαν εἰπὸν ὧμι τὰ ἑπορφάνια 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 οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μή ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

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 ὄψωσεν τὸν ὄριν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆται δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

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

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

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

John 3:16 οὕτως γὰρ ἤγαπην ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱόν 35 τοῦ μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν μὴ ἀπολέσῃ ἀλλ᾿ ἔχῃ ζωὴν αἰώνιον.

16For 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 υἱόν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλὰ ἵνα ὁμοίως ὁ υἱὸς τοῦ θεοῦ.

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 οὐ κρίνεται· ὁ μὴ πιστεύων ἢδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ψυχοῦ 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.

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3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19
3:13 ἀνθρώπου ὃς ὁ θεὸς ἔδωκεν τὸ ψυχοῦ τοῦ θεοῦ Κυρίουτος ἐν τῷ ὄραρι τοῦ ἐρημοῦ. ὁ θεὸς ἔδωκεν τὸν ψυχοῦ τοῦ θεοῦ ἀνθρώπου τοῦ κρίνος τοῦ κόσμου.
3:14 ἀνθρώπου τοῦ κρίνος τοῦ κόσμου ἀνθρώπου τοῦ κρίνος τοῦ κόσμου Κυρίουτος ἐν τῷ ὄραρι τοῦ θεοῦ.
And this is the condemnation: The light has come into the world. And human beings loved the darkness more than the light, because their works were continually evil. So everyone who does evil has his Works made public, because his Works are evil. But whoever does what is true comes into the light, so that his Works may be made manifest, that they have been accomplished in God."

"He Must Increase; I Must Decrease"

After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with them, and baptizing. Then a dispute arose between the disciples of John and a certain Jew about ceremonial washing.

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

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

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

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

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

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.

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.
Chapter 4

The Samaritan Woman at the Well

John 4:1 Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 – καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ’ οἱ μαθηταί αὐτοῦ –
2(although Jesus himself was not baptizing, but his disciples),
John 4:3 ἀφῆκεν τὴν Ιουδαιάν 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 ὦ ἐδωκεν Ἰακώβ Ἰωσήφ 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. ὦ οὖν Ἰησοῦς κεκοπιακός ἐκ τῆς δούλους ἔκαθεζετο οὕτως ἐπὶ τῇ πηγῇ ὑπὸ ἑως ἄκη.
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 ἀντλήσας ὑδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν
A woman of Samaria comes to draw water. Jesus says to her, “Give me a drink.”
John 4:8 οἱ γὰρ μαθηταί αὐτοῦ ἀπέληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφάς ἀγοράσωσιν.
8(For his disciples had gone into the town to buy food.)
John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρητίσσα, Ἡ πός οὖν Ἰουδαῖος ὄν παρ’ ἐμοῦ πεῖν αἱτεῖς γυναικὸς Σαμαρητίδος οὗτος; οὐ γὰρ συγχρώναι Ἰουδαῖοι Ἑβραῖοι.
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 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Ἐι ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ τις ἔστιν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἄν ἦτας αὐτὸν καὶ ἐδωκεν ἄν σοι ὑδωρ ζωῆς.
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, οὔτε άντλημα έχει καὶ τὸ φρέαρ ἔστιν βαθύς πάθεν οὖν εἶχες τὸ ὑδωρ τὸ ζωῆς;
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 εἰ τοῦ πατρὸς ἤμων Ἰακώβ, δὲ ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς εἴ τοι πέπειν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;
12Are you greater than our forefather Jacob, who gave us the well and drank from it himself, and also his sons and his animals?”
John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πῶς οὔ πινεν ἐκ τοῦ ὑδατος τούτου διψής πάλιν;
13Jesus answered and said to her, “Everyone who drinks from this water will thirst again,
John 4:14 δὲ δὲν πή ἐκ τοῦ ὑδατος οὖ ἐγὼ δῶσω αὐτῷ, σὺ μὴ διψήσῃς εἰς τὸν αἰῶνα, ἀλλ’ τὸ ὑδωρ τὸ δώσω αὐτῷ γεννησαι ἐν αὐτῷ πηγή ὑδατος ἀλλομένον εἰς ζωὴν αἰωνίου.
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 πρός αὐτόν ἡ γυνὴ, Κύριε, δὸς μοι τούτο τὸ ὑδωρ, ἵνα μὴ διψή σοι διέρχωμαι ἐνθάδε αντλεῖν.
15The woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and

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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, ὅπερ ὄντος ἐν τούτῳ καὶ ἐλθεῖ ἐννάδε.
19He says to her, “Go call your husband and come back here.”
John 4:17 ἁκριβέ σῃ ἤ γυνὴ καὶ εἶπεν αὐτῷ, ὦ θεσσαλία, ἀνδρα. λέγει αὐτῇ ὥς ἤ Ἰησοῦς, Καλώς εἶπες ὅτι ἄνδρα ὦ θεσσαλία.
17The woman answered and said to him, "I do not have a husband."
John 4:18 ὥστε γὰρ ἄνδρας ἔσχας, καὶ ὃν ἔχεις οὖκ ἔστιν σου ἀνήρ· τούτῳ ἄλλης εἴρηκας.
18For you have had five husbands, and he you now have is not your husband. This you have said honestly."
John 4:19 λέγει αὐτῇ ὥς γυνὴ, Κόρη, θεωρᾶν ὅτι προφήτης εἶ σύ.
19The woman says to him, "Sir, I am perceiving that you are a prophet.
John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσκυνήσαντες καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμωι ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
20Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."
John 4:21 λέγει αὐτῇ ὥς ἤ Ἰησοῦς, Πόσες οἱ, γύναι, ὅτι ἔρχεται ἄρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμωι προσκυνεῖται τῷ πάτρῳ.
21Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.
John 4:22 ὑμεῖς προσκυνεῖτε δ’ οὖκ οἶδατε· ὑμεῖς προσκυνοῦμεν δ’ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
22You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.
John 4:23 ἄλλα ἔρχεται ἄρα, καὶ τῶν ἐστίν, ὅτε οἱ ἄληθείνοι προσκυνοῦσιν τῷ πάτρῳ ἐν πνεύματι καὶ ἄληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτως ἐζήτη τοὺς προσκυνοῦντας αὐτόν.
23Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him.
John 4:24 πνεύμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἄληθείᾳ δεῖ προσκυνεῖν.
24God is spirit, and those worshiping him, must worship in spirit and in truth.”
John 4:25 λέγει αὐτῷ ὥς γυνὴ, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγίγγει ἡμῖν ἄπαντα.
25The 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 ὥς ἤ Ἰησοῦς, Ἐγὼ εἰμί, ὁ θεός σοι.
26Jesus says to her, "I, the one speaking to you, am he."

_Lift Up Your Eyes, See My Food and My Harvest_

John 4:27 Καὶ ἐπὶ τούτῳ ἠλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔδαφος ὁμορρυγοῦσα ἐλάλει οἰδεὶς ἐπίθετο, ὅΤι ἐζήτετο. ἦ, ὅ τι λαλεῖς μετ’ αὐτῆς.
27And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"
John 4:28 ᾠρήκεν ὡς τῆς ὡδρίας αὐτῆς ὥς γυνή καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
28Then, the woman left her water jar, and went away into the town. And she says to the people,
John 4:29 λέει ἄνθρωπον ὡς εἶπεν μοι πάντα διὰ ἑπόμενα· μὴ ῥήτορος ἐστιν ὁ Χριστός;
29"Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 ἐξῆλθον 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 ἡρῴων αὐτόν οἱ μαθηταὶ λέγοντες, Ὁ αββᾶ, φάγε.

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

John 4:32 Ὅδε ἔπει αὐτοῖς, Ἔγω βρῶσιν ἐχὼ φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

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

John 4:33 Ἐλέγον ὁνὶ ὁι μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤγεγκεν αὐτῷ φαγεῖν;

33 His disciples therefore were bringing him something to eat?

John 4:34 λέγει αὐτοῖς ὁ Ἰσσοῦς, Ἐμὸν βρῶμα ἐστίν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

34 Jesus says to them, "That I may do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but

John 4:35 ὅτι το ὁ θεριζόν ἐστιν καὶ ὁ θεριζόν ἔρχεται;· ἵδιο λέγω ὑμῖν, ἐπάρατε τούς ὁρθάλους ὑμᾶς καὶ θεᾶσθε τὰς χώρας ὅτι λεικαὶ εἰσίν ἐπὶ πρὸς θερισμὸν ἥδη.

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 θεριζόν μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ἑλπίς αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαρῆ καὶ ὁ θεριζόν.

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 ἀληθῆς ὅτι Ἀλλος ἐστιν ὁ σπείρων καὶ Ἀλλος ὁ θεριζόν.

37 For the saying, 'One is the sower and another is the reaper,' is true in this: Jesus says to them, "That I may finish his work."

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. 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.

4:35b The word ἡδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English 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 4:43 *Metá de tás duo hmerás eýklethén ekeíthein eis tìn Gálilaiàn.*

44And after the two days he departed from there into Galilee.
John 4:44 autós gár Íriouj eýmartúrésen òti prophètìs en tì idìa patrídi timìn ouk échêi.
44(Now Jesus himself testified, that in his own native place a prophet has no honor.)
John 4:45 òte ouk hýlēn eis tìn Gálilaiàn, edéxánte autón òi Gálilaioi, pánâta éwrokástes ña époísen en Îeroupolímen en tìn éorrí, kai autói gár hýlên eis tìn éorrín.

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 ἠλθέν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ údor οἶνον, καὶ ἦν τις βασιλικὸς οὗ ὁ údós ἤθελεν εἰς Καφαρναοῦμι'

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 òtōs ákouías òti Íriouj híkei ek tis Íouðaías eis tìn Gálilaiàn ápílēsen proç autôn kai Íròta Ínà katáβha kai ípòsta autòt en tòn údòn, ἤμελλεν γάρ ἀπονήσkein.

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 éipen ouν òi Íriouj ïpòs autôn, 'Ēn và ñmeiexa kai têráta ìdête, ou μη πιστεύπητε.

46Jesus therefore said to him, *"Unless you people see miraculous signs and terrifying omens, you will never believe."*
John 4:49 λégei proç autôn òi βασιλικός, Κύριe, katâβha prep ðoðaðaíν òtò pайдõn mou.

47The royal official says to him, *"Sir, come down before my child dies."*
John 4:50 λégei autò òi Íriouj, Πορεóu', òi údós sou ëjì, époíse Gen òtò ãnthwòps tòw ëljòw ði éipen autò òi Íriouj kai ëpòréuèto.

50Jesus says to him, *"Go. Your son stays alive."* The man believed the word that Jesus had said to him, and departed.
John 4:51 ἡδη δε αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὃτι ὁ παῖς αὐτοῦ ἦλθε.

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· εἶπαν οὖν αὐτῷ ὅτι Ἐχές ὄραν ἐβρώνη καὶ ἂν αὐτὸν ὁ πορεύσῃ.

53He 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 4:53 ἔγγον οὖν ὃ παθήσθη ἐν ἐκείνῃ τῇ ὦρᾳ ἐν ἡ εἶπεν αὐτῷ ὃ Ἰησοῦς, ὃς ἐγνώκει, καὶ ἐπίστευσαν αὐτός καὶ ἦν οἰκία αὐτοῦ δήλη.

54Then the father realized: that was the hour in which Jesus had said to him, "Your son stays alive." And he and his whole household believed.

John 4:54 Τούτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ιουδαίας εἰς τὴν Γαλαλαίαν.

54Again, 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 ἑορτὴ τῶν Ἰουδαίων, καὶ ἄνεβη Ἰησοῦς εἰς Ἰερισοῦλαμ.

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

John 5:2 ἔστιν δὲ ἐν τοῖς Ἰερισοῦλαμις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγομένη ἐξεραυνῦ Ὀμηρόδα, πέντε σταῖς ἑορτάζουσα.

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

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

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 dialectical forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizable differently 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 (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)
John 5:3 ἐν ταύταις κατέκειτο πλήθος τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔζηρον. [[ἐκδεχόμενων τὴν τοῦ ὀδότος κίνησιν.]]

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

[[John 5:4 ἄγγελος γὰρ κυρίου κατὰ καρόν ἐλεύθερο ἐν τῇ κολυμβήσα ἑτ ὦ ὁ ὁν πόρωσ ἐμβα μέτα τὴν ταραχὴν τοῦ ὀδότος ὑγίης ἐγίνετο οἴω δῆπον 'κατείχετο νοσήματι]]

[[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.]]

"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 Bethesdathayim, 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, Κῆλος Κηλοῦ: "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 – Restauration – Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. I Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

53 ἔτη 151 579 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2907 Byz

54 ἄγγελος γὰρ κυρίου κατὰ καρόν ἐλεύθερο ἐν τῇ κολυμβήσα ἑτ ὦ ὁ ὁν πόρωσ ἐμβα μέτα τὴν ταραχὴν τοῦ ὀδότος ὑγίης ἐγίνετο οἴω δῆπον 'κατείχετο νοσήματι]

55 ἄγγελος γὰρ κυρίου κατὰ καρόν ἐλεύθερο ἐν τῇ κολυμβήσα ἑτ ὦ ὁ ὁν πόρωσ ἐμβα μέτα τὴν ταραχὴν τοῦ ὀδότος ὑγίης ἐγίνετο οἴω δῆπον 'κατείχετο νοσήματι]

56 ἀγγελος γαρ κυριου κατα καρον ελουετο εν τη κολυμβησα εν τη ωδορ, ο ων πρωτος εμβα μετα την ταραχην του ωδοτος υγιεις εγινετο οιω δηπος κατειχετο νοσηματι]
John 5:5  ἦν δὲ τις ἀνθρώπος ἐκεῖ τριάκοντα καὶ ὁκτώ ἐτη ἔχων ἐν τῇ ἁπαθείᾳ.
5And one man was there who had had a disability thirty-eight years.

John 5:6  τοῦτον ἵδων ὁ Ἰησοῦς κατακείμενον, καὶ γνώσις ὅτι πολὺν ἦδη χρόνον ἔχει, λέγει αὐτῷ, ἂνελεύσῃς ὑγίς гενέσθαι;
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 ἀνθρώπος, Ἰησοῦς, ἀνθρώπος, ὁ ἦν δς ἄτη τραχήνῃ τὸ ὄδωρ μᾶλλον με εἰς τὴν κολυμβήθραν ἐν ὅδε ἐξηραμίσθη 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 coming, someone else goes down ahead of me."

John 5:8  λέγει αὐτῷ ὁ Ἰησοῦς, ἔγειρε ἄρον τὸν κραβαττόν σου καὶ περιπάτητε.
8Jesus says to him, "Stand up. Pick up your mat and walk."

John 5:9  καὶ εὐθεῖας ἐγένετο ὑγίς ὁ ἀνθρώπος καὶ ἤρεν τὸν κραβαττόν αὐτοῦ καὶ περιπάτητε. ἢ ἔνα σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
9And immediately the man became well, and he picked up his mat and walked. And that day was during a Sabbath.

John 5:10  ἔλεγεν οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔστειλον σοι ἄρα τὸν κραβαττόν σου.
10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful for you to carry your mat."

John 5:11  ἀπεκρίθη αὐτοῖς, ὁ ποιησάς με ὑγίη ἐκείνου μοι εἶπεν, ἄρον τὸν κραβαττόν σου καὶ περιπάτητε.
11He answered them, "The man who made me well, he told me, 'Pick up your mat and walk.'"

John 5:12  ἠρώτησαν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἰσόδων σοι, ἀρὸν καὶ περιπάτει;
12They asked him, "Who is telling you to pick up and walk?"

John 5:13  ὃ δὲ ἰαθεῖς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξενευσεν χόλου ὅντος ἐν τῷ τόπῳ.
13But the man who was not healed, who was not for a long time, was for Jesus an embarrassment, a crowd being in the place.

John 5:14  μετὰ ταύτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἢ ἔγονας με, μηκέτι ἀμαρτάνει, ἵνα μὴ χείρον σοι τί 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 may happen to you."

ταραχῇ, and νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: http://www.bibletranslation.ws/trans/parchart.pdf, and choose "save as." See also Wieland Willke's excellent commentary on this variant.
John 5:15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἦστιν ὁ ποιήσας αὐτὸν ὑγίη.

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

John 5:16 καὶ διὰ τούτο ἐδίωκον οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξῆτον αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

16And for this reason the Jews persecuted Jesus, and looked for a way to kill him,41 because he was doing these things on the Sabbath.

John 5:17 ὅ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅτι πατήρ μου ἔως ἅρτη ἐργάζεται, κἀκεῖν ἐργάζομαι.

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

John 5:18 διὰ τούτο οὖν μᾶλλον ἐξῆτον αὐτὸν οἱ Ἰουδαίοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλευν τὸ σαββάτον ἀλλὰ καὶ πατέρα ἰδίον ἐλεγεν τὸν θεόν, ἰδίον ἐαυτὸν ποιον τῷ θεῷ.

18For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath,42 but he was also saying God was his own Father, making himself equal to God.

John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἐλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀρ’ ἐαυτοῦ οὐδὲν εἰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦτα, ἃ γὰρ ἀν ἐκείνος ποιή, ταῦτα καὶ ὁ υἱὸς ὁμοίος ποιεῖ.

19Therefore Jesus responded and said to them, "Truly, truly I say to you, the Son is not able to do anything of himself,63 but only what he sees the Father doing; for whatever things that One does, these things also the Son does likewise.

John 5:20 ὃ γὰρ πατήρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τοῦτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θυμάσθητε.

20For the Father loves the Son, and shows him every thing that he does. And indeed, greater works than these he will show him, such that you will be constantly amazed.

John 5:21 ὥσπερ γὰρ ὁ πατὴρ ἑγεῖρε τοὺς νεκρούς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὕς θελεί ζωοποιεῖ.

21For just as the Father raises the dead and makes them alive, in this way also the Son makes alive those whom he wishes.

John 5:22 οὖν γὰρ ὁ πατήρ κρίνει οὐδένα, ἄλλα τὴν κρίσιν πάσαν δέδωκεν τῷ υἱῷ.

22Moreover, the Father judges no one, but instead has given all judgment to the Son,

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41 5:16 tkt καὶ ἐξῆτον αὐτὸν ἀποκτεῖναι ὅτι ΑΕΓVIDHKMNUSVYWX ΖΔΘΛΠΨΩ470211023327282118700107112731425825261HELEQ1syrPcopsbopstrRPRPκαὶ ἐξῆτον ἀποκτεῖναι αὐτὸν ὅτι 157ὁ ἐξῆτον αὐτὸν ἀποκτεῖναι ὅτι 124ὁ Ψ66Ψ73ΚΒCDLW01411336939756557982189210124158227182786ALTSAURBCDF1VGSYRF5CopsbopSBLTHNA28{}}lacΨ45ΡΤΧ1ο70078346788No umlaut in B.

42 5:18 The Greek verb translated "breaking" here, is λύω - λάδ. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is that Jesus kept the law, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

63 5:19 According to Bauer, ᾧ’ ἐαυτοῦ is an expression known in Classical Greek using the preposition ᾧ’ to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34
John 5:23 ἤνα πάντες τιμῶσι τὸν υἱόν καθὼς τιμῶσι τὸν πατέρα, ὁ μὴ τιμῶν τὸν υἱόν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτὸν.

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

John 5:24 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν ὑπὸ ἑκατέρα ἡμέρα ἔρχεται ἀλλὰ μεταβεβηκέν ἐκ τοῦ θανάτου εἰς τὴν 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 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐρχεται ὡρα καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσοντι τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες 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 ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἐδώκεν ζωὴν ἐχεὶ ἐν ἑαυτῷ.

26 For 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 ἐξουσίαν ἐδώκαν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

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

John 5:28 μὴ θαυμάζετε τούτο, ὅτι ἐρχεται ὡρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσοντι τῆς φωνῆς αὐτοῦ.

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

John 5:29 καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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

John 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδὲν καθὼς ἀκούσεις, καὶ ἡ κρίσις ἡ ἡμι δικαια ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

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

Testimonies About Jesus

John 5:31 ἐὰν ἔγω μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐκ ἔστιν ἀληθῆς·

31 If I testify about myself, my testimony is not valid.
John 5:32 ἄλλος ἐστίν ὁ μαρτυρῶν περί ἐμοῦ, καὶ σῶδα ὅτι ἁληθις ἐστίν ἡ μαρτυρία ἴν ἐμαρτυρεῖ περί ἐμοῦ.

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

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

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

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

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

John 5:35 ἐκεῖνος ὢν ὁ λόγος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιάζειν πρὸς ὦραν ἐν τῷ φωτὶ αὐτοῦ.

36That 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 αὐτοῦ δεδωκέν μοι ὁ πατήρ ἴνα τελειῶσην αὐτά, αὐτὰ τὰ ἔργα δὲ ποιῶ, μαρτυρεῖν περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

37But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.

John 5:37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνὴν αὐτοῦ πῶστε ἀκηκόατε οὕτε εἰδὼς αὐτοῦ ἐωράκατε,

38And 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 ὑμῖν μένοντα, ὅτι δὲν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.

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

John 5:39 ἑρανύνατε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

40You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me.

John 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

41Yet you refuse to come to me that you may have life.

John 5:41 Δόξαν παρὰ ἄνθρωποι νὰ λαμβάνω,

42"I do not accept praise from human beings;

John 5:42 ἀλλὰ ἐγὼ σακά ὡς τὴν ἐγέρσαν τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

43but I know you, that you do not have the love of God in yourselves.

John 5:43 ἐγὼ ἠλλήλων ἐν τῷ ὄνοματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε μὲ ἐὰν ἄλλος ἐλθῃ ἐν τῷ ὄνοματι τῷ ίδίῳ, ἐκεῖνον λήψεσθε.

44I 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 σύνασθε ὑμεῖς πιστεύαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

45How 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 ἠλλάτικε

46But 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 εἴ γάρ ἐπιστεύετε Μωϋσῆι, ἐπιστεύετε ἐν ἑμοί, περὶ γάρ ἐμοῦ ἐκεῖνος ἔγραψεν.

47For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47  
εἰ δὲ τοῖς ἐκείνους γράμμασιν οὐ πιστεύετε, πῶς τοὺς ἐμοὶς ῥήμασιν πιστεύετε;

48But since you are not believing his writings, how will you believe my statements?"

Chapter 6
Jesus Feeds the Five Thousand

John 6:1  
Μετὰ ταύτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

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

John 6:2  
ἤκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθέωρουν τὰ σημεῖα ἦ ἐποίει ἐπί τῶν ἀθέναντων.

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

John 6:3  
ἀνήλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθησον μετὰ τῶν μαθητῶν αὐτοῦ.

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

John 6:4  
ὥς καὶ οἱ ἄνθρωποι ἐκλίναν, οἱ ἀνετὰ πεντακισχίλιοι.

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

John 6:5  
ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμην ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν ἔλεγεν πρὸς Φίλιππον.  
Πόθεν ἀγοράσαμεν ἄρτους ἢ ἑνά ἄργωσιν ἀντί;

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

John 6:6  
τοῦτο δὲ ἔλεγεν πεπράζων αὐτόν, αὐτὸς γὰρ ἦδε τί ἔμελλεν ποιεῖν.

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

John 6:7  
ἀπεκρῖθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι ὡς ἀρκοῦσιν αὐτοῖς ἢ ἕκαστος ἄρχοι ταῦτα τί λαβή.

7Philip answered him, "Two hundred denarii are not enough loaves for them to eat, but what are they in the face of so many?"

John 6:8  
λέγει αὐτῷ εἶς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

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

John 6:9  
ἔστιν παιδίτων ὡς ὥσ πέντε ἄρτους κριθίνους καὶ δύο ὄψια: ἀλλὰ ταύτα τί ἔστιν εἰς τοσούτους;

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

John 6:10  
εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀνάπεσίν. ἤν δὲ χάρτος πολύς ἐν τῷ τόπῳ,  
ἀνέπεσαν οὖν οἱ ἄνθρωποι τῶν ἄρτων 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 6:11  
ἐλαβέν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διήδωκεν τοῖς ἁνακειμένοις,  
ἐμοῖς καὶ ἐκ τῶν ὑπαρίτων ὅσον ἔδειλον.

11"Then Jesus took the loaves, and after giving thanks, he distributed to those reclining, according to the disciples, we know from other gospels.
and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνέπλησθαν λέγει τοῖς μαθηταῖς αὐτοῦ, ὑπαγόμενος τὰ περισσεύοντα κλάσματα, ἵνα μή τι 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 καὶ ἐξηγοῦσιν αὐτοῖς ἐπισκόπους ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἃ ἐπερίσευσαν τοὺς 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 ἄνθρωποι ἰδόντες ὅτι ἐλευθεροῦσαν ἠπεστάλη ἡμῖν ἄλλης 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 Ἡσαΐας οὖν γνῶς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιησοῦσιν βασιλέα ἄνεχορησον 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 ὥς δὲ ὄψιν ἔγενετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16And when evening had come, his disciples had gone down to the lake,

John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτεία ἤδη ἐγεγόνει καὶ οὕτως ἔληπθε πρὸς αὐτοὺς ὁ 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 καὶ τε θάλασσα ἀνέμου μεγάλου πλέοντος δειγμένη ἐστιν.

18and as a great wind was blowing, the lake was becoming very rough.

John 6:19 ἐλημακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς 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 ὅ δὲ λέγει αὐτοῖς, Ἔγώ εἰμι, μὴ φοβεῖθε.

20But he says to them, "It is I. Don't be afraid."

John 6:21 ἅθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἦν ὑπῆγον.

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

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

74 Deuteronomy 18:14-20

75 τοῦ ισχυρότερον παλίν Θυσίας καὶ τότε διὰ τοῦ ἐξαιροῦντον τοὺς βεβρωκόσιν.

76 Synag.:

77 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 Ἰησοῦς δὲ ἐστὶν ὁ δρόμος ὁ ἐστικμῶς πέραν τῆς θαλάσσης εἶδον ὃτι πλοιάριον ἄλλο ὡς ἡν ἐκεῖ εἰ μὴ ἐν, καὶ ὃτι οὐκ αὐτοὶ ἴδειν τοὺς λαβάντας αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον.

22The next day, the crowd that had stayed on the other side of the lake realized that no other boat had been there except one, and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone. John 6:23 ἔλθεν πλοῖο ἔτη Τιβερίαν ἐγγὺς τοῦ τόπου ὅπου ἔφαγαν τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

23(Other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.) John 6:24 ὥστε οὖν εἶδον ὁ δρόμος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὔδε οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἠλάδον εἰς Καφαρναύου ἐξητοῦντες τὸν Ἰησοῦν.

24When therefore the crowd saw that neither Jesus nor his disciples were there, they also got into boats and went to Capernaum in search of Jesus. John 6:25 καὶ εὑρέθησαν ἄλλον πέραν τῆς θαλάσσης εἰπόν αὐτῷ, Ὁρα, πῶς ἦν γέγονας;

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐξητείτε με οὖ ὃτι εἶδετε σημεία ἄλλα ὃτι ἔφαγεν ἐκ τῶν ἄρτων καὶ ἐξοργάσθητε.

26Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied. John 6:27 ἐγὼ δὲ ὄντως ἔμεθεν ἡ βρῶσιν τὴν ἄνθρωπον ἐν τῷ θανάτῳ, ἵνα μετατρέψῃ ἐκεῖνον ἀπὸ τοῦ νου ὑπὸ τοῦ πατρὸς ἐκρατοῦν τὸν θεόν.

27Do not work for that which perishes, but for that food which abides, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed." John 6:28 εἰπόν οὖν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ;

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

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύτε εἰς ὅν ἀπέστειλεν ἐκεῖνος.

29Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent." John 6:30 εἰπόν οὖν αὐτῷ, Τί σοι ποιεῖς σοι σημεῖον, ὅτι ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

30So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working? John 6:31 οἱ πατέρες ἤμων τὸ μάνα ἔφαγαν ἐν τῇ ἐρήμῳ, καθὼς ἤστιν γεγραμμένον, ἄρτον ἐκ τοῦ φύραντος ἐδωκεν αὐτοῖς φαγεῖν.

31Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'"
John 6:32 ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δεῦκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλὰ ὁ πατὴρ μου διδασκὼν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν:

33Jesus therefore said to them, "Truly, truly I say to you, the bread out of heaven is not given you by Moses; no, the real bread out of heaven my Father is giving you.

John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἔχων δίδοντι τῷ κόσμῳ.

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

John 6:34 ἔπεν οὖν πρὸς αὐτῶν, Κύριε, πάντοτε δός ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 ἔπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμέ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήφησιν πόστε.

36Jesus said to them, "I am the bread of life. The person who comes to me, would never hunger, and the one believing in me would never thirst.

John 6:36 ἀλλ’ ἐπεν οὖν ὑμῖν ὅταν καὶ ἐωράκατε με καὶ οὐ πιστεύετε.

37But as I told you, you have seen me and still you are not believing.

John 6:37 Πάν ὁ διδάσας μοι ὁ πατὴρ πρὸς ἐμὲ ἦζε, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἤξω,

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

John 6:38 ὁ διδασκὼν ἀπὸ τοῦ οὐρανοῦ ὑμῖν ἴνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

39For I have come down from heaven not to do my will, but the will of him who sent me.

John 6:39 τὸ ὁ διδάσας ἣτο τὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἴνα πάν ὁ δεδωκέν μοι μὴ ἀπόλεσον ἡξ ἄρτοῦ ἀλλὰ ἀναστήσον αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

40And 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 τὸ ὁ διδάσας ἣτο τὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός μου, ἴνα πάς ὁ θεωρῶν τὸν οὐν καὶ πιστεύων εἰς αὐτόν ἐχει ἡμῶν αἰώνιον, καὶ ἀναστήσων αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

41For 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."

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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-τὸ ὑπερθύμβω, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...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."
John 6:41  Ἐγόγγυζον οὖν οἱ ἱουδαῖοι περὶ αὐτοῦ ὅτι ἐἶπεν, Ἐγὼ εἰμί ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

42Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:42  καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωάννης, οὐ δὲ ημεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβάει καὶ 

43And they were saying, "Isn’t this the Jesus son of Joseph whose father and mother we know? How can he now say, ‘I have come down from heaven’?"

John 6:43  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ’ ἀλλήλων.

44Jesus answered and said to them, "Stop grumbling among yourselves.

John 6:44  οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτὸν, κἂν ἀναστήσῃ αὐτὸν ἐν τῇ ἐσώπῃ ἡμέρᾳ.

45No one can come to me unless the Father sent me draws him, and I would raise him up at the last day.

John 6:45  ἐστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔστωνται πάντες διδακτοὶ θεοῦ· πάς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

46It is written in the Prophets: 'And they shall all be taught by God.' Everyone who has heard and learned from the Father, comes to me.

John 6:46  οὐχ ὅτι τὸν πατέρα ἐωράκεν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἐωράκεν τὸν πατέρα.

47Not that anyone has seen the Father except the one who is from God; he has seen the Father.

John 6:47  ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.

48Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:48  ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

49I am the bread of life.

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

50Your forefathers ate the manna in the desert, and they died.

John 6:50  οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἵνα τις τέλεσῃ τὴν ὄρκον τῆς ζωῆς.

51But this is bread coming down out of heaven such that one may eat of it and would not die.

John 6:51  ἐγὼ εἰμί ὁ ἄρτος τοῦ ζῶν τοῦ οὐρανοῦ καταβάς· εάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζησε ἐν τοῖς ζωνα· καὶ ὁ ἄρτος ἐφ' ἐν ἐγὼ δώσω ἡ σάρξ μου ἐστιν ἐν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμέχοντο οὖν πρὸς ἀλλήλους οἱ ἱουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δούναι τὴν δόρκα φαγεῖν;  Ἐμέχοντο οὖν πρὸς ἀλλήλους οἱ ἱουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δούναι τὴν δόρκα φαγεῖν;

52Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 ἐπεν οὖν αὐτοῖς ὁ Ἰησοῦς. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ ἱεροῦ 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 ἤ γὰρ σάρξ μου ἀληθῆς ἐστιν βρώσις, καὶ τὸ αἷμα μου ἀληθῆς ἐστιν 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 ἀπέστειλεν με ὁ ζωὸν πατήρ κἀγὼ ἔως τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ἵπτεται δι᾽ ἐμέ.

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

John 6:58 οὕτως ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτοις τὸν ἄρτον ἀνείπει εἰς τὸν αἰῶνα.

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 Τάῦτα ἔπειν ἐν συναγωγῇ διδάσκον ἐν Καρφανναίῳ. 60These 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 ἠπανθηκαν, ἐξαιτίας ἐστιν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν;

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

John 6:61 εἰ δέδοξα ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγυζοῦσιν περὶ τούτου ἵνα μαθητὰς αὐτοῦ ἠπεν ἑυτοῦ, ἥτις ὑπὸ σκανδαλίζεται;

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

John 6:62 εἰ ὁ σύες τὸν ὅσιόν τοῦ ἀνθρώπου ἀναβαίνοντα ὡς αὐτὸν πρὸς τὸν πρότερον;

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

Armenian, Georgian, render the definite article as a possessive. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

65a He is the real or true bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)

65b According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh. Or would they be less shocked watching him ascend to his former state of convincing majesty.
John 6:63  to pneuma estin to zωsopoiouν, h sαρξ ouk ωφελει ουδεν: ta rhμata a eγw lelalhka
υμιν pneuma estin kai zωi estin.

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

John 6:64  all eioun ev ουμων tineis ou ou pisteuoun. hdei gar ev arkhis o ἵσσους tineis eioun ou
mη pisteuontes kai tis estin o paraodon auton.

64Yet some of you are not believing." For Jesus had known from the beginning who the
ones not believing were, and who the one was, who would betray him.

John 6:65  kai Eligene, Día touto eiriha ymιn oti oudeis dynati elthein proς me eaν mη h
dedoumenon autou ek tou patroς.

65He went on to say, "This is why I told you that no one has the ability to come to me,
unless it is given to him from the Father.

John 6:66  'Ek toutou polloi ek ton mathton autou apelthein eis ta opiso kai ouketei met' autou
periepatontou.

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

John 6:67  eiπen ouv o ἵσσους tois doudeka, Mη kai oumeis thelete upageiν;

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

John 6:68  apkeribh autou Simeon Petros, Kurie, pros tina apelusomevha; rhmata ζως aiwniou
exeis.

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

John 6:69  kai oumeis pisteukamen kai enonkamen oti su ei o agois tou theou.

69And we have believed and have come to know that you are the Holy One of God."92

John 6:70  apkeribh autous o ἵσσουs. Ouk eγw υmαs tois doudeka exellezmhn, kai ek υμων eis
diaboloς estin;

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

John 6:71  Eligene de ton 'Ioudan Simeonos 'Iakariostou ootos gar emelle un paraididnaia auton, eis
ek ton doudeka.

71He was speaking of Judas, son of Simon of Kerioth; for he, one of the Twelve, was
going to betray him.

and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so
shocking to the Jewish sense of a ceremonially clean diet?

90 6:64 Rare NT occurrence of the future participle.

91 6:66 ek toutou - ek toutou; Opinion is split on whether this means "because of this teaching," or, "from
this point on."

92 6:69 ttx o agois tou theou ψ 579 B C* D L it1 cop*amon,geo SBL TH NA28 (A) ᾧ χριστως Turtullian (Mk 8:29)
�行 χριστως o agois tou theou ψ 579 cop*amon,geo,ach2 Cyrillem ᾧ οιως tou theou it1b syro ᾧ χριστως o οιως tou theou
(Mt 16:16) C* Θ* 0141 = 33 205 565 1010 ita,aur,e,l vg syrC arm geo1 Victorinus-Rome ᾧ χριστως o οιως tou theou
ζωντος A ᾧ χριστως o οιως tou theou ζωντος (Mt 16:16) E F G H K M N S U V Y Θ* Α Π Ψ Ω Q 0211
0250 f13 = 28 157 180 579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lec it1it2 it3 it4 syr,A,pal cop*amon eth
geo1 slav Chrysostom Cyrilcomm; Cyrilian1/2 Quodvultdeus1/8 (others of Cyr and Quod do not contain ᾧ χριστως) TR RP ᾧ omitt ᾧ ou ei ei χριστως o οιως tou theou ζωντος 047 ᾧ lac A P Q T X 063 070 078 0210 0233
0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

93 6:70 Or, "one of you is an enemy." 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.
Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτου ἄυτόν οἱ Ἰουδαῖοι ἀποκτείναν.

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 ἐορτή τῶν Ἰουδαίων ἡ σχηματισμία.

2But the Jewish Festival of Booths was near.

John 7:3  ἐπεὶ οὖν πρὸς αὐτὸν οἱ ἀδελφοί αὐτοῦ, Μεταβαθεὶ ἐντεῦθεν καὶ ὑπάγε ἐς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σοι θεωρῆσον τὰ ἔργα ἃ ποιεῖς.

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  οὐδὲ εἰς τὸ 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 ἀδελφοί αὐτοῦ ἐπίστευον εἰς αὐτόν.

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅ καιρὸς ὁ ἐμὸς οὐπό πάρεστιν, ὦ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἄντι ἐξείσομαι.

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 ο ἐκαμὸς μισεῖν υμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τα ἔργα αὐτοῦ πονηρά ἑποίησεν.

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

John 7:8  ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτήν ταὐτήν, ὅτι ὁ ἐμὸς καιρὸς ὁ οὐπό πεπλήρωμαι.

8You go up to the festival. I am not going up to the festival, because for me the time is not yet fully come."

94 78 101 0101 1079 1071 1291 1241 1242 1546 {672 673} {813 950 1122} \textit{itau,h,c,e,c,ff} χρυσός epigraphica to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 (C) \textlq} oύπω (not yet) \textgreek{πυθμένης εἰς τὴν ἐορτήν τοῦ Ἰουδαίων \textgreek{περὶ αὐτοῦ \textgreek{ἐπεί τα ἔργα αὐτοῦ πονηρὰ ἑποίησεν. \textgreek{ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἄντι ἐξείσομαι. \textgreek{οὐ πώ πεπλήρωμαι. \textgreek{οὐδὲ ἐπιστεύουσαν εἰς αὐτόν. \textgreek{οἱ ἀδελφοί αὐτοῦ οὐ πήποτε ἄντι. \textgreek{οὐδὲ εἰς τὸ ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτός ἐν παρρησίᾳ εἶναι.
John 7:9 Then they went up to the festival, and he also went up, not openly, as he was teaching, saying, "How does this man know letters, not having been instructed?"

Jesus Goes Up for Sukkot

John 7:10 Or did he and the scribes and the Pharisees say, 'Is this man seeking to be made great by being a formal disciple of a Rabbi.  Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery.  And the disciple was absolutely never to add, or improve on, or make a new application of, or omit any minutiae received from his Rabbi.  Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of.  But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel.  Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life.  Therefore, what things I speak, just as the Father has said them to me, I speak them just so."
John 7:19 οὐ δεδουλεύθην υμῖν τὸν νόμον; καὶ οὐδεὶς εξ υμῶν ποιεῖ τὸν νόμον. τί με ζητεῖς ἀποκτείναι;

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 δὲ ὁ ὄχλος, δαμιόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείναι;

20 The crowd responded, "Why are you incensed at me that I have made the whole man whole during the Sabbath?"

John 7:21 ἀπεκρίθη ἦσον καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα καὶ πάντες θαυμᾶσετε.

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

John 7:22 διὰ τούτου Μωυσῆς δεδουλεύθην υμῖν τὴν περιτομὴν — οὐχ ὅτι ἐκ τοῦ Μωυσεῖος ἐστὶν ἀλλ’ ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

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

John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσεῖος, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον υἱὴ ἐποίησα εἰς σαββάτων;

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." 101

Is Jesus the Anointed One?

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὁ ποιῶν ἀποκτείναι;

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

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101 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, how can you be upset with me if I made the whole man whole on the Sabbath?"
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? John 7:27 ἀλλὰ τούτων οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν.

27Except 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 αὐτὸν, ὅτι παρὰ αὐτοῦ εἰμὶ κἀκεῖνος με ἀπέστειλεν.

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

John 7:30 ἔχετες οὖν αὐτὸν πάσας, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χείρα, ὅτι οὐπο έληλύθει ἢ ὄρα αὐτοῦ.

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

John 7:31 Ἐκ τοῦ δὲ πολλοῦ ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλάσειν χείρα αὐτοῦ; ἐποίησεν.

31But 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 τοῦ δῆλου γογγοῦσαντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχονες καὶ οἱ Φαρισαῖοι ὑπὲρ ταῦτα ἵνα πάσωσιν αὐτὸν.

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

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

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

John 7:34 ζητήσετε με καὶ οὐχ οὐρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὦμεις οὐ δύνασθε ἐλθεῖν.

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

John 7:35 εἴπον οὖν οἱ ἱουδαῖοι πρὸς έσωτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρόσουμεν αὐτὸν; μὴ εἰς τὴν διαστοράν τῶν Ἐλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἐλλήνας;

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

John 7:36 τίς ἐστιν οὗτος οὗτος ὃς ἐἶπεν, ζητήσετε με καὶ οὐχ οὐρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὦμεις οὐ δύνασθε ἐλθεῖν;

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

John 7:37 Ἐν δὲ τῇ ἑσχατῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆλθε ο Ἰησοῦς καὶ ἐκραζέων λέγων, Ἐὰν εἰς τις διψά ἐρχέσθω πρὸς με καὶ πινέτω.

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

John 7:38 ὁ παῦσας εἰς ἐμέ. καθὼς εἶπεν ἡ γραφὴ, ποταμοί ἐκ τῆς κοιλίας αὐτοῦ ἤρεύουσιν ὥδε τῶν ζωντος.

38he who believes on me. As the scripture has said, streams of living water will flow

102 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
from His belly."\(^{103}\)

John 7:39: the true Dei eipen peri toû pneumatos o èmellon lambránein oi pisteúsan tes eis autón ouzw gar ēn pneuma, òti ìsous oudeíno edòzóthe.

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: ēk toû óchlou són akou̱stásantes tòv lógon tou̱tvou 104 έλεγον, òutòs ëstin álithos ò proφètēs.

Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."\(^{105}\)

\(^{103}\) 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 belly. 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, the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (or object) is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. ii 106f.; Mlt. 225 [356]."  Mayer ii 3, 189ff.; Ursing 65ff.; M.-H. 43ff.; Rob. 435-7.

\(^{104}\) 7:40a txt των λογων τουτων Πογραμματικά Κ Β Ι Ν Τ Υ Π Ω 0141 f\(^{1}\) 33 397 565 597 799 821 892 1071 2193 αι\(^{10}\) ιεραπο̱σΤολης εἰς αἱρετικής πολυτελείας άρμον αχθον ΣΤΙΘ ΝΑ28 f\(^{1}\) των των λογων G rc π\(^{1}\) τον λόγων E Η Μ Υ* Ξ Γ Δ\(^{=}\) 0105 157 700 1342 Μ\(^{10}\) Ρ Π τον λόγον Σ Δ Λ Ω 047 021 12 28 69 579 788 1424 Μ\(^{10}\) των λογων αυτου K W Y εις αἱρετικής σύνθεσις αυτου των λογων τουτων Πογραμματικά Κ Δ D vg [εις αἱρετικής σύνθεσις] αυτου των λογων Θ σύνθεσις αυτου τον λόγον 124 rc f\(^{13}\) τον λόγον αυτου f\(^{13}\) q\(^{10}\) τον λόγον τουτον X 213 849 865 1241 2786 αι\(^{12}\) coprasms βοσετ ηθ f\(^{1}\) Λ. A C F Q P Q V 0233 346 syrs (Syrp = σαφές)

\(^{105}\) 7:40b Deuteronomy 18:14-20
John 7:41 Ἀλλοι ἔλεγον, Ὑστὸς ἔστιν ὁ Χριστὸς· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

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

John 7:42 οὐχ ἦ γραφή ἐπεκαίν ότι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς 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 σχίσασι οὖν ἐγένετο εἰς τῷ ὄχλῳ δι’ αὐτὸν.

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

John 7:44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χείρας.

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 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τι οὐκ ἤγαγετε αὐτὸν;

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, Οὐδέποτε οὕτως ἐλάλησαν ἀνθρώπος, ὡς οὗτος λάλει ὁ ἀνθρώπος.

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

John 7:47 ἀπεκρίθησαν οἱ αὐτοῖς ὁ Φαρισαῖος, Μή καὶ ὡς εἰς πεπλάνηθε; 47 The Pharisees therefore answered them, "Have you also been deceived?"

John 7:48 μή τις ἐκ τῶν ἀρχιστῶν ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

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

John 7:49 Ἀλλ’ ὁ ὄχλος οὗτος ο μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐθλῶν πρὸς αὐτὸν 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 ἀνθρώπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῷ 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 εἶπον οὗτος, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἔραυνησαν καὶ ἴδε δι᾽ 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

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106 741 οὶ δὲ; the δὲ supposedly complementary to an earlier "ghost" μὲν at the beginning of verse 40. Verse 40 starts out ἐκ τοῦ ὄχλου, "of the crowd," with no μὲν present and the subject only implied. Granted it is a typical situation for a μὲν / δὲ combination. But the fact remains that there is no μὲν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

107 752a ext εἶπον Ν Ε Ζ Η Γ Μ Σ Υ Χ Ύ Γ Δ Λ Π Ψ Ω 074 073 0211 7 8 9 26 532 565 682 1243 1505 2323 TR RP ἐπικεφαλ. τις διάφορα B C D K N Τ Ω 033 2561 SBL TH NA28 lac. A C F P Q V 063 070 078 0233 346. This is a difference of dialect, ἐπικοινωνεῖν ἔχοντας in pl or aor act, and ἐπικοινωνεῖν 3rd pl aor 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 ψ². Or, perhaps ψ² *"normalized" the word to the Attic.

108 752b ext reading first:

ἔκ τῆς Γαλιλαίας· προφήτης οὐκ ἐγέρεται (pres pass) T Ψ Treg SBL TH NA28

ἔκ τῆς Γαλιλαίας· προφήτης οὐκ ἐγέρεται ψ64

ἔκ τῆς Γαλιλαίας· προφήτης οὐκ ἐγέρεται 75

ἔκ τῆς Γαλιλαίας· προφήτης οὐκ ἐγέρεται 75
Chapter 8

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

1But Jesus went to the Mount of Olives.

John 8:2 Ὄρθρου δὲ πᾶλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἔδιδασκεν 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 ἀγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναίκα ἑπὶ μοιχεία κατειλήμνην, καὶ στήμαντες αὐτήν ἐν μέσῳ

3And 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 ἐπ' αὐτοφόρῳ μοιχευομένη·

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωυσῆς ἐνετείλατο τις τοιαύτας λιθάζειν· σὺν οὖν τι λέγεις;

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

The reading of Πν and the Sahidic Coptic, and possibly also Π75, is, the Prophet does not arise out of Galilee. Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, "the." And the Majority Text says, no prophet "has arisen." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

109 753 The passage known as "The Woman Caught in Adultery," or "the Pericon of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (Sinod Π75 N AV Avid B Cvid LNTWXYΔΨ070vid 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1253 13331st 14241st 2193 2323 2561* 2768- some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Λ ΠΩ 18 35 1424 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. 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/pachtart.pdf.
The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτῷ ἔλαβεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθεῖν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκότῳ, ἀλλὰ 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 ἐπὶον οὖν αὐτῷ οἱ Φαρισαῖοι, καὶ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἦστιν ἀλήθης.

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ ἐπίευαν αὐτοῦ, Κἂν ἔγω μαρτυρῶ περὶ ἑαυτοῦ, ἀλήθης ἦστιν ἡ μαρτυρία μου, ὅτι οὐδὰ πόθεν ἠλθὼν καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ ὁδηγεῖτε πόθεν ἐρχομαι· καὶ ποῦ ὑπάγω.

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.

John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὖν κρίνω οὐδένα.

15 You judge by the flesh; I judge no one.
John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμὶ, ἀλλ’ ἐγώ 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 ἐὰν τὸ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθινή ἐστιν.

17Now even in your law it is written, that the testimony of two persons is valid. 18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν 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 σύνες ἐπίσης αὐτόν, ὅτι οὕτω ἔλελύθη ἡ ὥρα 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 ὑπάρχω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖς· ὅπου έγὼ ὑπάρχω 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 ἔλεγον οὖν οἱ ὦν ἄγας, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, ὅπου έγὼ ὑπάρχω 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 ἔλεγεν αὐτοῖς, Ύμεις ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστέ, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τούτου.

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

John 8:24 ἐπεν οὖν ὑμῖν ὅτι ἀποθανεῖς ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖς 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 ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; ἔπεν αὐτοῖς ὁ Ἰησοῦς, Τῇ ἀρχῇ 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 8:17 Deuteronomy 19:15
113 8:24 ὅτι ἐγὼ εἰμί – hoti egō eimi; literally, “that I am.” This could also be translated “that I am he,” meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking “Who are you?” If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was “I am the one who is,” or something to that effect, like here, “I am who I am,” or “I am who I will be,” etc. Or, another possible good rendering could be, “Unless you believe who I am...”
114 8:25 The BADG lexicon says, “τὴν ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-δόξας at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5; 133; Lucian, Eunuch. 6 αλ.; 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 δί 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
The Children of Abraham

John 8:31 Ἐλεγεν οὖν ὁ Ἰσσωῦς πρὸς τοὺς πεποιτευκότας αὐτῷ Ἰουδαίους, Ἔὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθήται μοῦ 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 ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθέρωσεν ὑμᾶς.

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

John 8:33 Ἀπεκρίθησαν πρὸς αὐτὸν, Ἐπέρα Ἀβραὰμ ἐσέμεν, καὶ οὔδεν δεδουλεύκαμεν πώποτε: πῶς οὐ λέγεις ὅτι Ἐλευθεροί γενήσεσθε;

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

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰσσωῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἐστὶν τῆς ἀμαρτίας.

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

John 8:35 Ὄ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰὼν, ὁ ισός μένει εἰς τὸν αἰὼν.

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

John 8:36 Ἐὰν οὖν οὐς ὑμᾶς ἐλευθέρωσεν ὁ ὑιός τοῦ ἁγιασμοῦ ἐσέθησα.

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

John 8:37 Οἴδα ὅτι σπέρμα Ἀβραὰμ ἐστέ: ἀλλὰ ζητεῖτε με ἀποκτείναν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

37 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.


116 8:28a ὅτι ἐγὼ εἰμί - hoti egō eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

117 8:28b According to Bauer, ἀπὸ ἐμαυρωῖ is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action.
John 8:38  ἡ ἕωρα ἐπορεύεται παρὰ τῷ πατρὶ λαλῶ: καὶ ὑμεῖς οὐκ ἴκανον ἃ ἴκανον παρὰ τοῦ πατρὸς ὑμῶν, ποιεῖτε.

8The things that I have seen with the Father, I speak, and you then the things you have heard from your father.”

John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, ὁ πατὴρ ἡμῶν ἀβραὰμ ἔστιν. Λέγει αὐτῶι ὁ Ἰσραήλ, Εἰ τέκνα τοῦ ἀβραὰμ ἦσαν, τὰ ἔργα τοῦ ἀβραὰμ ἐποιεῖτε.

39They answered and said to him, “Our father is Abraham.” Jesus says to them, “If you were children of Abraham, you would be doing the works of Abraham.

John 8:40 οὐ δὲ ἤτειτε ἡμῖν ἐκ τῆς ἀλήθειας. ὑμῶν λευκάλληκα ἢ ἤκουσα παρὰ τοῦ θεοῦ τούτο ἀβραὰμ οὐκ ἐποίησεν.

40But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.

John 8:41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν αὐτῷ, ἀνέλεσαν αὐτῷ ὡς γεννηθήμεθα: ἕνα πατέρα ἐχομεν, τὸν θεόν.

41“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 αὐτῶι ὁ Ἰσραήλ, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἤγαπᾶτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκουσαν οὐδὲ γὰρ ἄν ἀμα τοῦ ἐλήλυθα, ἀλλ’ ἐκείνος με ἀπεστείλεν.

42Jesus said to them, ‘If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me.'

John 8:43 διὰ τὶ τὴν λαλάν τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

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

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18 8:38 txt ἴκανον παρὰ τοῦ πατρὸς  ὑμῶν 87 B L W mg cop9mo arm geo Or Cyr NA28 B L 597 cop9bo? arm geo Or Cyr NA28 B L 597 cop9bo? arm geo Or Cyr NA28 B L 597 cop9bo? arm geo Or Cyr NA28 B L 597 cop9mo arm geo Or Cyr NA28 B L 597 cop9bo? arm geo Or Cyr NA28 B L 597 cop9mo arm geo Or Cyr NA28 B L 597 cop9mo arm geo Or Cyr NA28 B L 597 cop9mo

19 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus’ conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is ἰθήμες ἐκ πορνειάς οὐ γεγονήτηκα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is oik σιζοιοσιηοται ἐκ πόρνης εἰς ἐκκλησίαν κοινων. "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 נאֶ: 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.

8:43 The Greek verb translated "tolerate" is the infinitive form of ἰκανόν - 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  'Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποτοκόν ἤν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἐστικεν, ὅτι οὐκ ἔστιν ἀληθεία ἐν αὐτῷ. Ὄταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

44 You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie.

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

45 So 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 οὐκ ἐλέγχετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

46 Who 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 ὅ ὅν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, ἐκ τούτου ὑμεῖς οὐκ ἐλέγχετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

47 The ones who are of the Father hear the statements of the Father. This is why you do not hear; you are not of God."

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

John 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις.

48 The 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, Ἐγώ δαμαίνομαι οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

49 Jesus 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: ἐστίν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 Ἃμην ἁμὴν λέγω ὑμῖν, ἐὰν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα.

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

John 8:52 ἔπον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνωκαίνει ὅτι δαιμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, Ἐὰν τις τὸν ἐμὸν λόγον τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰώνα.

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

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

121 844a 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 844b The Greek word translated "the lie" at the end of verse 44, is αὐτὸς - 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 ψευστής to ὅταν λαλῇ τὸ ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible—"because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:53 * Behold, * you are greater than our forefather Abraham, who died? And the Prophets also died. What sort of man do you reckon yourself?*

John 8:54 * And Jesus answered, "If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God. * John 8:55 * And you have never known him, but I know him. Now if I were to say that I do not countenance? See the expressions on his face?"*  

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

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123 **John 8:57** Several early witnesses say Ἀβραὰμ ἐωφακέν σε – Ἀβραὰμ ἠδράκην σε, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐωφακάς - Ἀβραὰμ ἠδράκας, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather than "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 thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See his expressions on his face?"

124 **John 8:58a** γενέσθαι - genethai, punctiliar infinitive of γίνομαι - gínomai. This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be." The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham. But rather than birth, the emphasis is on existence, and this includes pre-eminen.  

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

126 **John 8:59** * ὡς δὲ τοιούτος ὁ πρός αὐτὸν, Πεντηκόντα ἔτη οὐπώ χεις καὶ Ἀβραὰμ ἔωφακας;*

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

The Ecumenical Patriarchate

**John 8:58** * And Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." *  

**John 8:59** * 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 8:65** * 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. *
Chapter 9

Jesus Heals a Man Born Blind

John 9:1 And as he was going along, he saw a man blind from birth.

John 9:2 And his disciples queried him, saying, “Rabbi, who sinned, this man or his parents, that he would be born blind?”

John 9:3 Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him.

John 9:4 And his neighbors therefore, and those who had previously observed him being a beggar, were saying, "Isn't this the same man?"

John 9:5 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 9:6 They were saying therefore to him, "How were your eyes opened?"

John 9:7 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."

John 9:8 The Pharisees taught that an unborn child could sin.
John 9:14 ἤν δὲ σάββατον ἐν ἡ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψυξεν αὐτοῦ τοὺς ὀφθαλμούς.

14 And the day on which Jesus had made mud and opened his eyes had been a Sabbath.\(^\text{128}\)

John 9:15 πάλιν οὖν ἦρωτων αὐτὸν καὶ οἱ Φαρισαῖοι πώς ἀνέβλεψεν. ὃ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν μοι ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνψάμην καὶ βλέψω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς, ὦκ ἦστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαῦτα σημεῖα ποιεῖν; καὶ σχήμα ἦν ἐν αὐτοῖς.

16 Some 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 ἔλεγον οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἦνωξέν σου τοὺς ὀφθαλμούς; ὃ δὲ εἶπεν ὅτι Προφήτης εστίν.

17 Then 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 Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἢς ὅτι εὑρόνησαν τοὺς γονέας αὐτοῦ τὸ ἀναβλέπαντος

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

John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, ὦτος ἦστιν ὁ υἱὸς ἡμῶν, ὅτι ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πώς οὖν βλέπει ἄρτι;

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, οἶδαμεν ὅτι οὗτος ἦστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;

20 His 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, ἢ τις ἢνοιξεν αὐτὸν τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἥλικιαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

21 But 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."

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐναὶ τοὺς αὐτοὺς ὀμολογήσῃς Χριστόν, ἀποσυνάγωγος γένησι.

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.

\(^\text{128} \) 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 (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

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

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

John 9:24 Ἐφώνησαν οὖν τὸν ἀνθρώπον ἐκ δευτέρου ὡς ἦν τυφλός καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἀνθρώπος 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 ἐκείνος, Ἐι ἀμαρτωλός ἐστίν οὐκ ὁ οἶδα· ἐν οίδα, ὅτι τυφλὸς ὁ ἄρτι 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 ὀφθαλμούς;

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

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἡ δή καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; 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 ἐλοιδορήσαν αὐτόν καὶ εἶπον, Σὺ μαθητής εἶ ἐκείνου, ἡμεῖς δὲ τὸ Μωϋσέως ἑσμὲν μαθηταί;

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

John 9:29 ἡμεῖς οἴδαμεν ὅτι Μωϋσῆς 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 οὗ ἐφώνησεν καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἐστίν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνεῴξεν 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 ἀκούει, ἀλλ’ ἕαν τις ἡθοσεβής ἢ καὶ τὸ θέλημα αὐτοῦ ποιήσῃ τοῦτον ἀκούει.

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 ἠνεῴξεθε ὅτι ἠνεῷξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

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

John 9:33 εἰ μὴ ἴνα οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιῆσαι 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 ἄλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἔξεβαλον αὐτὸν ἔξω.

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

Spiritual Blindness

John 9:35 Ἡκούσαν ἦσυχος ὃ ἔξεβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν ισόν τοῦ ἀνθρώπου;130

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

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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 9:25 cxτού ισόν τοῦ ἀνθρώπου ᾐηᾶς ᾗς ἔπειξεν τὴν ΣΔΝ 397 pc τὴν συρὶς copἰς πολλοῖς, adch, καὶ ἐφώνησαν τὸν θεοῦ ἐκ εἰς ΘΑ Ψ Ω ὑπὸ τοῦ διὸρεῖς Τ ἔκαστος ὑπὸ τοῦ διὸ ἔτη 28 33 157 180 205 565 579 700 892 1006 1009 1010 1001 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 14 lat syr v s copRP TR RP lac. Ἐπὶ Π C H N ὑπὸ τῷ Π.
the Son of God?"

John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε. Ἰνὰ πιστεύσω εἰς αὐτόν;

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

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς. Καὶ ἐώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἐστίν.

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

John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκώνησεν αὐτόν.  

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

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

John 9:40 ἡκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἔσομεν;  

40 Some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"

John 9:41 εἶπεν αὐτῶι ὁ Ἰησοῦς, Εἰ τιφλοὶ ἦτε, οὐκ ἂν ἐξέχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἢ ἀμαρτία ὑμῶν μένει;  

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

Chapter 10
The Good Shepherd

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

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

131 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε. Ἰνὰ πιστεύσω εἰς αὐτόν;

132 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε. Ἰνὰ πιστεύσω εἰς αὐτόν; Ἰνὰ πιστεύσω εἰς αὐτόν;
John 10:2  δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἔστιν τῶν προβάτων.

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

John 10:3  τοῦτο τὸ θυρώδος ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα φωνεῖ κατ᾽ ὅνομα καὶ ἐξάγει αὐτά.

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

John 10:4  ὅταν τὰ ἱδα πάντα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ

4When 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  ἄλλοτρος δὲ ὦ μὴ ἀκολουθήσουσιν ἄλλα ἑρείου ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἄλλοτριῶν τὴν φωνήν.

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

John 10:6  ταῦτῃ τῆς παροιμίας ἐπέναυτοις ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἢ ἄ ἐλάλει αὐτοῖς.

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

John 10:7  Ἐπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ή θύρα τῶν προβάτων.

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

John 10:8  πάντες δὲ οἱ ἠλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λῃσταὶ ἀλλ’ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

8All who came before me133 are thieves and bandits; but the sheep did not hear them.

John 10:9  ἐγώ εἰμι ἡ θύρα· δι’ ἐμοῦ εἶναι τὶς εἰσέλθησαν οὐκ εἰσελεύσαται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

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

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θόρυβος ἀπολέσῃ ἐγὼ ἠλθὼν ἵνα ζωὴν ἐξωσιν καὶ περισσὸν ἐξωσιν.

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

John 10:11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλός τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων

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

John 10:12  ὁ μισθωτός καὶ οὐκ ἔστω ἐκεῖν ποιμήν, οὐκ οὖν ἐστὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐναρξάμενον καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει·

12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them. They no longer have a shepherd.

John 10:13  ὁ μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

13For he is a wage earner, and it matters not to him about the sheep.

133 ὁ ἐμοῦ εἰσέλθησαν οὐκ εἰσελεύσαται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει. εἰσέλθησαν οὐκ εἰσελεύσαται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει. (10:8)
John 10:14  Ἐγὼ εἰμὶ ὁ ποιημένος ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι με τὰ ἐμὰ,
14”I am the good shepherd, and I know mine, and mine know me.
John 10:15  καθὼς γινώσκει με ὁ πατήρ κάγω 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 οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γεννηται μία ποιμήν, 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, one shepherd.
John 10:17  διὰ τούτου με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν 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  οὖν δὲ αἱρεῖ αὐτὴν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ· ἐξουσίαν ἔχω θείναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν· 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  Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
19Because of these words, there was again a split among the Jews.
John 10:20  ἔλεγον δὲ πολλοὶ ξένους, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὕτου 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 ρήματα οὐκ ἔστιν Δαιμονιζομένου· μὴ Δαιμόνιον δύναται τυφλῶν ὀφθαλμοῦς ἀνοίξαι;
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  ἔγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἴεροσολύμοις· χείμων ἦν,
22Then came the Festival of Dedication at Jerusalem. It was winter,
John 10:23  καὶ περιπετεῖται ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομώνος.
23and Jesus was walking in the temple, in the Portico of Solomon.

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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 ἱουδαίοι καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν ἀφεῖς; εἰ οὐ εἰ ὁ Χριστὸς, εἰπὲ 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 ἱσσοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ὃ ἔγω ποιῶ ἐν τῷ οὐρανῷ 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, ὅτι οὐκ ἐστε ἐκ τῶν προβατῶν τῶν ἐμῶν.

27Yet, you are not believing, because you are not of my sheep.ūς

John 10:27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούσαν, καὶ κάγω γινώσκω αὐτὰ, καὶ ἀκολουθοῦσιν μοι.

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

John 10:28 καγὼ διδώμι αὐτοὶ ἡμῖν ἀιῶνιν, καὶ οὐ μὴ ἀπόλουνται εἰς τὸν αἰῶνα, καὶ οὐ ἀρταῖες ταῦτα ἐκ τῆς χειρὸς 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 ὁ πατὴρ μου ὁ δεδωκὼν μοι μεῖζον πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς.

30My Father, the one who gave them to me, he is greater than all, and no one is able to snatch them out of the Father's hand.

John 10:30 ἐγὼ καὶ ὁ πατὴρ ἐν ἑμεῖς.

31I and the Father are one."

John 10:31 ἐξετάσασαν πάλιν λίθους οἱ ἱουδαίοι ἕνα λίθοσσιν αὐτῶν.

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

John 10:32 ἀπεκρίθη αὐτοὶ ὁ ἱσσοῦς, Πολλὰ ἐργά καλὰ ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποίον αὐτῶν ἑργῶν ἐμὲ λιθάζετε;

33Jesus responded to them, "Many good works I have shown you from the Father. For
which work of them are you stoning me?"

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἐργού οὐ λιθαζομέν σε ἅλλα περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὃν ποιεῖς σεαυτὸν θεόν.

33The Jews answered him, 141 "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 142

John 10:34 ἀπεκρίθη αὐτῷ ὁ Ἰσσαύ, ὦκ ἐστίν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἰγώ εἶπα, θεοὶ ἐστέ;

34Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'? 143

John 10:35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οἷς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθήναι ἡ γραφή.

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

John 10:36 ὅν ὁ πατὴρ ἤγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον, Ὡς τὸν θεοῦ εἶμι;

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

John 10:37 εἰ οὐ ποιῶ τὰ πατρὸς μου, μὴ πιστεύετε μοι·

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

John 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύете, τοῖς ἐργοῖς πιστεύете, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

38And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know 144 that the Father is in me, and I in the Father.

John 10:39 ἔξητον πάλιν αὐτὸν πιάσαι καὶ ἔξηλθαν ἐκ τῆς χειρὸς αὐτῶν.

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

John 10:40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἱωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεί.

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

141 10:33a txt omit ἀντί 1006 Ἐ 1071 1243 1292 1505 157 565 579 1071 33 157 284 37 142 39 1071 1010 1293 (P) copya, homer SBL TH NA28 {}/)[ ] δέχοντες Δ Ε Γ Η Σ Υ Υ Δ Λ Ω 047 2 28 124 700 8925 1424 m it v g 1048 copb 248 142 TR RP lac 1006 1071 Κ 070 0233

142 10:33b ποιεῖς σεαυτόν θεόν - ποιεῖς σεαυτόν 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 81:1 (82:1 in English) in the Septuagint: ὁ θεός ἐστίν ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρίνεται - "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 10:38a txt καὶ γινώσκητε 1006 Ἐ 1071 1292 Κ 33 205 213 397 565 597 7998 865 1844 it v g 1048 copa, bo, ach 2 arm eth geo Athanasius Theodoret vid; Hilary SBL NA28 {B} καὶ γινώσκητε Β Θ RH καὶ γινώσκηται 1006 1071 1292 1505 1582 m Lect itaurat v g syr ps ino slav Basil Cyrillem John-Damascus; Augustine TR RH καὶ γινώσκητε Κ 1010 1293 (12211) pc8 καὶ πιστεύετε 579 1294 pc3 omit D E 1048 (homoioteleuton) 157 1424 itabacde 284 1470 syr Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillan Niceta Chromatius Varimadum lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginōsko, the first, γινώτε - gnōte, being punctiliar in aspect, and the second, γινώσκητε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōskēte 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 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 ἐλέγον ὅτι Ἰωάννης μὲν σημείον ἐποίησεν οὐδέν, πάντα δὲ δόα 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 ἐκεῖ.

42And many there believed in him.

Chapter 11
The Death of Lazarus

John 11:1 ἤν δὲ τις ἁσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

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

John 11:2 ἤν δὲ Μαρία ἡ ἀδελφή τοῦ κύριον μύρῳ καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θριξίν ἀυτῆς, ὥς ἡ ἀδελφὸς Λάζαρος ἤσθενε.

2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.

John 11:3 ἀπέστειλαν οὖν αὐτὸν ἐλέγονσα, Κύριε, ἵνα ἰπῆκτε ἁσθενεῖ.

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

John 11:4 ἄκοντας δὲ ὁ Ἰησοῦς εἶπεν, Ἀμήν ὅτι ἁσθενεία σὺν ἐστὶν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ νόμος τοῦ θεοῦ ἀν’ αὐτῆς.

4And when he heard, Jesus said, "This sickness is not to death, but rather for the glory of God, in order that the Son of God be glorified through it."

John 11:5 ἤγαπα 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 ως οὖν ἤκουσεν διὸ ἁσθενεῖ, τότε μὲν ἐμείνεν ἐν ὑς ἐπὶ τοὺς δύο ἡμέρας·

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 ἐπείτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν 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 ἐξήτουν σε λιθάσατε οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

8The 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. Οὐχὶ δῶδεκα ὑραὶ εἰσὶν τῆς ἡμέρας; ἦν τις περιπατή τῇ ἡμέρᾳ, οὐ προσκόπησεν, ὡς τὸ φῶς τοῦ κόσμου τοῦτο βλέπῃ;

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 περιπατή ἐν τῇ νυκτί, προσκόπησεν, ὡς τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτῶν.

11He said these things. And after this, he is saying to them, "Our friend Lazarus has

145 11:6 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary de following. However, I see it as complemented by the word ἐπείτα - ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μεν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
fallen asleep, but I am going in order to wake him up."

John 11:12 εἶπαν οὖν οἱ μαθηταί αὐτῷ, Κύριε, εἰ κεκοίμηται σωθήσεται.

12The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."

John 11:13 εἶρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἔκεινοι δὲ ἔδοξαν ὅτι περὶ τῆς κομιδῆς τοῦ ὕπνου λέγει.

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

John 11:14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν,

14So then, Jesus said to them plainly, "Lazarus died.

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

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 εἶπεν οὖν θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

16Then 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 ἔλθὼν οὖν οἱ Ἰησοῦς εὕρεν αὐτὸν τέσσαρας ἠδή ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

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

John 11:18 ἦν δὲ η Βηθανία ἐγγὺς τῶν ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπεντέ.

18Now Bethany was close to Jerusalem, about fifteen stadia apart.\(^{146}\)

John 11:19 πολλοὶ δὲ ἐκ τῶν ἱεραπείων ἐλπιδοθείσοις πρὸς τὴν Μάρθαν καὶ Μαρίαν ἤν παραμονῆσονται αὐτάς περὶ τοῦ ἀδέλφου.

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

John 11:20 ἡ Μάρθα ἦν ἡ Ἰησοῦς ἐρχέται ὑπήντησαν αὐτῷ· Μαρία δὲ ἐν τῷ οίκῳ ἐκκαθέζετο.

20When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.\(^{147}\)

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἔδε οὐκ ἐν ἀπέθανεν ὁ ἀδελφός μου.

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

John 11:22 καὶ νῦν οἶδα ὅτι ὅσα ἀν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.

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

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

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

John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

24Martha says to him, "I know that he will rise again in the resurrection at the last day."

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἀγὼ ἀναστήσεται,

25Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;

John 11:26 καὶ πᾶς ὁ ἐκ νῦν καὶ πιστεύων εἰς ἐμὲ ὁ μὴ ἀναστήσει εἰς τὸν οίων πιστεύεις τούτο;

26and everyone who is living, and believes in me, will never die. Do you believe this?"

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\(^{146}\) 11:18 About 3 kilometers, less than 2 miles.

\(^{147}\) 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."
22She 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 11:27 λέει αὐτῷ, Ναί, κύριε: ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

John 11:28 Καὶ τοῦτο εἶποῦσα ἀπῆλθεν καὶ ἔφωνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα, ὁ 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 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη τοῦ καὶ ἠχετο πρὸς αὐτόν·

29That one then, when she heard, quickly got up and was coming toward him.

John 11:30 οὕτω δὲ ἐξήλθεν ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ' ἦν ἐπὶ τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἔν τῇ οἰκίᾳ καὶ παρακινοῦμεν αὐτὴν, ἰδόντες τὴν Μαριάμ ὑπὲρ ἀνέστη καὶ ἐξήλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἣν κλαυσά 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 Μαριάμ ὡς ἤλθεν ὅπου ἦν Ἰησοῦς ἠδούσα αὐτῶν ἔπεσεν ἀυτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ὅδε σὺν ἔμειν ἦν μου ἀπέθανεν ὁ ἀδελφός,

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 δέν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῆς Ἰουδαίους κλαίοντας, ἐνεβριμάσατο τῷ πνεύματι καὶ ἐτάξαν 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 ἐσπεύσαν ὅπου τεθείκατο αὐτῶν; λέγουσαν αὐτῷ, Κύριε, ἔρχοι καὶ ἰδε.

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

John 11:35 ἐξάκρυσεν ὁ Ἰησοῦς.

35Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαῖοι, ἰδε πῶς ἐφίλει αὐτῶν.

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

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148 Greek: ἑνεβριμάσατο 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 lexicions like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἧν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.

39Then Jesus, again heaving inside himself, arrives at the tomb. And a cave was there, covering over it.

John 11:39 λέγει ὦ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἁδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ὤζει, τεταρτάγος γὰρ ἑστιν.

40Jesus 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."

41Jesus 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. ὁ δὲ Ἰησοῦς ἠρέν τοῦ ὁμοθαλμοῦ ἃνω καὶ ἔπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἰκουσία σου.

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 ἐγὼ δὲ θεὲν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα ἐποιήσατε, ἵνα πιστεύσωσιν ὃς καὶ σὺ με ἀπέτειλας.

43But 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 τάσπερ εἰπὼν φωνὴ μεγάλη ἐκράυγασεν, Λάζαρε, δεῦρο ἐκω.

44And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 ἐξῆλθεν οἱ τεθνηκότες δεδεμένοι τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἡ ψύχη αὐτῶν σωσάμενος περιεδέδετο. λέγει αὐτοῖς ὦ Ἰησοῦς, ὅσατε αὐτὸν καὶ ἀφέσατε 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 οἱ Ἰουδαῖοι ἔχοντες τὴν Μαρίαν καὶ ξεκοπήσαντες ἐποίησαν, ἐπιπέδωσαν εἰς αὐτὸν.

46Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him.

John 11:46 τίνες δὲ εἰς αὐτὸν ἐπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ὦ ἐπιστίχος Ἰησοῦς.

47But some of them went to the Pharisees, and told them what things Jesus had done.

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150:11:42 ἐδείκτης, pluperfect of ἐδοκεῖ. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

151:11:45 11:45 11:46 11:47
47 So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?

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

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.

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

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

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

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

54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples.
Chapter 12

Jesus Anointed at Bethany

John 12:1 'Ο σύν Ἰσραήλ πρὸ εξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁν ἦγερεν ἐκ νεκρῶν ὁ Ἰσραήλ.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus was raised from the dead.

John 12:2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἕκει, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν 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 σύν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλεψεν τοὺς πόδας τοῦ Ἰσραήλ καὶ ἐξέμαξεν ταῖς θρίξιν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπηληφθῆ ἐκ τῆς ὀσμῆς τοῦ μύρου.

3Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4 Λέγει δὲ Ποιμήν ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδοναι,

4But Judas the Keriōthite, one of his disciples, the one about to betray him, says,

John 12:5 Διὰ τί τούτο τὸ μύρον οὐκ ἐπράβη ἐρωτοκοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

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

John 12:6 εἶπεν δὲ τούτο οὖν ὃτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ᾽ ὃτι κλέπτης ἦν καὶ τὸ γλυκοσκόμων ἔχων τὰ βαλλόμενα ἔβασταζεν.

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.

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156 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."

157 12:1a ext omit K B L W X 0218 Itaaurc et syr pal cop sa gho eth Or lat Amph Chrys Chromvid SBL TH NA28 εἰς τοὺς θεονέας φ sợ 1892 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1195 1216 1230 1242 1243 1292 1342 1365 1424 1405 1456 1646 (2148) 2174 lect Ibdajfjv vg syr ah cop sa ach arm geo slav goth Ps-Eustathius Cyriem Aug TR RP I lac φ 85 φ 75 C F N P 070 69

158 12:1b ext εκ νεκρῶν οἱ Ισχαρίωτες A D E G L W Δ Λ Γ Π 047 065 0211 0217vid 0233 0250 f 3 2 33 33 TH Ι I Π Ω 579 579 1892 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1195 1216 1230 1242 1243 1292 1342 1365 1424 1405 1456 1646 (2148) 2174 lect Ibdajfjv vg syr ah cop sa ach arm geo slav goth Ps-Eustathius Cyriem Aug TR RP I lac φ 85 φ 75 C F N P 070 69

159 12:3 In modern litres, about one half litre, or about a pint. The *litra* was a loanword from the Latin *libra*, for "pound," a 12-ounce pound.

160 12:5 About a year’s wages.
John 12:7 ἔπειν οὖν ὁ Ἰησοῦς, "Ἄφης αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐντάφιασμοῦ μου προτείη αὐτῷ."

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial." 161

John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8The poor you always have with you, but me, you do not always have."

John 12:9 Ἐγὼ οὖν ὁ δόχλος πολὺς ἐκ τῶν ἱουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἠλθὼν οὐ διὰ τὸν Ἰησοῦν μόνον ἄλλον ἵνα καὶ τὸν Ἀραμαῖον ἴδωσιν ἵνα ἁγιαρεῖν ἐκ νεκρῶν.

9Then 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 Ἀραμαῖον ἀποκτείνωσιν,

10The chief priests resolved that they would kill Lazarus also,

John 12:11 ὅτι πολλοὶ δι᾽ αὐτοῦ ὑπήγαγον τῶν ἱουδαίων καὶ ἐπίστευσον εἰς τὸν Ἰησοῦν.

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

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161 12:7 txt ἔπειν...τηρησαίον "so she may keep it for the day of my burial" or "It was that she keep it for the day of my burial" Ψ 66, 79 K B D E K L Q X Θ Π W 0211f 0217 33 579 1241 1221 lat syr h78 cop arm SBL. TH NA28 (\) [\(]\) τηρησαίον "because she has kept it for the day of my burial" jJ [\(]\) τηρησαίον "she has kept it for the day of my burial" A F G S U Y Γ Δ Ω 047 065 0141 0233 j1 2 28 565 700 788 1071 1454 \(\) \(\) \(\) \(\) syr h goth TR RP \(\) omit vss 7,8,2250 (ht. εἰπενοῦν-εγγυοῦν) l\(\)ac Ψ 65 C F N P V 070 0218 69. Some interpreters say there are two narrative uncertainties here: (1) as to whether Mary poured out the entire bottle on Jesus at this time and place; (2) as to which Mary this was and was she at the tomb. The Luke story seems to indicate Mary of Magdala, the prostitute, but here in John it seems to be Mary of Bethany, the sister of Martha and Lazarus, assuming those are two different people. Was this Mary sister of Lazarus at the burial preparation later? But I do not think the latter question matters, since the Mark account explains that. In Mark 14:8 it says πρεσβέβειν μορφά τῷ σώματι εἰς τὸν ἐντάφιασμον, she was early to prepare me for burial, or she did it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women who wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women... among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐντάφιασμος can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἕως...τηρησαίον, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα τί...τηρησαίον, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἵνα is a clue as well.

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 ὃς ἐπάθην ὁ ὄχλος πολύς ἐλθὼν εἰς τὴν ἐορτήν, ἄκουσαντες ὅτι ἐρχεται ὁ Ἰσσοῦς εἰς Ἴρισσόλυμα,

12 The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,

John 12:13 ἐλαβον τὰ βαλτὰ τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτώ, καὶ ἐκραύγαζον, ὃσανα εὐλογημένου ὁ ἐρχόμενος ἐν ὑνόμισι πυρικοῦ, βασιλεὺς τοῦ Ἰσραήλ.

13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" "Blessed is he who comes in the name of the Lord," the king of Israel!

John 12:14 εὐρων δὲ ὁ Ἰσσοῦς ὁνάριον ἐκάθισεν ἐπ’ αὐτό, καθώς ἐστιν γεγραμμένον,

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

John 12:15 Μὴ φοβοί, θύγατερ Σιών, ιδοὺ ὁ βασιλεὺς σου ἐρχεται, καθήμενος ἐπὶ πολῶν ὄνου.

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

John 12:16 ταύτα οὖν ἔγνωσαν αὐτοῖς οἱ μαθηταί τοῦ πρῶτον, ἄλλ’ ὃτε ἐδοξάσθη Ἰσσοῦς τότε ἐμψηφίσαν ὅτι ταύτα ἦν ἐπ’ αὐτῶ γεγραμμένα καὶ ταύτα ἐποίησαν αὐτῶ.

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

John 12:17 ἐμαρτύρει οὖν ὁ ὄχλος ὃ ὄν μετ’ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

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

John 12:18 διὰ τούτο ὑπήντησαν αὐτῷ ὁ ὄχλος ὅτι ἠκουσαν τούτο αὐτῶν πεποιηκέναι τὸ σημεῖον.

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

John 12:19 οἱ οὖν φαρισαῖοι οἴησαν πρὸς ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὄρθισεν οὐδέν· ἵνα ὁ κόσμος ὅπως αὐτὸ ἀπήλθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ἡσαΐας δὲ Ἰσλαής τινες ἐκ τῶν ἀναβαίνοντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ:

20 And among those going up to worship at the festival, were some Greeks.
The hour has come, that the Son of Man remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is it that believes in me will believe in him who sent me, and if the Son of Man is lifted up from the earth, I tell you, all mankind will come to him. "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 will be. If someone is serving me, my Father will honor him. And I, if I be lifted up from the earth, will attract all mankind to me." Truly, truly I say to you, if a man serves me, the Father will honor him. And Jesus responds to the crowd: "Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

And Jesus responds to them as follows: "These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified."

The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life. If someone is serving me, I will follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him. If someone is serving me, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

And the hour has come, that the Son of Man should be glorified. Truly, truly I say to you, if a man serves me, the Father will honor him.
this Son of Man?"
John 12:35 εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἦστιν, περιπατεῖτε ὡς τὸ φῶς ἐχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἰδεν ποῦ ὑπάγει.
35Jesus therefore said to them, "The light is among you168 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 ὡς τὸ φῶς ἐχετε, πατεύετε εἰς τὸ φῶς, ἵνα οὐιο σωτός γένηση. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπέλθων 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 σημεῖα πεποιηκότος ἐξεροήθη 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 προφήτη τοῦ πληρωθῇ ὃν εἶπεν, Κύριε, τίς 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?"170
John 12:39 διὰ τούτο οὐκ ἔδυναιντα 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 ἰδοὺν τοὺς ὀφθαλμοὺς καὶ νοήσουν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.
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."171
John 12:41 ταῦτα εἶπεν Ἰησοῦς, ὅτι εἶδεν τὴν δοξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Israel said these things, because172 he saw Jesus' glory, so he spoke about him.)
John 12:42 ὡς μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοῦς Φαρισαίους οὐχ ὡμολογοῦν ἵνα μὴ ἀποσύναγουν γένονται.
42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.
John 12:43 ἡγάπησαν γὰρ τὴν δοξαν τῶν ἀνθρώπων μᾶλλον ᾤπερ τὴν δοξαν τοῦ θεοῦ.
43For: They loved the approval of human beings over and above the approval of God.173
John 12:44 Ἰησοῦς δὲ ἐκραξεν 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,

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170 12:38 Isaiah 53:1
171 12:40 Isaiah 6:10
172 12:41 txt ὅτι p69 π59 Ν A B H L M X Ψ Ω f 1582 33 157 472 579 597 1071 1546 (844 ite syr pal cop sa pbo bo arch arm eth geo Cyri5 SBL TH NA28 (b) / ὅτε p69 D E F G H K S U Y Γ Δ Λ Ω 0141 0211 f 33 2 180 205 565 700 892 1006 1009 1079 1195 1216 1230 1241 1242 1292 1344 1365 1424 1505 1582 1646 2148 2174 m Lect lat aur ba dd ερ θ γ ν φ p b geo slav Orlat Eus Marcellus Greg-Nyss Didshb Chrys Cyri5 John-Dam; Hilary Ambrosiast Ambr Jer Aug Varim Ps-Vig TR RP / ἐπει cant W lac p49 p50 C N P Q T 047 070 0233
173 12:43 The words are in the character of a solemn pronouncement or verdict.
John 12:45  καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέφυκαντά με.
46and the one looking upon me is looking upon the one who sent me.
John 12:47 έγὼ δέχομαι τὸν κόσμον ἐλλήνωσα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μῆ μείνῃ.
47I have come into the world as a light, so that everyone believing in me may not abide in darkness.
John 12:48 καὶ εάν τίς μοι ἀκούσῃ των ἰημάτων καὶ μὴ φυλάξῃ, ἔγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἠλθὼν ἵνα κρίνῃ τὸν κόσμον ἀλλ’ ἵνα σώσῃ τὸν κόσμον.
49"And if someone hears my sayings and does not keep them, I do not judge him. For I did not come in order to judge the world, but to save the world.
John 13:1 ὁ γὰρ ὄς ἐμὲ καὶ μὴ λαμβάνων τὰ βῆματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἑκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ."
The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.
John 13:2 ὁ γὰρ ἐμὲ καὶ μὴ λαμβάνων τὰ βῆματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἑκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ."
For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.
John 13:3 καὶ δόθη ὁ γὰρ ὄς ἐμὲ καὶ μὴ λαμβάνων τὰ βῆματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἑκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ."
And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.”

Chapter 13
The Passover Supper
John 13:1 ὁ γὰρ ὄς ἐμὲ καὶ μὴ λαμβάνων τὰ βῆματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἑκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ."
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 καὶ δόθη ὁ γὰρ ὄς ἐμὲ καὶ μὴ λαμβάνων τὰ βῆματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἑκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ."
And supper having started, with the devil having already put it in the heart of Judas son of Simon of Keriōth to betray him.
John 13:3 eἰδὼς ὅτι πάντα ἐδωκεν αὐτῷ ὁ πάτηρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going.

John 13:4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθηναν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτόν.

Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5 εἶτα βάλλει ὕδωρ εἰς τὸν νιτῆρα καὶ ἤρξατο νύπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσεις τῶν λευτῶν ὃς ἦν διεξωσμένος.

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

John 13:6 ἔρχεται σὺ πρὸς Σίμων Πέτρον. λέγει αὐτῷ, ἐγώ ποιῶ σὺ οὐκ οἶδας ἅρτοι, γνώσῃ δὲ μετὰ ταῦτα.

John 13:6 Therefore he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7 ἀπεκρίθη ἦςούς καὶ εἶπεν αὐτῷ, ὁ ἐγώ ποιῶ σὺ οὐκ οἶδας ἅρτοι, ἐὰν μὴ νῦφω τούς πόδας τῶν μαθητῶν ἐστίν καθαρὸς ὡς ὁ πατὴρ εἰς τὰς χεῖρας καὶ τὰ ἰμάτια ἐκέκομεν.

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

John 13:8 λέγει αὐτῷ Πέτρος, Οὐ μὴ νῦφης μοι τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη ἦςούς αὐτῷ, ἔὰν μὴ νῦφω τούς πόδας τῶν μαθητῶν ἐστίν καθαρὸς ὁ λαβὼν τὸ τόπον ἐστίν καθαρὸς ὡς ὁ πατὴρ εἰς τὰς χεῖρας καὶ τὰ ἰμάτια ἐκέκομεν.

John 13:8 Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, ἐὰν μὴ τοὺς πόδας μοῦ μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

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

John 13:10 λέγει αὐτῷ ἦςούς, ὁ λαμπαδισκός οὐκ ὤεξε χρείαν εἰ μὴ τοὺς πόδας νιπτάσει, ἀλλὰ ἐστίν καθαρὸς δόλος καὶ οὐκ εἰσίν καθάροι ἐστε, ἀλλ′ οὐκί πάντες.

John 13:10 Jesus 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 ἢ δεὶ γάρ τὸν παραδίδοντα αὐτὸν διὰ τούτο ἐπεν ὃ διὸ οὐκί πάντες καθάροι ἐστε.

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

John 13:12 Ὑπὸ γὰρ ἔπεισεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, ἵνα καθὼς ἔγω ἐν πεπίστηκα ὑμῖν;

When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?

John 13:13 ὑμεῖς φωνεῖτε με ὃ διάδασκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

John 13:13 You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 ὑμεῖς φωνεῖτε τοὺς πόδας αὐτοῦ ὁ κύριος καὶ ὁ διάδασκαλος, καὶ ὑμεῖς φωνεῖτε ἐκαθάρισεν τοὺς πόδας αὐτῶν.

John 13:14 'If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 υπὸ γὰρ ἐξώκοιμα ὑμῖν ἵνα καθὼς ἔγω ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.

John 13:15 For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμπαντος αὐτῶν.

John 13:16 Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 ἢ ἐὰν ποιῆτε αὐτά.

John 13:17 Since these things you are knowing, blessed are you if you do them.
I could be understood as saying who it is. Codex Sinaiticus has a longer variation of the latter.

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

Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.

When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me." The disciples were looking at one another, puzzling over about whom he was speaking. One of his disciples was reclining in front of him, saying, "Lord, who is it?"

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 amplifier, which if it were two separate words, would mean, "from now on." The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, INT, REB, NRSV) copied with it by dropping out the "from" of ἀνών altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἀναφημάτωσα, and it would make sense that vall (yes) was added by later copyists as a replacement for the same idea.

John 13:18 oú peri πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, ὃ τρώγων μον τὸν ἄρτον ἐπήρεπ, ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

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.'

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

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.'

"Yes indeed." I am telling you before it happens, so that when it happens, you may believe who I am.
Where Is Jesus Going?

John 13:31  "Or are you going, you are not able to follow me."

John 13:36  "Simon Peter says to him, “Lord, where are you going?” Jesus replied, “Where I am going, you will follow me, but you will not be able to follow me right now.”

John 13:37  "Simon Peter says to him, “Lord, where are you going?” Jesus replied, “Where I am going, you will follow me, but you will not be able to follow me right now.”

John 13:38  "Simon Peter says to him, “Lord, where are you going?” Jesus replied, “Where I am going, you will follow me, but you will not be able to follow me right now.”

John 13:39  "Simon Peter says to him, “Lord, where are you going?” Jesus replied, “Where I am going, you will follow me, but you will not be able to follow me right now.”

John 13:40  "Simon Peter says to him, “Lord, where are you going?” Jesus replied, “Where I am going, you will follow me, but you will not be able to follow me right now.”

John 13:41  "Simon Peter says to him, “Lord, where are you going?” Jesus replied, “Where I am going, you will follow me, but you will not be able to follow me right now.”
Chapter 14

John 14:1  Μὴ ταρασσέσθω ὑμῖν ἡ καρδία ὑμῶν τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. 1 Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2  ἐν τῇ οίκῳ τοῦ πατρός μου μοναί πολλαί εἰσιν· εἰ δὲ μὴ, εἶπον ἃν ὑμῖν ὃτι παρεῦσαι ἐτοιμάσαι τόπον ὑμῖν;

John 14:3  καὶ εὰν παρευσιν καὶ ἑτοιμᾶσαι τόπον ὑμῖν, πάλιν ἐρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὑμᾶς ἐγὼ καὶ ὑμεῖς ἰδεῖτε.

John 14:4  And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:5  ἔλεγεν αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ θάνατος καὶ ἡ ζωή ὑμῶν ἐρχεῖται πρὸς τὸν πατέρα· καὶ μὴ δὶ ἐμοῦ ὑπάγω.

John 14:6  Ἰησοῦς εἶπεν αὐτῷ, Ἡμεῖς τὸν πατέρα καὶ τὴν ζωήν οὐδεὶς ἐρχεῖται πρὸς τὸν πατέρα· καὶ ἀπ’ ἐμοῦ εἰς ὑμᾶς ἀναδεικνύω.

John 14:7  Ἰησοῦς εἶπεν αὐτῷ, Ἡμεῖς τὸν πατέρα καὶ τὴν ζωήν οὐδεὶς ἐρχεῖται πρὸς τὸν πατέρα· καὶ ἀπ’ ἐμοῦ εἰς ὑμᾶς ἀναδεικνύω.

Jesus the Way to the Father

John 14:5  Ἐλέγει αὐτῷ Ὁμάς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πώς οἶδαμεν τὴν οδὸν;

John 14:6  Τομας εἶπεν αὐτῷ, Ἡμεῖς δὲ τὸν πατέρα καὶ τὴν ζωήν οὐδεὶς ἐρχεῖται πρὸς τὸν πατέρα· καὶ ἀπ’ ἐμοῦ εἰς ὑμᾶς ἀναδεικνύω.

John 14:7  Ἐλέγει αὐτῷ Ὁμάς, Ὁμάς δὲ τὸν πατέρα καὶ τὴν ζωήν οὐδεὶς ἐρχεῖται πρὸς τὸν πατέρα· καὶ ἀπ’ ἐμοῦ εἰς ὑμᾶς ἀναδεικνύω.

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.”

14:2 See chapter 13 verse 36.
14:3 See chapter 13 verse 36.
14:4 See chapter 13 verse 36.
14:5 See chapter 13 verse 36.
John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

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

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσούτῳ χρόνῳ μεθ' ὑμῶν εἶμι καὶ οὐκ ἔγνωκός με, Φίλιππε; ο ἐωρακὼς ἐμὲ ἔωρακεν τὸν πατέρα: πώς οὐ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10 οὐ πιστεύεις ὃτι ἐγὼ ἐν τῷ πατρὶ καὶ ὃ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ὃ ἐγὼ λέγω ὑμῖν οπ' ἐμαυτοῦ οὐ λαλῶ ὃ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἐργά αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύετε μοι ὃτι ἐγὼ ἐν τῷ πατρὶ καὶ ὃ πατὴρ ἐν ἐμοί εἰ δὲ μὴ, διὰ τὰ ἐργά αὐτὰ πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ πιστεύων εἰς ἐμὲ τὰ ἐργά ἐγὼ ποιῶ κάκεινος ποιήσετε, καὶ μείζονα τῶν ῥημάτων ποιήσετε, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι:

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.

John 14:13 καὶ δι' αὕτην ἐγὼ πορεύομαι· ἐγὼ τὸν πατέρα πορεύομαι, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·

13Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:14 ἐὰν τὴν αἰτήσειν με ἐν τῷ ὄντω μοι ἐγὼ ποιῶ νῦν.

14If you ask me for something in my name, I will keep my commandments.

Jesus Promises the Holy Spirit

John 14:15 Εὰν ἀγαπάτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε:

15"If you love me, you will keep my commandments.

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190 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."
John 14:16 κἀγώ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ἦ.

16And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17 τὸ πνεῦμα τῆς Ἀλληλείας, δ’ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γίνοιτη ὑμεῖς γίνοιτε αὐτὸ, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

17the 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 οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

18I will not leave you as orphans; I am coming to you.

John 14:19 ἐτί μικρὸν καὶ ὁ κόσμος με οὐκετίθεν θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ξῶ καὶ ὑμεῖς ζησετε.

19Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσοσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ὑμιὶ κάγω ἐν ὑμῖν.

20In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὁ ἐχὼν τὰς ἐντολὰς μου καὶ πρὸς αὐτός ἐκείνος ἔστιν ὁ ἁγαπῶν με· ὁ δὲ ἁγαπῶν με ἀγαπήθηκεν ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἁγαπήσω αὐτὸν καὶ ἐμφάνισον αὐτῷ ἐμαυτόν.

21The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him."

John 14:22 Ἀλεξίω ἀυτῷ Ἰσαάκα, ὦν ὁ Ἰσακριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ ὑμῖν τῷ κόσμῳ;

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

John 14:23 ἀπεκρίθη Ἰσαὰς καὶ εἶπεν αὐτῷ, Ἐάν τις ἁγαπᾷ με τὸν λόγον μου προσέλθηκε, καὶ ὁ πατήρ μου ἁγαπᾷ αὐτὸν, καὶ πρός αὐτὸν ἐλευθερόμεθα καὶ μονὴν παρ’ αὐτῷ ποιήσομεθα.

23Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24 ὁ μὴ ἁγαπῶν με τοὺς λόγους μου οὐ περεῖ καὶ ὁ λόγος δὲ ἀκούετε οὐκ ἔστιν ἐμὸς ἄλλο τὸ πέμψαντος με πατρός.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25 Τάδα λέλαληκα ὑμῖν παρ’ ὑμῖν μένων·

25“These things I have spoken to you while abiding with you.

John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἁγιὸν δ’ ἐπέμεινεν τὸ πατήρ ἐν τῷ σώματι μου, ἐκείνος ὑμᾶς ἐνδείκνυσεν πάντα ὑμᾶς ἐπί τῶν ὑμῶν ὑπομνήσει ὑμᾶς.

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

John 14:27 Εἰρήνην ἁπάντι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· ὡς καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασκεύωσθ εἰς ἑαυτόν ἡ καρδία μηδὲ διελιάτω.

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

John 14:28 ήκοῦσατε ὅτι ἐγὼ εἴπομεν ὑμῖν, ὡς πᾶν καὶ ἔρχομαι πρὸς ὑμᾶς, εἰ ἡγαπᾶτε με ἐξήρητε ἃν, ὅτι περεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἔστιν.

28“You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

\textsuperscript{194} 14:17 ext eostai P\textsuperscript{66} K A E G H K L M Q S U X Y Γ Θ Λ Π Ψ Ω f\textsuperscript{13} 2 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 NA 28 (C)  14:17 // estein P\textsuperscript{66} B D\textsuperscript{10} W 0211 f\textsuperscript{1} 69 565 1365 goth WH  14:17 // estein D\textsuperscript{5} 14:17 // estete Δ 14:17 // lac П\textsuperscript{75} C F N P T V 047 060 070 0233 33.
John 14:29 καὶ νῦν ἡ τρίφη πρεπεῖ πρὶν γενέσθαι, ἵνα ὅταν 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’ ὅμων, ἐρχεται γὰρ ὁ τὸῦ κόσμου ἀρχων· καὶ ἐν ἑμοὶ 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 ἐνετεύθην.

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 ἐγὼ εἰμί ἡ ἄμπελος ἡ ἅληπτις, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

1I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἑμοί μὴ φέρειν καρπὸν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρειν καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἢ δὴ ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

3You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἑμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἁφ’ ἀυτοῦ ἐάν μὴ μενή ἐν τῇ ἁμέλειᾳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἑμοί 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 ἐγὼ εἰμὶ ἡ ἄμπελος, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἑμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὅτι χωρὶς ἑμοί 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 ἐάν μὴ τις μένῃ ἐν ἑμοί, ἐξηρανθῇ ἡ ἀγκάθως, καὶ συνάγουσαν 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;

156156 Greek: καὶ, as substitute for ὅτι - hóti, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16). The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather aúrâ," the topic is neuter plural, which can take a singular verb. I translated aúrâ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.
and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, δὲ ἐὰν θέλητε αἰτήσασθε καὶ γεννήσεται ὑμῖν.

7If 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 φέρητε καὶ γένησθε ὑμῖν.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

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 ἀγάπῃ τῇ ἐμῇ.

9If you keep my commandments, you are my friends, if you practi-ceived the things I am commanding you.

John 15:12 αὐτῇ ἐστὶν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς·

10This is my commandment: that you love one another, as I have loved you.

Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14 ὑμεῖς φίλοι μου ἐστε ἐὰν ποιήτε ἀγαπᾶτε ἀλλήλους ὑμῖν.

11You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκέτι λέγω ὑμᾶς δούλους, ἵνα ὅ δοῦλος οὐκ οἴδετε τι ποιεῖ αὐτὸς ὁ κύριος ὑμᾶς ἐξ ἐρήμου φίλους, ὅτι πάντα ἡ ἱκουσα παρὰ τοῦ πατρὸς μου ἐν γνώρισαι ὑμῖν.

12No 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 ἔδοξα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὁ τι ἂν αἰτήσῃς τὸν πατέρα ἐν τῷ ὑμῶν ὑμῶν.

13These things I am giving you, so that you will love one another.

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

14If the world hates you, be assured that it hated me first, before you.


For This the World Hates You

John 15:18 Ἐἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

196 Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.
John 15:19  εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ἵδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20  μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσι εἰ τὸν λόγον μου ἐπήρησαν, καὶ τὸν ὑμετέρον τηρήσουσιν.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21  ἄλλα ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

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 εἶχοσαν· 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 μισόν καὶ τὸν πατέρα μου μισεί.

23One who hates me also hates my Father.

John 15:24  εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχοσαν· νῦν δὲ καὶ ἐωφάκασιν καὶ μεμισήσασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25  ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμὸς ἢν 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 ὃν ἐγὼ πέμψα ὑμῖν παρὰ τὸν πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τὸν πατρός ἐκποίησε, ἑκείνος μαρτυρήσει περὶ ἐμοῦ·

26When 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 μαρτυρεῖτε, ὅτι ὁ ἀρχηγὸς 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.

1"These things I have spoken to you so that you may not fall away.

John 16:2  ἀποσυναγωγύοντες ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὡρα ἵνα πάς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3  καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμὲ.

3And these things they will do, because they have not known the Father, neither me.

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199 John 13:16; Diatessaron 28:32
200 Psalm 35:19; 69:4
201 txt omit ὁ δόξῃ syr copsv psb,bod TR RP lac f75 C N P T W 0233
The Holy Spirit Will Finish My Work

ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην.

And I have not told you these things from the beginning, because I was with you. John 16:5

But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

John 16:6

Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7

And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:8

but you are not able at the present time to bear it; then you will have a more complete sense of what it means.

John 16:9

The Holy Spirit Will Finish My Work

οὐ τοῦτο ἔχω ἐνέπνευσον εἰς ἐμὲ;

Concerning sin, because they do not believe in me;

John 16:10

concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11

and concerning judgement, because the ruler of this world has been judged.

John 16:12

I have many things yet to say to you, but you are not able at the present time to bear them.

John 16:13

202 164 txt

ἐπεξερgłω 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.

John 16:4

But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

203 168
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.

That one will glorify me, because from mine he will take, and report it to you.

And, 'because I am going to the Father'?

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

Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while, and you will see me? And, 'because I am going to the Father'?'"

Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy.

In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.
Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.

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

Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."

Jesus answered them, "For now you believe.

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

These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

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209 1633 ἔχετε D 69 124 788 8925 it vg cl ωw Antoniades Scriv1894 TR | omit ἐν τῷ κόσμῳ θλίψιν ἔχετε Ὑστὸς Δ 157 1424
Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἑπάρας τούς ὑφαλλούσας αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα· δοξάζον σου τὸν υἱόν, ἵνα ὁ υἱός δοξάσῃ σέ.

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;

John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὁ δεδώκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.

John 17:3 αὐτή δὲ ἔστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ ὅν ἀπέστειλας Ἰησοῦν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἔγω σε ἐδόξαι σάπι τῆς γῆς, τὸ ἔργον τελείωσας ὁ δεδώκας μοί ἵνα ποιήσως.

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δοξάζων, με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἢ ἔχαν πρὸ τοῦ τὸν κόσμον εἶναι παρά σοι.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφεσανρωσά σου τὸ ὅνομα τοῖς ἀνθρώποις σοῦ ἔδωκάς μοι ἕκ τοῦ κόσμου. σοι ήσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκατι ὅτι πάντα ὁσα δεδώκας μοι παρὰ σοῦ εἶσαι.

7Now they are persuaded that all the things you have given to me are indeed from you;

John 17:8 ὅτι τὰ ῥῆματα ἡ ἔδωκάς μοι δεδώκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσασαν ἀληθῶς ὅτι παρὰ σοῦ ἔζηκαν, καὶ ἔπιστευσαν ὅτι σὺ με ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἔγω περὶ αὐτῶν ἔρωτων σὺ περὶ τοῦ κόσμου ἔρωτον ἄλλα περὶ ὅν δεδώκας μοι, ὅτι σοὶ εἰσιν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμα πάντα σά ἔστιν καὶ τὰ σά ἐμα, καὶ δεδώκασαι ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἀγίε, τήρησον αὐτοὺς ἐν τῷ ὄνοματι σου ὁ δεδώκας μοι, ἵνα ὑσίν ἐν καθὼς ἡμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to

210 17:2a See the footnote on 6:39.
211 17:2b txt δόση αὐτοῖς Ἡ αἰώνιος και ἑπάρας τούς ὑφαιλλούσας αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα... (b,c) δοξάζον σου τὸν υἱόν, ἵνα ὁ υἱός δοξάσῃ σέ.
212 17:2b W δοξάσῃ αὐτοῖς Ἡ αἰώνιος και ἑπάρας τούς ὑφαιλλούσας αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα... TR δοξάσῃ αὐτοῖς Ἡ αἰώνιος και ἑπάρας τούς ὑφαιλλούσας αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα...
213 17:4 txt τελείωσας Ἡ αἰώνιος και ἑπάρας τούς ὑφαιλλούσας αὐτοῦ εἰς τὸν οὐρανὸν ἔπει, Πάτερ, ἐλήλυθεν ἡ ὥρα...
you. O holy Father, keep them in your name, that flesh that 214 you have given to me, so that they may be one, just as we are one.

John 17:12 ὃτε ἦμεν μετ’ αὐτῶν ἐγὼ ἔτρυχον αὐτοὺς ἐν τῷ ἅπαντι σου ὦ δέξωκάς μοι, καὶ ἐφώνα, καὶ συνέσει εξ αὐτῶν ἀπόλευτο εἰ μή ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

While I was with them, 215 I kept them in your name, that flesh that 216 you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, 217 so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐξωσιν τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

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 εἰς πώς ἀντικριτικός τὸν λόγον σου, καὶ δό κόσμος εἰμίσσει αὐτοὺς, ὅτι ύς εἰς ἐκ τοῦ κόσμου καθὼς ἐγὼ υὐς εἰμὶ ἐκ τοῦ κόσμου. 218

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 ύς ἐρωτῶ ἵνα ἐρωτήσῃ αὐτοὺς ἐκ τοῦ κόσμου ἄλλ’ ἵνα τηρήσῃ 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 ύς εἰς ἐμέ καθὼς ἐγὼ υὐς εἰμὶ ἐκ τοῦ κόσμου. 219

They are not of the world, just as I am not of the world.

John 17:17 ἄνασκοντες αὐτοὺς ἐν τῇ ἄληθείᾳ ὁ λόγος ὁ υς ἄληθεία ἐστιν.

Sanctify them in the truth; your word is true.

John 17:18 καθὼς ἐμε ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀναζω ἐμαυτῷ ἵνα ὁσιν καὶ αὐτοὶ ἡγιάσθων ἐν ἀληθείᾳ.

And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὡσιν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἑμῖν ὡσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ 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 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 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.

216 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 This is full of meaning. Destruction personified is Απωλείας, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word “son” here means both one who is like his father, and one who is “heir” of his father’s station. See also 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 ἀναζω - hagiázō; dedicate or set something apart for God’s holy purposes.
John 17:22 κἀγὼ τὴν δόξαν ἦν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὤσιν ἐν καθὼς ἦμεις ἐν,
22 The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:
John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σοὶ ἐν ἐμοί, ἵνα ὤσιν ἑνεκὴς ἐν ἐμοί, καὶ σοὶ ἑνεκὴς ἐν αὐτοῖς καθὼς ἦμες ἐν ἐμοί.
23 I in them, and you in me, so that they may become fully developed into one,
John 17:24 Πάντα, ὃ δέδωκας μοι, θέλω ἵνα ὤσιν ἑνεκὴς ἐν ἐμοί, καὶ θεωρώσων τὴν δόξαν τὴν ἐμῆν ἦν δέδωκας μοι, ὦ ἡγάπησας με πρὸ καταβολῆς κόσμου.
24 "Ο Father, that flesh that 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 πάντα δίκαια, καὶ ο ἐκόνας σε σού ἐγνώκαμεν, ἵνα ὄντω σε ἐγνώκας ἤσθι ὦ ἠπέστειλας.
25 "O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.
John 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἔγνωτε ἠγάπησας με εἰς αὐτοῖς ἡ κἀγὼ ἐν αὐτοῖς.
26 And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1 Ταῦτα εἰπὼν Ἰησοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ κειμάρρου τοῦ Κεδρῶν ὅπου ἦν κίππος, εἰς ὑπνίον ἔσθελεν αὐτός καὶ οἱ μαθηταί αὐτοῦ.
1 After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.
John 18:2 ἦδεν δὲ καὶ Ἰούδας ὁ παραδίδωσιν αὐτοῦ τὸν τόπον, ὦ ὡς πολλάκις συνήχθη Ἰησοῦς ἐκεί μετὰ τῶν μαθητῶν αὐτοῦ.
2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σφαγὴν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεί μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.
3 Judas therefore, after taking the cohort and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.
John 18:4 ἦν δὲ καὶ Ἰησοῦς σὺν εἰδώλων πάντα τὰ ἔρχομεν ἐπὶ αὐτοῦ ἔξηλθεν καὶ λέγετε αὐτοῖς, Τίνα ζητεῖτε;
4 Then, aware of all the things coming upon him, Jesus went forward, and he says to

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219 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.

220 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, Ἦσοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰσῆλθε δὲ καὶ Ἰούδας ὁ παραδίδος 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 ὅπισώ καὶ ἔπεσαν χαμάι.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.
John 18:7 πάλιν οὖν ἔπρωτησαν αὐτοὺς, Τίνα ἤτειτέ; οἱ δὲ εἶπαν, Ἦσοῦν τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."
John 18:8 ἀπεκρίθη Ἦσοὺς, Ἐἴπον υμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ἤτειτε, ἀφετε τούτος 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 Ἄνα πληρωθῇ ὁ λόγος δὲν εἶπαν ὅτι Οὐς δέδωκας μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word he had spoken would be fulfilled: "Of those you have given me, I have not lost even one."
John 18:10 Σήμεων οὖν Πέτρος ἔχων μάχαραν ἐλίκουσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἁρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ χέρι τὸ δεξιόν. ὡς δὲ ὀνόμα τῷ δούλῳ 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 Ἦσοὺς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον δὲ δέδωκέν μοι ὁ 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 Ἡ οὖν σπείρα καὶ ὁ χιλιαρχὸς καὶ οἱ υπηρετά τῶν ἱουδαίων συνέλαβον τὸν Ἦσοὺν 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 Ἰούδας τοῦ Καίαρα, δι’ ἂν ἀρχιερεύς τοῦ ἐνιαυτοῦ ἐκέινου.

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 συμβουλεύων τοῖς ἱουδαίοις ὅτι συμφέρει ἕνα 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 ἦκολοθεὶ δὲ τῷ Ἦσοὺ τοῦ Σήμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκέινος ἦν γνωστὸς τῷ ἁρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἦσοὺς εἰς τὴν αὐλὴν τοῦ ἁρχιερεύς,

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,
John 18:16 ὁ δὲ Πέτρος εἰσῆλθε πρὸς τῇ θύρᾳ ἔξω. ἐξήλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τῷ ἁρχιερείῳ καὶ εἶπεν τῇ θυρωρίᾳ καὶ εἰσῆλθαν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.
John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρίας, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Όυκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man’s disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκεισαν δὲ ὦ δοῦλοι καὶ ὦ ὑπηρέται ἀνθρακιάν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἤν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίνομενος.

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη ἀυτῷ Ἰησοῦς, ἔγω παρρησία λειλάθηκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ιερῷ, ὅπου πάντες οἱ Ιουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἑλάλησα οὐδέν.

20Jesus 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 ἐρωτάς; ἔρωτησον τοὺς ἀκηκόστας τῇ ἑλάλῃσα αὐτοῖς· ἵδε οὐδεὶς οἰδασίν ἂ εἶπον ἐγὼ.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκότας τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, ὡς ἀποκρίνη τῷ ἀρχιερεί; 

22As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη ἀυτῷ Ἰησοῦς, Ἐι κακῶς ἑλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἴ δὲ καλῶς, τί με δέρεις; 

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἀνας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

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

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μὴ καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ ἐς· ἤρησατο ἐκεῖνος καὶ εἶπεν, ὢκ εἰμί. 

25And 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 δοῦλων τοῦ ἀρχιερέως, συγγενῆς ὄν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, ὡς ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ; 

26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρησατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 

27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγονισάντων οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἤν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. 

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἐξῆλθαν οὖν ὁ Πιλᾶτος ἐξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγοριάν φέρετε κατὰ τὸ ἀνθρώπου τούτου; 

29So 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, Ἐι μὴ ἤν οὗτος κακὸν ποιῶν, οὐκ οὖν οἱ παρεδώκαμεν αὐτὸν.

30They 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 αὐτῶς ὁ Πιλάτος, ἄδεξε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν, εἶπον αὐτῷ οἱ ἱουδαίοι, Ἡμῖν οὖν ἐξεστὶν ἀποκτεῖναι οὐδένα·

31Pilate 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 ἵνα ὁ λόγος τοῦ ἱουδοῦ πληρωθῇ ἃν εἴπεν σημαίνοντο ποιῶ ὑπάντη τῆς ἥμελεν ἀποθνήσκειν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 ἔσηλθεν οὖν πάλιν εἰς τὸ πραττόμενον ὁ Πιλάτος καὶ ἐφώνησε τὸν ἱουδοῦ καὶ εἶπεν αὐτῷ, Σὺ ἐι ὁ βασιλεύς τῶν ἱουδαίων:

33So 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 ἱουδοῦ, Ἡ βασιλεία ἡ ἐμή ἢ ἐστίν ἐκ τοῦ κόσμου τούτου ἢ ἐκ τοῦ κόσμου τοῦτον ἢ ἐκ βασιλεία τῆς ἡμῖν οὐκ ἐστίν ἐν τούτῳ τοῖς ἱουδαίοις:

34Jesus answered, "If you say this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ ἱουδαίος εἰμι; τὸ ἔθος τὸ σὸν καὶ οἱ ἀρχηγεῖς παρέδωκαν σε ἐμοί· τί ἐποίησας?

35Pilate 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 ἱουδοῦ, Ἡ βασιλεία ἡ ἐμή ἢ ἐστίν ἐκ τοῦ κόσμου τούτου ἢ ἐκ τοῦ κόσμου τοῦτον ἢ ἐκ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο δὲν, ἵνα μὴ παραδοθῶ τοῖς ἱουδαίοις: τούτων δὲ ἡ βασιλεία ἢ ἐμή οὐκ ἐστίν ἐν τούτῳ τοῖς ἱουδαίοις.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."
John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεύς εἰς σὺ; ἀπεκρίθη ὁ ἱουδοῦς, Σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τούτο γεγένημαι καὶ εἰς τούτο ἐκλήθημαι εἰς τὸν κόσμον, ἵνα μαρτυρῆσαι τῇ ἀληθείᾳ: πάς ὁ ὄν εἰς τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

37Pilate 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 εἶπὼν πάλιν ἐξέβληθα πρὸς τοὺς ἱουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ ἀνθρωπος εὐθέως ἐν αὐτῷ αἴτιαν.

38Pilate 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 ἔστιν δὲ συνήθει αὐτῷ ἢν ἵνα ἔνα ἀπολύσω ἢν ἐν τῷ πάσχα βούλευε συν ἄπολυσω ἢν οὐν ἀπολύσω ἢν τὸν βασιλεύα τῶν ἱουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

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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 difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus’ kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

223 18:38 Basis for capital punishment.
Chapter 19

John 19:1  Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτὸν τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρὸν περιέβαλον αὐτόν,

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἔρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3 Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  καὶ έξῆλθεν πάλιν ἐξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἰδε ἄγω ὑμῖν αὐτὸν ἐξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτιὰν εὑρίσκει ἐν αὐτῷ.

4 And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἄνθρωπος.

5 Jesus came out therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."


6 When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἰμείτης νόμον ἔχουμεν καὶ κατὰ τὸν νόμον ὅφειλε ἀποθνῄσκει, ὅτι ὁ παῖς τοῦ θεοῦ ἄρνηται ἐν αὐτῷ.

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

John 19:8  ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἐφοβήθη,

8 When therefore Pilate heard this information, he was more afraid,

John 19:9  καὶ εἰσήλθεν εἰς τὸ πραιτόριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σὺ; ὅ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

9 and 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 οἶδας ὅτι ἐξουσιάν ἔχω ἀπολύεσαι σα ἢ σταυρώσεις;

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

John 19:11  ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν συνειδημαίνας κατ᾽ εμοῦ, εἰ μὴ ἦν σοι δεδομένον ἀνωθεν διὰ τοῦτο ὁ παραδίδοσας μὲ σοι μείζονα ἀμαρτιᾶς ἔχει.

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

John 19:12  ἔκ τοῦτο ὁ Πιλάτος ἔξης ἀπολύει αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἡ αὐτὸν ἀπολύσας, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλεὰ ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

12 From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”
John 19:13  Οὐκ ἦταν Πιλᾶτος ἀκόουσις τῶν λόγων τούτων ἤγαγεν ἐξω τὸν Ἱησοῦν, καὶ ἔκαθεσαν ἐπὶ βῆματος εἰς τὸν λεγόμενον Λιθστρωτον, Ἐβραίοι ἐδοξούσι δὲ Γαβραθα.

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.

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."
John 19:15  ἐκράυγασαν οὖν ἑκείνοι, Ἀρων ἄρων, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλᾶτος, Τὸν βασιλέα ὑμῶν σταύρωσο; ἀπεκρίθησαν οἱ ἄρχερες, Οὐκ ἔχομεν 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  ἰδε τοῦ οὖν παρέδωκεν αὐτόν αὐτοῖς ἵνα σταυρωθῇ.

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

The Crucifixion
Παρέλαβον οὖν τὸν Ἰησοῦν· They took Jesus therefore,244
John 19:17  καὶ βαστάζων ἑαυτῷ τὸν σταυρόν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραίοι Γολγοθα,

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [κρυσταλλη],
John 19:18  ἔδωκαν αὐτὸν ἑσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντέθηνεν καὶ ἐντεύθηνεν, 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  ἐγραψαν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος 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  τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταύρωθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐβραίοι, Ῥωμαιοῖ, Ἐλληνιστὶ.

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  ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχερες τῶν Ἰουδαίων, Μὴ γράφῃ, ὁ βασιλεύς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἐκεῖνος έπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"
John 19:22 ἀπεκρίθη ὁ Πλάτως, Ἡ γέγραφα, γέγραφα.

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

John 19:23 Οἱ οὖν στρατιώται ᾦτε ἐστάρωσαν τὸν Ἰησοῦν ἐλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ύφαντος διὰ θλόου.

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. Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάγωμεν περὶ αὐτοῦ τίνος ἔσται ἢ ἡ γραφὴ πληρωθῇ, Διεμερίσατο τὰ ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιώται 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 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ή μήτηρ αὐτοῦ καὶ ή ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ή τοῦ Κλωπᾶ καὶ Μαρία ή 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 ἴδων τὴν μητέρα καὶ τὸν μαθητὴν παρεστώτα δὲν ἦνάπα, λέγει τῇ μητρί, Γύναι, ἢδε ο ὦς σου.

26 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 ἐτα λέγεται τῷ μαθητῇ, Ιδε ή μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ωρᾶς ἐλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ίδα.

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 εἶδος ὁ Ἰησοῦς ὅτι ἤδη πάντα τετελέσται, ἴνα τελειωθῇ ἡ γραφή, λέγει, Δυστ.AWS.

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 δόξος μεσότων σπόγγον οὖν μεσότων τὸν δόξος ὕσσωπος περιθέντες προσφέραντες 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 δόξος ὁ Ἰησοῦς εἶπεν, Τετελέσται 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 ἦσαν τοῦ τοῦ σταυροῦ τὰ ὁματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἤρωτησαν τὸν Πιλᾶτον ἱνα κατεαγώσων αὐτῶν τὸ σκέλη καὶ ἀρθοῦσιν.

31 The Jews therefore, since it was Preparation Day,228 asked Pilate that their legs be

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225 19:24 Psalm 22:18
226 19:28 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.  

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέαξαν τὰ σκέλη καὶ τοῦ άλλου τοῦ συναφρωθέντος αὐτῶν.

32 The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐκι δὲ τῶν Ἰησοῦν ἐλθόντες, ὡς εἴδον ἡδη αὐτῶν τεθνηκότα, οὐ κατέαξαν αὐτῶ τὰ σκέλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευράν ἐνυξέν, καὶ ἐξήλθεν εὐθὺς αἷμα καὶ οἶνος.

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 ἑωρακώς μειμαρτύρηκεν, καὶ ἀληθινή αὐτοῦ ἐστίν ἡ μαρτυρία, καὶ ἐκεῖνος οἴδει ὅτι ἀληθῆ λέγει, ἵνα ὡμες πιστεύσῃ.

35 And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡς εἶπεν οὖν συντριβήσεται αὐτὸι.

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 ἑτέρα γραφὴ λέγει, ὃς φιλοτικεῖται ὃν ἐξεκέντησαν.

37 And again, another scripture says: “They shall look upon him whom they have pierced.”

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησεν τὸν Πιλάτον Ἰωάννη ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δε διὰ τῶν φόβων τῶν Ἰουδαίων, ἵνα ἀρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἤλθεν 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 ἤλθεν δὲ καὶ Νικόδημος, ὁ ἐδήον πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίμα σμάρανος καὶ ἄλος ὡς λίτρας ἑκάτον.

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.

John 19:40 ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀδονίοις μετὰ τῶν ἁρωμάτων, καθὼς ἐδοκε 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.

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239 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.

233 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

243 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.
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.

And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

And here in John, Mary the Magdalene says "We" don't know where they have put him, and he saw and believed.

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.

Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

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.

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...
Jesus Appears to Mary of Magdala

John 20:10 ἀπήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸν μνημείον ἕξω κλαιόντα. οὐς οὖν ἐκλαίαν παρέκκυψεν εἰς τὸ μνημείον,

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 θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἐκεῖνο 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, Γυναί, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἅραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτὸν.

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 τάσπερ εἰπόσα ἐξήρανεν εἰς τὰ ὑπόστατα, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, 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, Γυναί, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῷ, Κύριε, εἰ δὲ ἑβαστασας αὐτόν, εἰ ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἄρω.

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. στραφείσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί, Ραββουνί (ὅ 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, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τούς ἀδελφοὺς μου καὶ εἰπὲ αὐτοῖς, Ἀναβάινω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

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 ἄγγελλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ τάσπερ 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 ὦσὶς οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἱσοδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

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.
midst. And he says to them, "Peace be with you."

John 20:20 καὶ τοῦτο εἶπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ, ἐχάρησαν οὖν οἱ μαθηταὶ ἵδοντες τὸν κύριον.

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

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πάτηρ, κἀγὼ πέμπω ὑμᾶς.

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

John 20:22 καὶ τοῦτο εἶπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεύμα ἀγίον·

22) And having said this, he blew, and says to them, "Receive the Holy Spirit."

John 20:23 ἄν τινων ἀφήσω τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατήσει κεκράθηνται.

23) Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὡτε ἦλθεν Ἰησοῦς.

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

John 20:25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωφάκαμεν τὸν κύριον. ὃ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χειραίς αὐτοῦ τὸν τύπον τῶν ἡλών καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλών καὶ βάλω μου τὴν χείρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

25) So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 καὶ μεθ’ ἡμέρας ὧτέρῳ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν. ἔρχεται ο Ιησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

26) And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧν ἴδε ἐν τὰς χειράς σου, καὶ φέρε τὴν χείρα σου καὶ βάλε εἰς τὴν πλευρὰν σου καὶ μὴ γίνου ἁπάσως ἄλλα πιστάς.

27) Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

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

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἐώρακας με πεπίστευκας μακάριοι οἱ μὴ ἱδόντες καὶ πιστεύσαντες.

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

236 20:22 ἐμφύσησεν - emphasize, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פֶּסֶח, 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 σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἀ νῦν ἐστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ:

30While 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 ἐστίν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ζωὴν ἐχήσητε ἐν τῷ θεώματι αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ,239 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἔφανερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσης τῆς Τιβερίας. ἔφανερωσεν δὲ ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσης τῆς Τιβερίας. And this is how he revealed himself, on the Sea of Tiberius. And this is how he revealed himself.

John 21:2  ἦσαν δὲ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδίμος καὶ Ναθανάηλ ὁ ἀπὸ Κανά τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλευρίν. ἔλαβον αὐτῷ, ἔρχομαι καὶ ἡμεῖς σὺν σοί. ἔξηκαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνῃ τῇ νυκτὶ ἔπλησαν οὐδέν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4  πρῶτας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐχ οὖν ἦδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, ὦ.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

John 21:6  ο δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιά μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἐβαλον οὖν, καὶ οὐκέτι αὐτοὶ ἔλυσαν Ἰησοῦν ἀπὸ τοῦ πληθύνον τῶν ιχθυῶν.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητῆς ἐκείνος ὅν ἦγαπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριος ἐστιν. Σιμών οὖν Πέτρος, ἄκουσας ὅτι ὁ κύριος ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνὸς, καὶ ἐβαλεν ἑαυτὸν εἰς τὴν βάλασσαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

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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 προς (toward or with) affixed to the word φαγέω (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δίφον, "side dish." In other words, what is eaten besides bread. And according to Bauer, δίφον often meant simply "fish." (This word δίφον 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 oí de ἄλλοι μαθηταὶ τῶν πλοιαρίων ἤλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πιθῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ῥῆψων.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.
John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικειμένον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀφαρίων ὡς ἐπισάσατε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."
John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἔλυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ῥῆψων μεγάλων ἑκατὸν πεντήκοντα τριών καὶ τοσοῦτον ὄντων οὐκ ἐγκάθισθε τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. σὺ δέ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, ὦ τις εἰ, εἰδότες ὅτι ὁ κύριος ἐστιν.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.
John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὁμοίως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τοῦτο ἦδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγέρθείς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter
John 21:15 ὅτε οὖν ἤριστησαν λέγει τῷ Σίμῳ Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπάς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15When 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 οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε ταῦτα μου.

16Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."
John 21:17 λέγει αὐτῷ τῷ τρίτῳ, Σίμων Ἰωάννου, φιλεῖς με; ἐλπιθήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε ταῦτα μου.

17He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me?" And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."  

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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 Ἰωάννα - Jonah." According to BDF 553(2), Ἰωάννα is a shortening of Ἰωάννα, partly due to the influence of the Syriac word γάπη for the same (both renderings of the Hebrew קֳּחָה). (So also in Matt. 16:17.) This phenomenon of Ἰωάννα as a shortened substitute for Ἰωάννα 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 φιλεῖ in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
And What About John?

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὅπως ἦν ἡ γάπα ὁ ὤρσος ἀκολουθοῦντα, δὲ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν ὁ παραδίδοις σε;

John 21:21 τοῦτον ὁ Πέτρος λέγει τῷ ὤρσο, Κύριε, οὗτος δὲ τί; Ἡ ἐπίστασις αὐτοῦ ἂν οὕτως ἦν ὁ ὄρος ὃς ἔκατον ἐμὲ ἔφτασεν; τις δὲ αὐτὸς ἂν ὃς ὁ ὄρος ὃς ἔκατον ἐμὲ ἔφτασεν, τοῦτος δὲ τί; Ἡ ἐπίστασις αὐτοῦ ἂν ἦν ὁ ὄρος ὃς ἔκατον ἐμὲ ἔφτασεν, τότε δὲ τί; Ἡ ἐπίστασις αὐτοῦ ἂν ἦν ὁ ὄρος ὃς ἔκατον ἐμὲ ἔφτασεν, τότε δὲ τί?

John 21:22 λέγει αὐτῷ ὁ ὤρσος, Ἐάν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

John 21:23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποδιδότα ὃς ὁ ὄρος ὃς ἐκάτω ἐμὲ ἔφτασεν; ὁμοιότατος ἄλλος ἄλλος ὃς ἐκάτω ἐμὲ ἔφτασεν; Ἐάν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; Ἡ ἐπίστασις αὐτοῦ ἂν ἦν ὁ ὄρος ὃς ἐκάτω ἐμὲ ἔφτασεν, τότε δὲ τί?

John 21:24 ὃς ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τοῦτον καὶ γράφεις ταῦτα, καὶ οἶδας ὅτι ἄλλη ὁ μαθητής ᾧ ἐστιν.

John 21:25 Ἡ ἐπίστασις αὐτοῦ ἂν ἦν ὁ ὄρος ὃς ἐκάτω ἐμὲ ἔφτασεν; ὅτι ὁ μαθητής ᾧ ἐστιν ἐκάτω ἐμὲ ἔφτασεν, τότε τοῦτο γράφεις ταῦτα, καὶ οἶδας ὅτι ἄλλη ὁ μαθητής ᾧ ἐστιν.
Principal Witnesses to the gospel of John

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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 \(\Delta\nu\theta\rho\omega\piος – \text{ánthrōpos}\) 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. (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)

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

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

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3:22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

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

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

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

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

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

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

Romans 11:13-21

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:

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Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?

John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barocciocian 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: P66 Π66 Π75 Λ Avid B Cvid L N T W X Y Δc Θ Ψ 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 556 578 584 703 713 719 723 730 731 736 741 742 768 770 772 777 776 777 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1310 1333* 1424* 2193 2323 2561* 2768 (some 280+ total) plus the majority of lectionaries TH NA28 {A} // include it with scribal marks: E (only 8:2-11 indicating Lection boundaries?) M S (only 8:3-11 indicating Lection boundaries?) ΠΩ 4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424* 1443 1445 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries F G H K U Λ*vid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f¹3 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f¹ (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. / after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333ms // lac F P V Q 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0224 0258 0225 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565*- apparently used to have P.A. at end of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list Π66 Π75 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 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  Ἡσοῦς δὲ ἐπορεύθη εἰς τὸ Ὀρος τῶν Ἑλαιῶν.

1But Jesus went to the Mount of Olives.

John 8:2 Ὀρθοῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἄρχετο πρὸς αὐτόν, καὶ καθίσας ἔδιδασκεν 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 Ἀγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατείλημενην, 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 κατείλημεναι ἐπὶ αὐτοφόρῳ μοιχευμένην

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν ἡμῶν ἔνετελεν τάς 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 τότε δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ· ὁ δὲ Ἡσοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

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

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπʼ αὐτήν 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 ἐγραφεν εἰς τὴν γῆν.

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

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ’ εἰς ἄρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἦ γυνὴ ἐν μέσῳ ὀδόν.

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 εἶπεν αὐτῇ, Γύναι, ποῦ εἶσιν; οὔδεὶς σε κατέκρινεν;

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

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ ὁ Ἰησοῦς, Οὔδε ἔγω σε κατακρίνων πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

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 66 78 Σ Ψ Ω 0141 0211 22 33 145 209 788 828 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 (syrC5 and the best manuscripts of syrP1), 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 (it11-14). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

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

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U F Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armmss) or after Luke 21:38 (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 ὅτε

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 ἔρωτώντες – 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 interacting. 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 ἄφι ἐαυτοῦ οὐκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦτο οὖχ 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 ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναί (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; 1 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."


Endnote #5

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

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHERESOMETHATAMISTERIOUS. 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 - ἥτοι, which mean "that which." Or are they one word, ὅτι - ἥτοι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

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

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbal and equivalent to ὅλως - ἥλως - "altogether." This use of ἥτοι 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 - ἥτοι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָה and בָּלַע.
2. As an exclamation, with ἥτοι as a Hebraism after מָה ("That I speak to you at all!")
3. As an affirmation, with ἥτοι 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; 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