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 δέψεθε P⁶⁶ Willoughby Papyrus Μ B L W⁵ 0141 397 579 821 850 1819 1820 2129 it*bc,d*f P cop arm Epiph Or SBL TH NA28 /f/ /ap/ δέψεθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Ζ Λ Π Ψ Ω 047 0211f 0233 f¹ 2 28 33 157 565 700 892 1071 1241 1424 157 565 700 892 1071 1241 1424 it*bc,d*f syr TR lac P⁶⁶ P⁵⁹ C D N P Q T V 063 083 syr²c

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 majuscle or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (it*bc,d*f), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

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

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

"By means of the letters A, B, C, and D, enclosed within "braces" { } at the beginning of each set of textual variants, the Committee has sought to indicate the relative degree of certainty, arrived at on the basis of internal considerations as well as of external evidence; for the reading adopted as the text.
{A} signifies that the text is virtually certain,
{B} indicates that there is some degree of doubt,
{C} means that there is considerable degree of doubt whether the text or the apparatus
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contains the superior reading,
{D} shows that there is a very high degree of doubt concerning the reading selected for the text."

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

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

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

For a list of the abbreviations and dates of early Versions and Fathers, see https://www.katapi.org.uk/UBSGrNT/Intro2.htm.
Chapter 1

The Word Became Flesh Among Us

John 1:1 ἐν ᾧ ἄρχῃ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

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

John 1:2 οὗτος ἦν ἐν ᾧ ἄρχῃ πρὸς τὸν θεόν.

2He was with God in the beginning.

John 1:3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὃ γέγονεν.

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

John 1:4 ἐν αὐτῷ ἦν, καὶ ἦν ὁ 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 σὺν κατέλαβεν.

5And the light shines in the darkness, and the darkness has not mastered1 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 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἤνα μαρτυρήσῃ περὶ τοῦ φωτός.

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

John 1:9 ἤν τὸ φῶς τὸ ἀληθινόν, ὆ φωτίζει πάντα ἀνθρώπουν, ἐρχόμενον εἰς τὸν κόσμον.

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

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

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

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

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

John 1:12 διὸ δὲ ἔλαβον αὐτόν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέωσι, τοῖς πιστεύσουσιν 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 οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν.

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

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

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

John 1:15 Ἡμών ἤκουσαν ὅτι ἦν ὁ Ἰησοῦς, ὁ ὢν ὑμῖν ἐποίησεν, ὡς ἐγένετο, δύο ἁγία λέγοντα πάντες ἠλάβομεν, καὶ χάριν ἀντί χάριτος.  

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

John 1:16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἢμεῖς πάντες ἠλάβομεν, καὶ χάριν ἀντί χάριτος.  

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

John 1:17 ὃ τι νόμος διὰ Μωϋσέως ἐδόθη, ἢ χάρις καὶ ἢ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.  

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

John 1:18 θεόν οὐδεὶς ἐώρακεν πώποτε ὁ μονογενὴς υἱός, ὃ ὄν εἰς τὸν κόλπον τοῦ πατρός, ἐκείνος ἐξηγήσατο.  

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

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2 1:15  ὁ δὲ εἶπεν ὡς ὁ πληρώματος αὐτοῦ ἢμεῖς πάντες ἠλάβομεν.  
3 1:18  τὴν ἡμετέρον υἱὸν ἀνὴρ τῇ ἐν πληρώματι αὐτοῦ ἢμεῖς πάντες ἠλάβομεν.  

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2:15 ὁ δὲ εἶπεν ὡς ὁ πληρώματος αὐτοῦ ἢμεῖς πάντες ἠλάβομεν.  
3:18  τὴν ἡμετέρον υἱὸν ἀνὴρ τῇ ἐν πληρώματι αὐτοῦ ἢμεῖς πάντες ἠλάβομεν.
Father, he has made him known.

The Pharisees Question John

John 1:19 And the firstborn son which we Westerners do not fully appreciate. The firstborn son received the greater emphasis on "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γένναθαι ἐκ θεοῦ (Jn 1:13 a1); in this case it would be analogous to πρωτόκολλος (Ro 8:29; Col 1:15 a1.). τοῦ υἱοῦ μ. ἔδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενής υἱός ὁ μονογενής υἱός τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τοῦ υἱοῦ τοῦ μ. ἀπέσταλεν ὁ θεος 1 Jn 4:9; cf. Dg 102. On the expr. δόθην υἱός μονογενής μονογενοῦς παρὰ πάτρος Jn 1:14 see Hdb. ad loc. and PWinter, Ztschrift fuer Rel. u. Geistesgeschichte 5, 53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεος (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενής υἱός is found. Mpol. 20:2 in the doxology διὰ πατρὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ--On the mng. of μονογενής in history of religion cf. the material in Hdb. 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀυτῷ δ θυσία δοκεῖ τοῦτον [SC. τον κόσμον] εἶναι μονογενὴς τῷ θεῷ και δημαρτητόν; Wsd 7:22 ουδαμά: ἐς τούτῳ πνεύμα νοερόν ἄγιον μονογενής--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlöseres: Ἀγγέλου 1 25, 24-33; RBültmann J, 47, 2; 55f; FBeuchsel, TW IV 745-50. M-M.2

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

Footnotes:
1:19 text omit προς αυτον μικρός μ. Κ. F. K. L. M U W* sup Δ Λ Π* 0141 2 28 33 118 180 205 461 565 597 700 892* 1006 1071* 1241 1292 1342 1505* Μ Lect Offlem TR RP SBL || προς αυτον B C* 33 892* 1010 1071* its,aur,h,c syr-pal copa,bo arm eth geo slav Chryslam Cyril TH [NA28] [C] || προς αυτον after Ιουλιου 1424 || προς αυτον after Λεοφίτας μικρός Δ Θ Π Ψ 93 (124) 157 579 1243 its,elf,l,aur t vg syrh Aug || lac D N P syr5. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.
"Are you the Prophet?" And he answered, "No.

John 1:22 ἤπαν οὖν αὐτῷ, Τίς εἰ, ἵνα ἀπόκρισιν δῷμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

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

John 1:23 ἔρη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὄδον κυρίου, καθὼς ἐπέν Ἰωάννης ὁ προφήτης.

23He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, 'Prepare the way for the Lord.'" v.6

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἠρώτησαν αὐτόν καὶ ἤπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτῶς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν υδάτι μέσος δὲ ὠμός ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε.

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

John 1:27 ὁ ὁπίσω μου ἐρχόμενος, οὐκ οὕτως ἵνα λύσῃ αὐτὸν τὸν ἰαμάντο τοῦ ὑποδήματος.

27The one coming after me, 8, 9 the thong of whose sandal I am not worthy to untie."

John 1:28 Τάῦτα ἐν Βηθαβαρίᾳ ἐγένετο πέραν τοῦ ἱορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

28These 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 Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἰδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵματος τῆς ἁμαρτίας τοῦ κόσμου.

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

John 1:30 οὐτός ἐστιν περὶ οὗ ἔγω εἶπον, ὁπόσῳ μου ἔρχεται ἄνθρωπος ἐμπροσθεν μου γέγονεν, ὡς ὁ πρώτος μου ἦν.

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

John 1:31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτῳ ἐλθὼν ἐγὼ ἐν τῷ ὑδάτι βαπτιζῶν.

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

John 1:32 Καὶ ἐμφανίσθη ἡ ἰωάννης λέγων ὃτι Θεός θεάομαι τὸ πνεῦμα καταβαίνον ὅπερ περιστρέφεται ἐξ οὐρανοῦ, καὶ ἐμείνεν ἐπ' αὐτόν

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

John 1:33 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ὁ πέμψας ἐν ὑδάτι ἐκείνῳ ἐμείνεν, ἦς ὅτι ὁ πνεῦμα καταβαίνω τὸ καὶ μένων ἐπ' αὐτόν, οὐτός ἦν ὁ βαπτιζόμενος ἐν πνεύματι ἁγίῳ.

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

John 1:34 κἀγὼ ἔόρακα, καὶ μεμαρτύρηκα ὡς ὁ πρώτος ἦν ὁ ὕδατι τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Τῇ ἐπαύριον πάλιν εἰσῆλθε ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιστατοῦντι λέγει, Ἰδε ὁ ἀμνὸς τοῦ θεοῦ.

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

John 1:37 καὶ ἦκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντας καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

John 1:38 σημεία δὲ ὁ Ἰησοῦς καὶ ἑκατέρους αὐτοῦ ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτοῖς, Ῥαββί ἦν λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;

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

11 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 ἔστω ὁ υἱὸς τοῦ θεοῦ Πηγὴ Πηγῆς Κ Β Ρ Σ ΠΤΥΨΥΡΟΣΥΡΙ Θ Π Ψ Ω 047 063 083 0211 0223 12 28 33 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1195 1216 1230 1424 1243 1253 1329 1342 1344 1365 1424 1505 1546 2148 2174 2184 2188 1195 180 205 565 579 597 700 892 1006 1009 1010 1071 1195 1216 1230 1424 1243 1253 1329 1342 1344 1365 1424 1505 1546 2148 2174 2184 2188

13 135 John the son of Zebedee and Andrew the brother of Peter
John 1:39  λέγει αὐτοῖς, Ἐρχεσθε καὶ ὅψεσθε. ἦλθαν 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,14 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 ἄδελφος Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτῷ.

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

John 1:41 εὑρίσκει οὗτος πρῶτον τὸν ἄδελφον τὸν Ἰδιον Σίμωνα καὶ λέγει αὐτῷ, Εὑρήκας τὸν Μεσσαίον ὁ ἐστιν μεθοριησομένου Χριστοῦ;  

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 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς· ἐρμηνεύεται Πέτρος.

42He led him to Jesus. Looking at him, Jesus said, "You are Simon son of John.15 You will be called Kephas" (which when translated is Rock).16

Philip and Nathaniel

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

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

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

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

John 1:45 εὑρίσκει Φιλίππον τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὅν ἐγραφεὶν Μωσεὺς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν τύχον τοῦ Ἰσραήλ 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, Ἕκ Ναζαρετ ὤν νασάται τι ἄγαθον εἶναι; λέγει αὐτῷ Φιλίππος, "Ἐρχον καὶ ἰδε.

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 ἑρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, "Ἰδε ἄλθης Ἰσραήλ ἐν ὑδάτος ὑώ ἐστιν.

47When Jesus saw Nathanael coming toward him, he says about him, "Behold a true

14 ¹θσο ΝΑΒ ΕΛΝ W5 083 0233 23 syncop BBL TH NA28 (} // omit Ψ8 ρ μ α E Ρ 047 Μ lat syrh TR RP lac ψ16 δ Τ; Q T  
15 ¹θσο ΝΑΒ ΕΛΝ W5 083 0233 23 syncop BBL TH NA28 (} // omit Ψ8 ρ μ α E Ρ 047 Μ lat syrh TR RP lac ψ16 δ Τ  
16 ¹θσο ΝΑΒ ΕΛΝ W5 083 0233 23 syncop BBL TH NA28 (} // omit Ψ8 ρ μ α E Ρ 047 Μ lat syrh TR RP lac ψ16 δ Τ
Chapter 2

Water Into Wine

John 2:1  Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ 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 μαθηται αὐτοῦ εἰς τὸν γάμον.

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

John 2:3  καὶ ὑπερήφανος οὗν λέγει ὁ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὁ ὁδὸν ἔχουσιν.

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

John 2:4  λέγει ὁ Ἰησοῦς, ὁ ἐμοὶ καὶ σοι, γυναῖκα, οὕτως ἔχεις ἢ ἐκεῖ 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, ὃ τι ἄν λέγῃ ὑμῖν ποιήσατε.

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

John 2:6  ἦσαν δὲ ἐκείνοι λέγοντες ὑδρίαι εἰς κατὰ τὸν καθαρισμὸν τῶν ἱερατικῶν κείμεναι, χωροῦσαι ἀνά μετρητάς δύο ἢ 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.

John 2:7  λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὕδριας ὑδάτος, καὶ ἐγέμισαν αὐτὰς ἑως 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 και κρέματε τῷ ἀρχηγῷ τῶν ἵππων οἱ ἐκείνην.

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

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18 Ἰουλ. 1:48 λέγει αὐτῷ Ναθαναήλ, Πάθεις με γινώσκεις ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἰδοὺ τοῦ σε Φιλίππων φωνήσει ὄντα ὑπὸ τὴν σωφρόνειν εἰδόν σε.

48 Nathanael says to him, “Where do you know me from?” And Jesus answered and said to him, “I saw you while you were under the fig tree before Philip called you.”

John 1:49 ἀπεκρίθη αὐτῷ Ναθαναήλ, ὁ Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

49 Nathanael answered him, “Rabbi, you are the Son of God, you are the King of Israel.”

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι ἔτι ποιν όι ὑπὸ δοῦν σε ὑποκάτω τῆς σωφροσύνης μείῳ τούτων ὄντη.

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 ἀμήν λέγω ὑμῖν, ὄσος τὸν οὐρανὸν ἀνεφέσαντος καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβάνοντυς καὶ καταβάνοντας ἐπὶ τὸν οὐρανὸν τὸν ἀνθρώπου.

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

21 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:9 ὥς δὲ ἐγέρσατο ὁ ἀρχιτρίκλινος τὸ ὦδρον οἴον γεγενημένον, καὶ οὐκ ἦδε πόθεν ἐστίν, οἱ δὲ διάκονοι ἔδεισαν οἱ ἱντληκότες τὸ ὦδρον, φωνεὶ τὸν νυμφιὸν ὁ ἀρχιτρίκλινος.

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

John 2:10 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἴον τίθησιν, καὶ οὐκ ἠθεσθῶσιν τὸν εἶλαος· οὐ τετήρησαν τὸν καλὸν οἴον ἐως ἄρτι.

10and says to him, "Every server 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 Ταῦτῃ ἐποίησεν ἄρχην τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταί αὐτοῦ.

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

John 2:12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοῦ αὐτός καὶ ἦμετρὴ αὐτοῦ καὶ οἱ ἄνδροι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν· οὐ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἐγέρσατο τὸ πάχα τῶν ἱουδαίων, καὶ ἀνέβη εἰς ἱεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ ἐδέχετο ἐν τῷ ιερῷ τοὺς πωλοῦντας βόσκας καὶ πρόβατα καὶ περιπετείας καὶ τῶν κερματιστῶν καθημένους, καὶ ἐκεῖ ἐμείναν.

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

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22:10  
22:12a  
24:12b
John 2:15—καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἔξεβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βασιλεύς, καὶ τῶν κολυμβητῶν ἐξεχένει τὸ κέραμα καὶ τὰς τραπέζας ἀνέτρεψεν.

15And having made a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the coins of the money changers and overturned the tables.

John 2:16—καὶ τῶν τε περιστεράων πωλοῦσιν ἐπένε, Ἀρατε ταύτα ἐνετεύθην, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

16and 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 ὁι μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὁτι ζῆλος τοῦ οἴκου σου καταφραγμένη ἐστιν.

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

John 2:18—ἀπεκρίθησαν οὖν αἱ Ιουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταύτα ποιεῖς;

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

John 2:19—ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν τοιὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγέρω αὐτὸν.

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

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References:

28.  The GOSPEL of JOHN

29.  The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"

30.  Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"
John 2:20 εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ Ἐξ ἔτειν οἰκοδομήθη ὁ ναὸς ὑστὸς, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτὸν;
20Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"

John 2:21 ἐκείνος δὲ ἐλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
21But he had spoken of the temple of his body.

John 2:22 ὅτε οὖν ἴηρεθ ἐκ νεκρῶν, ἐμνησθήσαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἐλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.
22When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

John 2:23 Ὑς δὲ ἦν ἐν τοῖς Ἰεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ σῶμα αὐτοῦ, δεωρουντες αὐτοῦ τὰ σημεῖα ᾗ ἐποίη.
23And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing.

John 2:24 αὐτὸς δὲ Ἰησοῦς οὐν ἐπίστευσεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας.
24But Jesus on his part did not commit himself to them, because he knew all people,

John 2:25 καὶ ὅτι οὐ χρείαν ἔλεγεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἄνθρωπον' αὐτούς γὰρ ἐγνώσκεκεν τί ἦν ἐν τῷ ἄνθρωπῳ.
25and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1 Ἡν δὲ ἄνθρωπος 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, Ῥαββί, οἶδαμεν ὅτι ἐπὶ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ οὐ ποιεῖς, ἐὰν μὴ ὁ θεὸς μετ’ αὐτοῦ.
2John 3:2 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 οὐν ἐπίστευσεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας.
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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, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν 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 ὃν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;
4Jesus 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 3:5 ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὀδάτος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
5Nicodemus 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 3:6 ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὀδάτος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
6That born from flesh is flesh, and that born from Spirit is spirit.

John 3:7 μὴ θαυμάσῃς ὅτι εἶπον σοὶ, Δεῖ ὡς γεννηθῆναι ἄνωθεν.
7You should not be surprised that I said to you, 'You' must be born from above.'
The GOSPEL of JOHN

John 3:8 The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit.\textsuperscript{35}

John 3:9 Nicodemus answered and said to him, "How can these things be?"

Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these things?\textsuperscript{36}

John 3:11 And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up,

\textsuperscript{35}3:8 The Greek is in the plural.

\textsuperscript{36}3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.

\textsuperscript{37}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
John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

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

John 3:16 οὖν γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενὴ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολητεῦται ἀλλ’ ἔχῃ ζωὴν αἰώνιον.

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

John 3:17 οὖν γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλά ἵνα σωθῆ ὁ κόσμος δι’ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν ἦν κρίνεται· ὁ μὴ πιστεύων ἦνδη κέκριται, ὅτι ἡ μὴ πεπιστευκέναι εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

John 3:19 οὖν γὰρ ἔστιν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἀνθρώποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἢ γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

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

John 3:20 οὖν γὰρ ὁ φαύλα πρᾶσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχῃ τὰ ἔργα αὐτοῦ·

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

John 3:21 ὃς δὲ ποιῶν τὴν ἀλλήλειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῶν τὰ ἔργα ὅτι ἐν θεῷ ἐστίν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

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

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

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38 3:15a In order to say "believe in him," John usually writes εἰς αὐτόν, so εἰς αὐτὸν was probably original, and scribes unconsciously wrote the familiar εἰς αὐτὸν. Now, since εἰς αὐτῷ is not usual for John for "believe in him," it is possible that the text with εἰς αὐτῷ means, "so that everyone who believes, may have eternal life in him."

39 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγύς τοῦ Σαλείμ, ὅτι ὅδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

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

John 3:24 οὖπα γὰρ ἦν βεβλημένος εἰς τὴν φυλακήν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 ἤγεντο οὖν Ἰησοῦς ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περί καθαρισμοῦ.

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

John 3:26 καὶ ἠλθὼν πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ἱαββι, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὁ δὲ αὐτὸς βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται αὐθαυστὶ λαμβάνειν οὖδὲ ἐν έαν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὄμεις μοι ἐμαρτύρετε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Ἰησοῦς, ἀλλ' ὁ ἀπεσταλμένος εἰμὶ ἐμπρόσθεν ἐκείνων.

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

John 3:29 ὁ ἤχων τὴν νύμφην νυμφίος ἔστιν ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστιν καὶ ἀκούων αὐτοῦ, χαρά χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτὴ οὖν ἡ χαρά ἡ ἐμὴ πεπλήρωται.

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

John 3:30 έκείνον δὲι αὐξάνειν, ἐμὲ δὲλατρεύειν."

30He must increase, and I must decrease.

John 3:31 ὁ ἄνωθεν ἔρχομαι ἐπάνω πάντων ἔστιν ὁ δὲ τῆς γῆς ἐκ τῆς γῆς ἔστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ δὲ τοῦ οὐρανοῦ ἐρχόμαι ἐπάνω πάντων ἔστιν."

31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all;"
John 3:32 δὲ ἐκώρακεν καὶ ᾮκουσαν τότο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

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

John 3:33 ὁ λαβὼν αὐτὸ τὴν μαρτυρίαν ἐφοράγειν ὅτι ὁ θεὸς ἀληθῆς ἐστίν.

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

John 3:34 ὃν γὰρ ἀπέστηλεν ὁ θεὸς τὰ βήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἕκ μέτρον διδώσων τὸ πνεῦμα.

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

John 3:35 ὁ πατήρ ἀγάπη τὸν ζευγίον, καὶ πάντα δέδωκεν ἐν τῇ χειρί αὐτοῦ.

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

John 3:36 ὁ πιστεύων εἰς τὸν ζευγίον ἐχει ζωήν αἰωνίων· ὁ δὲ ἀπειθών τῷ ζευγίῳ οὐκ ὄφηται ζωήν, ἀλλὰ ἡ ὁρίζη τοῦ θεοῦ μένει ἐπ' αὐτὸν.

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

Chapter 4

The Samaritan Woman at the Well

John 4:1 ᾲς οὖν ἐγνω ὁ κύριος ὅτι ᾮκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεῖονας μαθητὰς ποιεῖ καὶ βαπτίζει Ἡ Ἰωάννης

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

John 4:2 - καὶ τοιοῦτο Ἰησοῦς αὐτὸς οὐκ ἔβαπτίζει ἀλλ' οἱ μαθηταὶ αὐτοῦ -

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

John 4:3 ἐρήκεν τὴν Ιουδαιὰν καὶ ἀπήλθεν πάλιν εἰς τὴν Γαλιλαίαν.

The left Judea and went back into Galilee.

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

But he had to pass through Samaria.  

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48 322b τοῦτο μαρτυρεῖ Π66 Π75 A B E F G H K L M S Υ W5 Υ Γ Α Θ Α Ψ Ω 047 063 086 f 13 2 33 157 180 579 700 892 1006 1010 1071 1241 1243 1292 1342 1505 Μ it aur c f a vg syr h (eth) slav ms Orlat chrysostom;

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omit παρθρ το θεου syr c lactic ep ph arm syr c p h cop arm geo or lp lac n p q t 0233.

Note that all the Syriac translations include either "God" or "the father." That does not mean that their Greek source text contained those words. Witness the 20 or so English versions which are based on the NA/UBS text but which nevertheless supply the word "God" for clarification. And the Byzantine text stream, which came out of Syria, had to be greatly deferential to those Syriac translations which had added "God."

The Syriac Diatessaron by Tatian predated the indicated Byzantine manuscripts by multiple centuries, and was more popular than the individual Greek gospels. I am very confident that the 3rd century Π60 contains the true text, without ο θεος added. Fortunately, the addition of ο θεος does no harm, since that is who is doing the giving clearly from context.

46 41 txt κυριος Π66 Π75 A B E C E L W5 Ο S 083 it syr slav csys cop sa (eth) geo cyr aug tr rp tr / θεους df68 Ν D 086 it aur d l x syr c p h arm epiph chrys aug tr / ης / ου θεου

omit 047 vg sm lac n p q t 0233

46 43 txt παλιν Π66 Π75 Ν β c l W5 083 086 lat syr c p h arm geo lat cyr lactic epiph gaud aug tr

sbl th na28 (a) / ο θεος / άπο Β Ε 047 Μ it syr h geo chrysizid / lac n p q t 0233

46 44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria.
John 4:5 ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ' ἱωσὴ 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 ἐκεῖ πηγή τοῦ Ἰακώβ. ὃ σοῦ ἤσοις κεκοπιακὼς ἐκ τῆς ὀδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὠρα ἢν ὡς ἐκτη.

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 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσας ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δόσ μοι πέιν

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελπισθείσαι εἰς τὴν πόλιν, ἦν τρωφᾶς ἀγοράωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρειτικής, Πῶς σὺ Ἰουδαῖος ὃν παρ' ἐμοί πέιν αἰτεῖς γυναικὸς Σαμαρείτιδος σύνῃ; οὐ γὰρ συγχρωτέαι Ἰουδαίοι Σαμαρεῖται.

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 ἡ γυνὴ καὶ εἶπεν αὐτῷ, Εἰ ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἔστιν ὁ λέγων σοι, Δόσ μοι πέιν, ὥσ ἄν ήτοις αὐτόν καὶ ἐδωκεν ἄν σοι ὕδωρ ζών.

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, Κύριε, οὕτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζών;

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 εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἐδωκεν ἦμιν τὸ φρέαρ καὶ αὐτός εἰς αὐτοῦ ἐπιν 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 ἡ γυνὴ καὶ εἶπεν αὐτῷ, Πῶς ὃ πίνων ἐκ τοῦ ὕδατος τοῦτοι διψάει πάλιν;

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

John 4:14 δὲ δὲν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δῶσον αὐτῷ, οὐ μὴ διψάεις εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ τὸ δῶσον αὐτῷ γενιστήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς ζωὴν αἰωνίων.

14but whoever drinks from the water which I will give him will never thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end."

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δόσ μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψᾷ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

15The woman says to him, "Sir, give me this water. Then I wouldn't get thirsty, and neither would I have to keep coming over31 here to draw."

John 4:16 λέγει αὐτῇ, Ὑπαγε φωνήσων τὸν ἄνδρα σου καὶ ἐλθέ ἐνθάδε.

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

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

17The woman answered and said to him, "I do not have a husband."
Jesus says to her, "Commendably, you said, 'I do not have a husband.'

John 4:18  pente γάρ ἄνδρας ἔχεις, καὶ νῦν ἰν ἔχεις οὐκ ἐστιν σου ἀνήρ τούτο ἄλλης εἴης.

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

John 4:19  λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρώ ὅτι προφήτης εἶ σοι.

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

John 4:20  οἱ πάτερες ἦμων ἐν τῷ ὄρει τούτῳ προσκύνησαν καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμωι ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

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

John 4:21  λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε μοι, γύναι, ὅτι ἔρχεται ὃ ὢρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ ἔστε ἐν Ἰεροσολύμῳ προσκυνήσετε τῷ πατρί.

Jesus 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 ὦκ οἴδατε· ἑμεῖς προσκυνοῦμεν δ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν ἰουδαίων ἐστίν.

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

John 4:23  ἀλλὰ ἔρχεται ὁ ὄρα, καὶ νῦν ἔστιν, ὅτε οἱ ἀληθινοὶ προσκυνοῦντες τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γὰρ ὁ πατήρ τοιούτως ἦσαν ὁ πόρος ποιήσετε τοὺς προσκυνοῦντας αὐτόν.

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

John 4:24  πνεύμα τὸ θεός, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

God is spirit, and those worshipping him, must worship in spirit and in truth."

John 4:25  λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὃς ἔλθῃ ἐκεῖνος, ἀναγγέλει ἡμῖν ἄπαντα.

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

John 4:26  λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλὼν σοι.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27  Καὶ ἔπι τοῦτο ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμμαζον ὅτι μετὰ γυναικός ἐλάλησεν οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἥ, Τί λαλεῖς μετ' αὐτής;

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

John 4:28  ἀφῆκεν οὖν τὴν ὕδραν αὐτής ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

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

John 4:29  Δεῦτε ἱδετε ἀνθρώπων ὃς εἶπεν μοι πάντα διὰ ἑπόησας· μήτι οὗτος ἐστιν ὁ Χριστός;

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

John 4:30  ἐξῆλθον ἐκ τῆς πόλεως καὶ ἠρχοντο πρὸς αὐτὸν.

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

John 4:31  Ἐν τῷ μεταξὸν ἤρωτον αὐτῶν οἱ μαθηταὶ λέγοντες, Ὁ Ῥαββί, φάγε·

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

John 4:32  ὁ δὲ εἶπεν αὐτοῖς, Ἐγώ ἔνωσον ἐχὼ φαγεῖν ἵνα ὑμεῖς οὐκ οἴδατε.

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

52 4:21 In the Greek, "you" is in the plural.
John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἄλληλους, Μὴ τις ἢμεγεκν αὐτῷ φαγεῖν;

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

John 4:34 ἔλεγεν αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμα ἐστίν ἵνα ποιήσῃ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτῷ τὸ ἐργον.

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

John 4:35 οὖν ὑμεῖς ἠρέγετε ἃτι ἐτετράμυνος ἐστίν καὶ ὁ θερισμός ἔρχεται; ἵδον λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσίν πρὸς θερισμόν 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 θερισμὸς μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὡμοίω ὑμῖν, καὶ ὁ θερισμός.

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 ἐστίν ἀληθινὸς ὅτι Ἅλλος ἐστίν ὁ σπείρων καὶ Ἅλλος ὁ θερισμός.

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

John 4:38 ἐγώ ἀπέστειλα ὑμᾶς θεριζείν τὸν ὑμᾶς ἑκοπιάκας, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

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

The Woman’s Talk Bears Fruit

John 4:39 Ἐκ δέ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροὺσας ὅτι ἦπεν μοί πάντα δόσῃ ἐποίησα.

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

53 4:34 Ἐμὸν βρῶμα ἐστίν ἵνα ποιήσῃ, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §93 and BAAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3— ἐμοὶ δὲ εἰς ἔλαχιστον ἐστίν ἵνα ὑμῖν ὄνομαν ἀνακριθῶ ἵνα ἀνθρωπίνης ἡμέρας ἄλλα ὡμοίῳ ἐμαυτῶν ἀνακριθῶν - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ἐμὸς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as μοι and simply meaning "me." Blass, § 285(1), says ἐμὸς is used as a reflexive for ἐμαυτὸν - emautoi. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

54 4:35a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, "There is four months yet, and then comes the harvest?" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

55 4:35b txt ἐτι γὰρ Κ Α Β Ε Ζ Κ Η Κ Μ Ν Ο Π Ρ Σ Τ Υ Ψ Γ Δ Θ Λ Ψ 083 f 2 33 124 157 565 579 700 1071 1424 syr p, h, pal cop sa bo arm Origen lat TR RP SBL TH NA28 { } / omit ἐμὸς D (Κ* rò instead) L S P Ω 047 086 f 13 28 118 1241 1844 it sgv syr Origen lac FP X 346.

56 4:35c The word ἡδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. There are thus 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 Official’s Son Stays Alive

John 4:43 Metá dé tāς δύο ἡμέρας ἔξηλθεν εκεῖθεν εἰς τὴν Γαλιλαίαν·
44And after the two days he departed from there into Galilee.

John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμφατίσθηκεν ὅτι προφήτης ἐν τῇ ἱδίᾳ πατριδὶ τιμὴν ὤκ ἤχει.
45(Now Jesus himself testified, that in his own native place a prophet has no honor.)

John 4:45 ἦτο οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐξεύρη αὐτὸν ὁ Γαλιλαῖοι, πάντα ἐκραύγασθε ὡς ἐποίησεν ἐν Ἰεροσολύμῳ ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

John 4:46 And 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 ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὦδωρ σῶον. καὶ ἦν τις βασιλικὸς οὗ ὁ ἱός ἦπερεν ἐν Καφαρναοῦ·

John 4:47 He came again therefore to Cana in Galilee, where he had made the water wine. And there was a certain royal official there whose son lay sick at Caerennaum.

John 4:47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἤκει εἰς τὴν Ιουδαίαν εἰς τὴν Γαλιλαίαν ἀπήλθην πρὸς αὐτὸν καὶ ἠρώτα ἧνα καταβῆ ἐκεῖ ἄνθρωπος τὸν ἱόν, ἦμελλεν γὰρ ἀποθνῄσκειν.

John 4:48 When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked that he would come and heal his son, for he was about to die.

John 4:48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἤθετη, οὐ μὴ πιστεύσητε.  
49Jesus therefore said to him, "Unless you people see miraculous signs and terrifying omens, you will never believe."  

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κῦριε, κατάβηθι πρὶν ἀποθάναται τὸ παιδίον μου.

John 4:50 ἦνα καταβῆ ἐκεῖ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἔπεσεν ἐκεῖ.

John 4:50 The royal official says to him, "Sir, come down before my child dies."

John 4:51 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ ἱός σου ἔστε, ἐπιστεῦσαν ὡς ἤναι ἀνθρώπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἔπεσεν ἐκεῖ.

John 4:52 "Go. Your son stays alive." The man believed the word that Jesus had said to him, and departed.

John 4:53 ἦν θεῖ ἐκεῖ ἦνα καταβάνοντος οἱ δούλοι αὐτῶν ὑπήντησαν αὐτῷ λέγοντες δι' ὁ παῖς αὐτοῦ ἦν.

51And even as he was going back down, his servants met him saying that his boy was alive.60

5442 txt κοιμήσεις αὐτῶν έπάθεις έπάθεις και έπήρθεν εκεῖ δύο ἡμέρας.

54When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.

John 4:41 καὶ πολύ πλείστοις ἐπίστευσαν διὰ τῶν λόγων αὐτοῦ,  
43And, because of his word, many more believed.

John 4:42 τῇ τε γυναικὶ ἐλέγον ὅτι ὁ θεός αὐτοῦ ἢλθεν ἐκεῖ τοῦ κόσμου.
44And to the woman they said, "No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Savior of the world."58
John 4:52 ἐπύθετο ὃν τῇ ὄραν παρ’ αὐτῶν ἐν ἤ κομψότερον ἐσχεν· ἐπαν ὁν ἄνευ δὶ Ἐχθές ὄραν ἐξεὶ ἀρκεν αὐτῷ ὄ πυρετός.

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

John 4:53 ἤγγο ὁ πατὴρ ὃν ἐκεῖν ὁ ν ρα ἐν ἦ δέπαν αὐτῷ ὁ Ἰησοῦς. Ὁ υἱὸς σου ζῇ, καὶ ἐπίστευον αὐτό ᵐ κ ἡ εἰκὼν ἄνευ ὄη.

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

John 4:54 Τοῦτο ἐ σεὶν δὲτερον σημεῖον ἔποιησεν ὁ Ἰησοῦς ἔλθων ἐκ τῆς Ἄουδαίας εἰς τὴν Γαλιλαϊάν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἑορτή τῶν Ἄουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰεροσόλυμα.

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

John 5:2 ἦστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη ἑβραϊστὶ Βῆθεδά, πέντε στῶν ἑξισσαν.

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

John 5:3: "ἐν τούτῳ κατέκειτο πλῆθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἄρρων. [[ἐκδεχόμενων τὴν τοῦ ὀδότατος πίνακα.]]"

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

This scroll contains a variant should not deserve the maximum pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/pachart.pdf , and choose "save as."
[[John 5:4] ἄγγελος γὰρ κυρίου κατὰ καιρὸν ἐλούσε τῇ κολυμβήσα καὶ ἐτάρασε τὸ ὅδωρ. ὁ οὖν πρῶτος ἐμβαξά μετὰ τὴν ταραχὴν τοῦ ὅδωτος ύγίης ἐγίνετο οἷς δήποτε κατεῖχατο νοσήματι] [4For an angel of the Lord66 from time to time would bathe67 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.]]68

John 5:5 ἦν δὲ τίς ἀνθρώπος ἐκεῖ τραίροντα καὶ ὁτικῷ ἔτη Εὐθ χεῖν τῇ ἀσθενείᾳ.

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

John 5:6 τούτου ιδών ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἦδη χρόνον ἔχει, λέγει αὐτῷ, Θελείς ύγίης γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀνθρώποι δὲ βάλε με εἰς τὴν κολυμβήσαν ἐν ὕδωρ καταβαίνει.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἑγείρε ἄρον τὸν κράββατόν σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθέως ἐγένετο ύγίης ὁ ἀνθρώπος, καὶ ἤρεν τὸν κράββατόν αὐτοῦ καὶ περιπάτει. Ἦν δὲ σάββατον ἐν ἑκείνῃ τῇ ημέρᾳ.

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

John 5:10 ἔλεγον οὖν οἱ Ιουδαῖοι τῷ τεθεραπευμένῳ, Ἀββᾶτον ἔστιν, καὶ οὗτος ἑξέστιν σοι ἔρα τῶν κράββατῶν σου.

10The Jews therefore said to him, "It is a Sabbath, and not lawful70 for you to carry your mat."

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66 5:4a αὐτῷ τὸν κατακείμενον τῶν ἐν τῇ κολυμβήσα τῷ ὅδωρ καὶ ἐτάρασε τὸν ὅδωρ, ὁ οὖν πρῶτος ἐμβαξά μετὰ τὴν ταραχὴν τοῦ ὅδωτος ἐγίνετο ὄνω ὅτι κατεῖχατο νοσήματι. 67 δὲ τίς ἀνθρώπος ἐκεῖ τραίροντα καὶ ὁτικῷ ἔτη Εὐθ χεῖν τῇ ἀσθενείᾳ. 68 ἦν δὲ τίς ἀνθρώπος ἐκεῖ τραίροντα καὶ ὁτικῷ ἔτη Εὐθ χεῖν τῇ ἀσθενείᾳ. 69 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀνθρώποι δὲ βάλε με εἰς τὴν κολυμβήσαν ἐν ὕδωρ καταβαίνει. 70 Ἦν δὲ σάββατον ἐν ἑκείνῃ τῇ ημέρᾳ.
John 5:11 ὁ δὲ ἀπεκρίθη αὐτοῖς, "Ὡς ἐκείνος μοι εἶπεν, Ἄρων τὸν κράβαττόν σου και περιπάτει.

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

John 5:12 ἦσαν δὲ αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρων και περιπάτει;

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

John 5:13 ὁ δὲ ἰαθεὶς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξενεοσεν χῦνον όντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἰπὲν αὐτῷ, ἵνα μὴ γάλλον μοι τί γένηται.

15 After these things Jesus finds him at the temple and said to him, "Behold, you are well.

John 5:15 ἀπέθελον ὁ ἄνθρωπος καὶ ἀνηγγείλει τοὺς Ἰουδαίους ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγή;"

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

John 5:16 καὶ διὰ τοῦτο ἐδίδοκαν οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξῆντο αὐτὸν ἀποκτείνας, ὅτι ταῦτα ἐποίη ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνετο αὐτοῖς, ὃ πατήρ μου ἐως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξῆνεν αὐτὸν οἱ Ἰουδαίοι ἀποκτείνας, ὅτι οὐ μόνον ἔλευν τὸ σάββατον ἀλλὰ καὶ πατέρα Ἰδοὺ ἐλέγεν τὸν θεόν, ἵσον ἔστων ποιῶν τῷ θεῷ.

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

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72 5:11 txt o δὲ Φ36 Π C* L N W5 0233 itf syrh (eth) TH NA28 (?) || oς δὲ Φ36 A B SBL || omit C3 D E 047 Μ lat cop saṃs|,ly TR RP lac Ψ6 P

73 5:12 txt omit Φ36 Ψ6 Π Φ36 B C* L cop saṃs|ly SBL TH NA28 || τον κραββαττόν σου αὐτοῖς, άρων και περιπάτει Ο Α Λ Π Ψ Ω 047 0141 0211 0233 || f3 2 28 33 69 57 397 565 700 892 1071 1241 1424 Μ latt syr cop saṃs,pho,bo TR RP || σου τον κραββατον 579 || omit entire verse Α* W* Λ* 063 || lac Ψ65 P Q T X^txt 070 078 346 788

74 5:16 txt καὶ ἐξῆνεν αὐτὸν ἀποκτείναι οτι Α 3 F|H Κ Μ Ν Σ Υ (V) Y X* Α Δ Θ Π Ψ Ω 047 0211 0233 2 27 28 118 700 1071 1273 1422 1582c 2561 itf|Φ|γ,τ syrh,h cop bo|pt TR RP || καὶ ἐξῆνεν αὐτὸν ἀποκτείναι οτι 157 || ὁ δὲ Ἰησοῦς ἐστιν ἀποκτείναι ὁ δὲ Ἰησοῦς ἐστιν ἀποκτείναι ὁ δὲ Ἰησοῦς ἐστιν ἀποκτείναι || TR RP lac Φ36 Ψ6 Π Φ36 B C L W 0141 1 33 69 397 565 579 821 992 1010 1241 1582c 2718 2786 al, |tnaur,b,c,d,f,l| vg syrh,h,c| cop bo|pt SBL TH NA28 || lac Ψ65 P Q T X^txt 070 078 346 788. No umlaut in B.

75 5:18 The Greek verb translated "breaking" here, is λῦω - λύ. Bauer says it here means "abolish," that is 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 the teaching of the New Testament, 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."
John 5:19  Ἀπεκρίνατο οὖν ὁ Ἱησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ’ ἑαυτοῦ οὐδὲν εἰνάν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ οὐ ἔκεινος ποιή, ταύτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

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

John 5:20  ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἡ αὐτοῦ ποιεῖ, καὶ μείζονα τούτων δεῖξεί αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

20 For 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 πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὕς θέλει ζωοποιεῖ.

21 For 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  οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δεδωκεν τῷ υἱῷ,

22 Moreover, the Father judges no one, but instead has given all judgment to the Son, John 5:23  ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

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 ἀκούσων καὶ πιστεύων τῷ πέμψαντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

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

John 5:25  Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὁ ἡμῖν καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσωσιν 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 πατήρ ἐχει ζωήν ἐν ἐαυτῷ, οὕτως καὶ τῷ υἱῷ ἐδωκεν ζωήν ἐχειν ἐν ἐαυτῷ.

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 ἔξουσιν ἐδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἔστιν.

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 ἔρχεται ὤρα ἐν ἥ πάντες οἱ ἐν τοῖς μνημείοις ἁκούοντοι τῆς φωνῆς αὐτοῦ

29Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

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

30and 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. 80

John 5:30 Οὐ δύναμαι ἐγώ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδὲν καθὼς ἁκοῦω κρίνω, καὶ ή κρίσις ἢ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἄλλα τὸ θέλημα τοῦ θεοῦ πέμψαντος με.

31I 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. 81

Testimonies About Jesus

John 5:31 εἶν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐκ ἐστὶν ἀληθῆς·

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

John 5:32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἡ ἀληθὴς ἐστίν ἡ μαρτυρία ἡ μαρτυρεῖ περὶ ἐμοῦ.

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

John 5:33 ὁμιλεῖ ἀπεστάλκατε πρὸς ἱωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

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

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

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

John 5:35 εἰκόνος ἤν ὁ λόγος ὁ κατόμονος καὶ φαῖνων, ὑμεῖς δὲ ἡθελήσατε ἀγαλλιάθηναι πρὸς ὥραν ἐν τῷ φωτί 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 μείζον τῷ ἱωάννῃν τὰ γὰρ ἔργα ἀ δεδωκέν τινι εἰς μιᾷ τῆς τελειώσων αὐτὰ, αὐτὰ ἔγω ὁ πατὴρ ἡ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὗτε φωνὴν αὐτοῦ πώποτε ἀκηκοάτε οὔτε εἰδος αὐτοῦ ἑωράκατε,

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 μένωντα, ὅτι δὲν ἀπέστειλεν ἐκείνος 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 ἐραυνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωήν αἰώνιον ἔχειν καὶ ἐκεῖναι εἰσίν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

40You diligently study the Scriptures, because you think that in them you have eternal

life. And these are the life that testifies about me.
Jesus Feeds the Five Thousand

John 6:1 Metà taúta 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 ἠκολούθει δὲ αὐτῷ ὁ χλος πολὺς, ὥστε ἑθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἁθένων τῶν.

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

John 6:3 ἀνήλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεί ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

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

John 6:4 ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἐορτή τῶν Ἰουδαίων.

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

John 6:5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς τοῦ Ἰησοῦ καὶ θεασάμενος ὅτι πολὺς ὁ χλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φιλίππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν αὐτοίς;

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

John 6:6 τούτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ἤδει τὶ ἐμελλέν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ ὁ Φιλίππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχὺ τοῦ ἑαυτοῦ.

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

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62 62 ῾τα σημεῖα ᾿τῆς ισχύος τῆς Σάλωνος τῆς Ιακώβου τοῦ Ἰουδαίου ἐν τῇ ἡμέρᾳ τοῦ κρίσιος τοῦ Χριστοῦ.

65 65 ἀγοράσωμεν (subj) Κ ᾿Α ᾿Β ᾿Δ ᾿Ε ᾿Γ ᾿Λ ᾿Μ ᾿Ν ᾿Σ ᾿Τ ᾿Υ ᾿Γ ᾿Δ Α Ψ Ω 047 2 124 157 700 1424 TR RP / lac ᾿Π Τ X 0233 346

67 67 About 8 months of a man’s wages
get a little!

John 6:8 *λέγει αὐτῷ εἰς ἑκ 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 παράριον ὡδε ὃς ἔχει πέντε ἁρτους κριθίνους καὶ δύο ὑφάρια: ἀλλὰ ταῦτα τί ἔστιν εἰς τοσύτοις;*  

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 ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, ἀνέπεσαν οὖν οἱ ἄνδρες τοῦ ἀριθμοῦ 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 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διεδώκεν τοῖς ἀνακειμένοις, ὀμοίως καὶ ἐκ τῶν ψαριῶν ὄσον ἤθελον.

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

John 6:12 ὡς δὲ ἐνεπλήθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ 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 συνήγαγον οὖν, καὶ ἐγέμισαν δοῦλεκα κοφίνων κλασμάτων ἐκ τῶν πέντε ἁρτῶν τῶν κριθίνων ὡς ἐπερίσσευσαν τοῖς βεβρωκόσιν.

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

John 6:14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησαν σημεῖον ἠλέγον ὅτι ὁ Θεός ἔστιν ἂληθῶς 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."

John 6:15 Ἰησοῦς οὖν γνώρισεν ἐρχεσθαι καὶ ἀρπάξειν αὐτὸν ἵνα ποιήσω, ἀνεχωροῦν 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 again into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 Ὄς δὲ ὁ πῦρ ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπί τὴν θάλασσαν,

16And when evening had come, his disciples had gone down to the lake,
John 6:17 καὶ ἐμβάντες εἰς πλοίον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἦδη ἐγέγονεν καὶ οὕτως ἔληλύθει πρὸς αὐτούς ὁ Ἰησοῦς,  
and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet90 come to them,  
John 6:18 ἤ τε θάλασσα ἄνεμου μεγάλου πνεύμονος διεγείρετο.  
and as a great wind was blowing, the lake was becoming very rough.  
John 6:19 ἔληλυκτος οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωρούσιν τὸν Ἰησούν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἑγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.  
Then, after having rowed about twenty-five or thirty stadia,90 they behold him walking on the lake, and getting close to the boat, and they were afraid.  
John 6:20 ὃ δὲ λέγει αὐτοῖς, Ἐγώ είμι, μὴ φοβεῖσθε.  
But he says to them, “It is I. Don’t be afraid.”  
John 6:21 ἠθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοίον, καὶ εὐθέως ἐγένετο τὸ πλοίον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.  
Then they willingly took him into the boat. And immediately the boat was at the shore to which they were headed.  

"I Am the Bread Come Down out of Heaven"  
John 6:22 Τῇ ἐπαύριον ὁ χθος ὁ ἐστικώς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλα οὐκ ἦν ἐκεῖ εἰ μὴ ἐν, καὶ ὃτι οὐ συνεισήθησαν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοίον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον.  
The next day, the crowd that had stayed on the other side of the lake realized91 that no other boat had been there except one,92 and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.  
John 6:23 ἀλλὰ δὲ ἠθέλεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.  
23(But then other boats, from Tiberias,93 arrived near the place where they had eaten the...
loaves, where the Lord had given thanks.)

John 6:24 ὥστε οὖν εἶδον ὁ χῆλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ ὡδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἤλθον εἰς Καφαρναοῦν." ξητεύσες τὸν Ἰησοῦν.

24 When 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 εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὄδε γένονας;

25 And 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, ξητεύσετε με ὑμῖν ὅτι εἰδετε σημεία ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσητε.

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

John 6:27 οἱ δὲ ἐργάζοντες μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιαν, ἤν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτο γάρ ὁ πατὴρ ἐφαράγγειον ὁ θεός.

27 Do not work for food that perishes, but for food that abides, resulting in eternal life, which the Son of Man will give you. For him God the Father has sealed."

John 6:28 εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ;

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

John 6:29 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἔστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύετε εἰς ὅν ἀπέστειλεν ἐκείνος.

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

John 6:30 εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα δώσως καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

30 So 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 ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἔστιν γεγραμμένον, ἂρτον ἐκ τοῦ ὀφρανοῦ ἐδώκεν αὐτοῖς φαγεῖν.

31 Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'" ⁹⁵

John 6:32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ ὀφρανοῦ, ἀλλ’ ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ ὀφρανοῦ τοῦ ἀληθινοῦ.

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

lac Ƥ²⁸ Ƥἰς Ƥ³⁶ Ƥ C P Q T 070 0233

The Harklean Syriac’s source text must have read ἀλλα δε, for it reads "but other." The Sahidic Coptic scribe’s source text also had ἀλλα δε, for it reads "and other."

9⁵ 624 Ƥ²⁸ τκα ψαρναου Ƥ²⁷ R B D N W SBL TH NA28 || καπερναου A E L 047 TR RP lac Ƥ²⁸ Ƥ C P Q T 070 086 0233. The spelling changed in about the 5th century with Codices W and A, except that Codices L and N and Z carried it a bit later. The BDF grammar on the transliteration of Hebrew "MUTES: נ ד ר (unvoiced nonemphatic stops and spirants) are represented by χ, ϕ, θ, except where two aspirates would follow in contiguous syllables (in which case the Greeks dissimilated even in their own words)." Ancient Greek had letters for both the aspirated and unaspirated P, T and K, while in English we have letters only for the aspirated, because the unaspirated stops do not mean something different from the aspirated versions, they are not "phonemes." In Greek, the aspirated Ρ was φ (sounds just like our English P) and the unaspirated was Π, which English does not have a letter for. The Greek aspirated Τ was ϑ θ, like our English T, and the unaspirated was T, which English does not have a letter for. The Greek aspirated Κ sound was the letter Χ, like our English letter K, and the unaspirated was Κ κ, which English does not have a letter for. The Greek language has changed very much since then. For example, the letter β is no longer the B sound but is now V. You now write the B sound as the two letters μ. The letter δ is no longer the D sound, but is now voiced TH as in "then." Now, to write the D sound you write two letters, υτ. Greek grammar has of course changed in the thousands of years. One of the biggest changes is that there is no longer a dative case.

95 631 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδοντος τῷ κόσμῳ.

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

John 6:34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ ὑμᾶς πεναίμα, καὶ ὁ πιστεύων εἰς ἐμέ ὑμᾶς δύνηται τῇ πώποτε.

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

John 6:36 ἀλλὰ εἶπον ὑμῖν ὅτι καὶ ἑωράκατε με καὶ οὐ πιστεύετε.

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

John 6:37 Πάντα δὲ διδασκόντα μοι ὁ πατὴρ πρὸς ἐμὲ ἦζε, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξο.

37All flesh that is 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 ὁτι καταβάθηκα ἀπὸ τοῦ οὐρανοῦ οὐκ ἔχω τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

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

John 6:39 τὸτε δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πάντες ἄναντίσθηται ἀυτῷ ἀρκεῖν ὑμᾶς ημερα.

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

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96 636 John 5:38, 47; Diatess. 8:15, 17
97 633 See the footnote on 6:39.
98 639a txt ινα P36 ורי, C A B D L T W itb o αυτόν ης πατρος ινα E N 0233 Μ gsvl SBL TH NA28 ƒ|| πατρος ινα E N 0233 ƒ|| lat syrh TR RP o omit τουτο δε εστιν το θελημα του πεμψαντος με just prior R* C 565 (homoioteleuton) ƒ|| omit τουτο δε εστιν το θελημα του πεμψαντος με (of v. 39 and add πατρος at end of v. 38) 047 (homoioteleuton) ƒ|| lac P Q 070. Note also what happened in minuscule 1424 regarding homoioteleuton. The majuscule 0211 omits the entire v. 39. See the next verse where the editions switch.
99 639b txt αυτον P46 ורי, Κ Α B C D T 0233 pm it⁴⁷ e vg⁴⁷ ms cop⁴⁷ TR RP SBL TH NA28 ƒ|| autov E L N W 047 pm it⁴⁷ e vg⁴⁷ mvsow || lac P Q 070 091
100 639c 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-το-θέλημα, 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 6:40 οὕτω γὰρ ἐστίν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰωνίων, καὶ ἀναστήσῃ αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

40 For this is the will of my Father: that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day.

John 6:41 Ἐγόγγυσον οὖν οἱ ἱεραδίαι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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

John 6:42 καὶ ἔλεγον, Οὐχ οὕτως ἐστίν Ἱσούς ὁ υἱὸς Ἰωσήφ, οὐδὲ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει; (οὖν λεγεῖν τι ἕκ τοῦ οὐρανοῦ καταβέβηκα;)

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

John 6:43 Ἀπεκρίθη ἦσοὺς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ’ ἄλληλων.

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

John 6:44 οὐδεὶς δύναται ἑλθεῖν πρὸς με ἦν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτὸν, κἂν ἀναστήσῃ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:45 Ἐστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ: πᾶς ὁ ἄκοιτας παρὰ τοῦ πατρός καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

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

John 6:46 οὐχ ὃ δέ τον πατέρα ἐωρακέν τις εἰ μὴ ὃ ὁ πατὰ τοῦ θεοῦ, οὗτος ἐωρακέν τὸν πατέρα.

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

John 6:47 ἄμην ἄμην λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰωνίων.

47 Truly, truly, I say to you, the person who does believe in me has eternal life.
John 6:48 égw eimi ó ártos tis zôihs.
48 I am the bread of life.
John 6:49 ois patereis umon éfähon en tis érhoym to mána kai ápetehoun'
49 Your forefathers ate the manna in the desert, and they died.
John 6:50 óutós éstiv ó ártos ó ek to oufranou katabaino ina tis éx autou fághi kai me álphathen'
50 But this bread is coming down out of heaven. If one eats of this bread, he will live for ever. And the bread is my flesh, which I will give for the life of the world.

Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 évno ouv aútois o Iésous. Ámhn amhn léghn umhn, énav mh phágate tis sárka tov ísioy tov anáorhousou kai pitte autov to áima, ouk échete zôihs én éautous.
53 Jesus therefore said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

The person eating my flesh and drinking my blood has eternal life, and I will raise him up to the last day.
John 6:55 égar sárkh mou álphhēs éstiv brósikis, kai to áima mou álphhēs éstiv pósish.
55 For my flesh is true food, and my blood is true drink.

The one eating my flesh and drinking my blood abides in me, and I in him.
John 6:57 kathos apéstetilein me o zôiwn patir káv o zôi deutere kai o tróghnon me kakeinos zhotetai di emè.
57 Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.

 understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

For the life of the world.

How can this man give us his flesh to eat?"
John 6:58 ὦτός ἐστιν ὁ ἀρτος ὅ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθώς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἀρτὸν ζήσει εἰς τὸν αἰῶνα.

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

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

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἔκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;

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

John 6:61 εἶδος δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγυζόμενοι περὶ τοῦτοι οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

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

John 6:62 εἶναι ὅν θεωρήτη τὸν οὐ τὸ ἀνθρώπου ἀναβαίνοντος ὑπὸ τὸν πρότερον;

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

John 6:63 τὸ πνεῦμα ἐστιν τὸ ἡμεροποιοῦν, ὃ σάρξ οὐκ ὥσπερ εὐδέν· τὸ ῥήματα ὃ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἐστίν καὶ ἤω ἐστίν.

63 Spirit 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 ἀλλὰ εἰσίν εἰς ὑμῶν τίνες οἱ οὗ πιστεύουσιν, ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτὸν.

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

John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο εἰρήκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ἃ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

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

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110 568 txt omit Π66 Π75 K B C L T W copams Or SBL TH NA28 {A} || ἐπὶ μικρὰ Οὐκετίσσων syrēc copamsly,pbo Vict-Rome || ἐπὶ μικρὰ το μαννα E N 047 091 0250 III lat syrkh,palms arm eth geo Chrys Cyrl Aq Aug Speck TR RP || ἐπὶ μικρὰ το μαννα εν τη ἑρμηνεία κτες syrpalms || lac A P Q 0233

111 662 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh? Or would they be less shocked watching him ascend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

112 663 txt λελαληκα Π66 K B C D L N T W latt syr cop arm eth Or Eus Ath Did Cyr Chrys Tert SBL TH NA28 {}/ || ἐπὶ μικρὰ E 047 TR RP || lac Π75 A P Q 091 0233

113 664 Rare NT occurrence of the future participle.

114 665 txt πατρος Π66 K B C D L T W it syrēc copams,cw,pbo eth Cyr SBL TH NA28 {}/ || πατρος μου C7 E N 047 III lat syrkh,palms arm Bas Chrys Cyr TR RP || lac Π75 A P Q 070 091 0233
John 6:66 Ἐκ τούτου πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτησαν.

69From this, many of his disciples drew back, and no longer went along with him. John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μή καὶ ὑμεῖς θέλετε υπάγειν;

70Jesus therefore said to the twelve, "You are not thinking of leaving too, are you?" John 6:68 ἀπεκρίθη αὐτῷ Ἰάκωβος Πέτρος, Κύριε, πρὸς τίνα ἀπελευθέρωσα; ἥματα ζωῆς αἰώνιου ἕχεις,

71Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

John 6:69 καὶ ὑμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι εὐ εἶ ὁ ἅγιος τοῦ θεοῦ.

72And we have believed and have come to know that you are the Holy One of God." John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔγω ὑμᾶς τοῖς δώδεκα ἐξελεξάμην, καὶ εξ ὑμῶν εἰς διάβολος ἐστίν;

73Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil." John 6:71 Ἐλεγεν δὲ τὸν Ἰούδαν Ἰσιακιρίωτον οὗτος γὰρ ἐμελλεν παραδίδοναι αὐτὸν, εἰς ἕκ τῶν δώδεκα.

74He was speaking of Judas, son of Simon of Keroth; for he, one of the Twelve, was going to betray him.

Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὗ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτείναται.

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

John 7:2 ἦν δὲ ἐγγύς ἡ ἔρτη τῶν Ἰουδαίων ἡ σκηνοπηγία.

2The Jewish Festival of Booths was near.

John 7:3 ἐπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐνέτευξαν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν τὰ ἔργα αἱ 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 οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανερώσου 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 so de yar opi adelphi ai ou to episteuen ois ai ou.

5For even his own brothers did not believe in him.
John 7:6 legei oin aitois o 'issoi, 'o kairos o emos oupwp parastin, o de kairos o omeferos pantote estin etomin.

6Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable.
John 7:7 oi douvatoi o kosmos misein umas, eme de misi, oti eyg mirstwoi peri autou oti ta erga autou poviara estin.

The world cannot hate you, but it hates me, because I testify about it, that its works are evil.
John 7:8 umei anabhte eis tin eortin' eyg ouk anabaino eis tin eortin taunto, oti o emos kairos ouwp pelliromai.

8You go up to the festival. I am not going up to this festival, because for me the time is not yet fully come.
John 7:9 taua de epwv, aitou eminein en tis Galilaias.

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

Jesus Goes Up for Sukkot
John 7:10 Ocs de anebhsan oi adelphi ai autou eis tin eortin, tote kai autous anebi, ou fanerws all' en krupiwi.

10And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.
John 7:11 oin 'isouadi eihtous auton en tin eorti kai elenov, Poi estin ekvinos;

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

John 7:12 καὶ γογγυσμὸς όπερί αὐτοῦ ἦν πολύς ἐν τῷ ὄχλῳ· οἱ μὲν ἠλέγεον ὅτι Ἁγαθὸς ἦστιν, ἄλλοι ἠλέγεον, οὐ, ἄλλα πλανά τόν ὄχλον.

12 And there was much whispering about him in the crowds. Some were maintaining, “He is a good man.” Others were saying, “No. On the contrary, he is misleading the people.”

John 7:13 οὐδεὶς μὲν τοῖς παρρησίᾳ ἐλάλει περί αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

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

John 7:14 Ἡ θυπερβολή δὲ τῆς ἐστίν ἡ μεσούσης ἁνέβη ἡ ἱεροεὐβαίνει τὸ ἱερόν καὶ ἐδίδασκεν.

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

John 7:15 ἐθαύμαζον οὖν οἱ ἱουδαῖοι λέγοντες· Πῶς οὕτως γράφατα οὐδὲν μὴ μεμαθηκώς;

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

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἱησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἦστιν ἐμὴ ἄλλα τοῦ πέμψαντος με·

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

John 7:17 ἐὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἦστιν ἢ ἔγω ἢ ἀπ’ ἑμαυτοῦ λαλῶ.

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

John 7:18 ὁ ἀρετῶν ἱερῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὕτως ἀληθῆς ἦστιν καὶ ἀδικίᾳ ἐν αὐτῷ οὐκ ἦστιν.

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

John 7:19 οὗ Μωϋσῆςς δέδωκεν ύμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείναν;  ἂν δὲ ἔστω ὁ λόγος, ἐξελήφθη· τίς σε θαυμάζεις ἀποκτείναν;

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 οὗ ὄχλος· λαμβάνον ἔχεις· τίς σε θαυμάζεις ἀποκτείναν;  ὁ λόγος, ἐξελήφθη· τίς σε θαυμάζεις ἀποκτείναν;

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

John 7:21 ἀπεκρίθη ἡ ἱεροεὐβαίνει τὸν πάντας διαμάχατε.

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

John 7:22 διὰ τοῦτο ἡ ἱεροεὐβαίνει τὸν πάντας διαμάχατε, καὶ ἐν σαββάτῳ περιτίμευτε ἄνθρωπον.

22 Why is it? Moses gave you circumcision (not that it is from Moses, but rather from

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120 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to 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.”

121 7:21 They were still indignant that he had worked on the Sabbath, healed the cripple on the Sabbath the last time he was in Jerusalem, in John 5:8-10; Diatessaron 8:3-4.

122 7:22a The Greek words I translated “Why is it,” areισαλογοῦτο–διαλογοῦ. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: “I did one work, and you are all amazed about it.” Some translations even leave these words untranslated.
the patriarchs) and during the Sabbath you circumcise a man?  

John 7:23 εἰ περιτομῆν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ὑψηλῷ ἐποίησα ἐν σαββάτῳ;  

22If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?  

John 7:24 μὴ κρίνετε κατ᾽ ὃψιν, ἄλλα τὴν δικαίαν κρίσιν κρίνετε.  

23Judge not by appearances, but judge the righteous judgment."  

Is Jesus the Anointed One?  

John 7:25 Ἑλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμίτων, ὦν υἱός ἐστιν ὁ ζητοῦσιν ἀποκτείναι;  

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

John 7:26 καὶ ἵδε παρρησία λαλεῖ καὶ οὐδὲν ἀτυχώς λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἁρχόντες ὅτι οὗτος ἐστιν ὁ Χριστός;  

26And 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 ἄλλα τούτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.  

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

John 7:28 ἐκραζένον οὖν ἐν τῷ Ιεροσολύμων ἴδιοις καὶ λέγουν, Καὶ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἄτυχως λέγουσιν ὅταν ἔρχηται ἀνθρώπος ἕνα μέλη ἐν ὑμῖν.  

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

John 7:29 ἕγω οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ εἰμὶ κάκεινός με ἀπέστειλεν.  

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

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123 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.  

124 7:23 Circumcision involves cutting off part of a man, so what Jesus is asking, is, “You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?”  

125 7:24 τὴν δικαίαν κρίσιν κρίνετε - "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνοις...κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριταὶ καὶ γραμματοσεισχυνεῖς, "judges and clerks."  

126 7:26 ὁ χριστὸς...N B D L N T W lat syr-c cop sq Or Epiph Chrys 35 Π 070 0233
John 7:30 ἔξήτουν οὖν αὐτὸν πάσας, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὡς ὁ ψω ἐληλύθη ἤ ὃρα 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 ὄχλου δὲ πολλοὶ ἐπίστευον εἰς αὐτὸν, καὶ ἔλεγον, ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλεύσῃ σημεία ποιήσῃ ὅπου οὔτος 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 Ἦκουσαν οἱ Φαρίσαιοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχοντες καὶ οἱ Φαρίσαιοι ὑπηρέτας ἵνα πάσωσιν αὐτόν.

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, 'Ετι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ύπάγω 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 ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν.

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

John 7:35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμείς οὐχ εὑρήσομεν αὐτὸν; μή εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τίς ἔστιν ὁ λόγος οὗτος ὅν εἶπεν, ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεῖν;

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

John 7:37 Ἔν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰσῆλθε ο Ἰησοῦς καὶ ἐκράζει λέγων, ἕαν τις διψάμεθα πρὸς με καὶ πινέω.

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 πιστεύων εἰς ἐμέ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ἐρεύσουσιν ὡδίτις γόντος.

38he who believes on me. As the scripture has said, streams of living water will flow from His belly."128

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127 732 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

128 738 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 50:25; 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
John 7:39  οὗτος δὲ εἶπεν περὶ τοῦ πνεύματος ὁ ἐμελλὼν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν·
οὕτω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐξοδήσθη.

39Now this he said in reference to the Spirit, whom those believing were about to receive. For the Spirit was not yet present, because Jesus had not yet been glorified.

John 7:40  Ἐκ τοῦ ὀξχοῦ ὁ λόγος τῶν λόγων τούτων ἔλεγον, οὗτός ἐστιν ἄλλως ὁ προφήτης·

40Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet." 11

John 7:41  ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

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

Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not spiritually? Are we able to give the Living Water to others, and cause them to be born? 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.; Mitt. 225 [356]. - Mayer u 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
The Christ comes from Galilee?
John 7:42 ὁ υἱὸς τῆς γαρφῆς εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ βηθλεέμ τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστὸς ἔρχεται;

42Didn’t the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?”
John 7:43 σχήμα ὁ τὸν ἐν τῷ ὀχλῳ δι’ αὐτόν.

43A split therefore occurred in the crowd because of him.
John 7:44 τινες δὲ ἠθέλουν ἐκ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὔδεις ἐπέβαλεν ἐπ’ αὐτόν τὰς χείρας.
44And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities
John 7:45 Ἡλθὸς οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἑκείνοι, διὰ τι οὐκ ἤγαγεν αὐτόν;
45Then the officers went to the chief priests and Pharisees, and those said to them, “Why have you not brought him?”
John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὔδεποτε οὕτως ἄνθρωπος ἐλάλησεν, ὡς οὗτος λαλεῖ ὁ ἄνθρωπος.

46The officers answered, “Never has someone spoken so, like this man speaks.”
John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μή καὶ ὑμεῖς πεπλάνησθε;

47The Pharisees therefore answered them, “Have you also been deceived?
John 7:48 μή τις ἔπεισε νυκτὸς εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;
48Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατο εἰσίν.

49As for this crowd, accursed are they, not knowing the law.”
John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ἐκ ἐλθὼν πρὸς αὐτόν πρότερον, εἰς ὃν ἐκ αὐτῶν,
50Nicodemus, the one who had come to him previously,134 who was one of them, says to them,
John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούῃ πρῶτον παρ’ αὐτόν καὶ γνῶ τί ποιεῖ;

51“Our law does not(ui) judge a man unless it first hears from him, and knows what he is doing, does it?”
John 7:52 ἀπεκρίθησαν καὶ εἶπον139 αὐτῷ, Μή καὶ σὺ ἐκ τῆς Γαλατίας εἶ; ἔραυνθησαν καὶ ἴδε ὅτι ἐκ τῆς Γαλατίας προφήτης οὐκ ἐγείρεται.

52They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee.”136

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133 7:46 txt οὕτως ἄνθρωπος εἶπεν αὐτοῖς ὡς οὗτος λαλεῖ ὁ ἄνθρωπος ὃς ὥσιν ὁ πρῶτον λαλεῖς ὁ ἄνθρωπος ὃς εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ ὁ Χριστὸς ἔρχεται. 134 7:47 txt τὸ πρῶτον διὰ τις ὁν οὗτος ἐλάλησεν αὐτοῖς ὡς οὗτος ἐλάλησεν ὁ ἄνθρωπος ὃς δείχνει τον παρ’ αὐτόν. 135 7:48 txt λαλῆσαν ὡς οὐτοῦ λαλεῖ ὁ ἄνθρωπος ὃς δείχνει τον παρ’ αὐτόν. 136 7:50 txt Ἡλθὸς οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἑκείνοι, διὰ τι οὐκ ἤγαγεν αὐτόν. 137 7:52 txt Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούῃ πρῶτον παρ’ αὐτόν καὶ γνῶ τί ποιεῖ;
The GOSPEL of JOHN

The Woman Caught in Adultery
John 7:53 Ἀνεπορεύθησαν ἐκατοστὸς εἰς τὸν οἶκον αὐτοῦ,
53And each went to his home.137

Chapter 8
John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαίων.
1But Jesus went to the Mount of Olives.
John 8:2 Όρθρου δὲ πάλιν παρεγένετο εἰς τὸ ιερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ
καθίσας ἐδίδασκεν αὐτούς.
2And at dawn he showed up in the temple again, and all the people were coming toward him.138 And having sat down he was teaching them.
John 8:3 Ἄγωνιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχείᾳ
κατειλήμμενην, καὶ στήμαντες αὐτὴν 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 κατειλήμμεται ἐπ' αὐτοφόρῳ μοιχευομένην.
4they say to him,139 “Teacher, this woman was caught in the very act of adultery.

εἰς τῆς Γαλατίας ὁ προφήτης οὐκ ἔγειρεται Ἡμῶν
εἰς τῆς Γαλατίας ὁ προφήτης οὐκ ἔγειρεται Ψ75
εἰς τῆς Γαλατίας προφητείς οὐκ ἔγειρεται Ν
εἰς τῆς Γαλατίας προφήτης οὐκ ἔγειρεται Β
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The reading of Ψ69 and the Sahidic Coptic, and possibly also Ψ75 , 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. 137 753 The passage known as “The Woman Caught in Adultery,” or “the Pericope of the Adulteress,” usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (Ψ69vid Ψ75 Ψ69c Ψ75vid B Ζ W Y Δ' Θ' Ψ' 070vid 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333vid 1424vid 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) Μ S Λ Π Ω 18 35 1424vid 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 https://www.bibletranslation.ws/trans/pachart.pdf.

138 82,3 Here the NA28 and TR have προς αὐτὸν, “coming toward him,” and the RP has just “coming.” But then in 8:3 the TR and RP have προς αὐτὸν, “bringing to him,” and the NA28 has just “bringing.”

139 84 The RP text has here πειραζόντες, “testing him,” and the TR and NA28 do not.
John 8:5  ἐν δὲ τῷ νόμῳ ἦμιν Μωάμεθ ἐντεῦθεν τὰς τοιαύτας λιθάζειν· οὐ δὲν τί λέγεις;
5And in the Law, Moses charged us to stone such women. What then do you say?"
John 8:6  τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύριας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν, μη προσποιούμενος.140.
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth141 with his finger, taking no notice.
John 8:7  ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἐίπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον
7And after they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."
John 8:8  καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.
8And after bending down again, he continued writing in the earth.
John 8:9  οἱ δὲ ἀκούσαντες ἔχρυκχον εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψαντο μόνοις, καὶ ἤ γυνὴ ἐν μέσῳ οὐδα.
9And after they heard this,142 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  ἄνακυψας δὲ ὁ Ἰησοῦς ἐίπεν αὐτῇ, Γυναῖ, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;
10And Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"
John 8:11  ἤ δὲ ἐίπεν, Οὐδεὶς, κύριε. ἐίπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτω.
11And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go, and sin no more."

The Validity of Jesus’ Testimony

John 8:12  Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὃ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
12Jesus then spoke to them again, saying, "I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life."
John 8:13  εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστιν ἂλθησ.
13The Pharisees therefore said to him, "You are testifying about yourself. Your testimony is not valid."

140 8:6a κτι μη προσποιούμενος Ε Γ Η Κ 2* 18 27 35 65a 346 475 532 579 682 1212 1505 1519 2253 2561mg 2907 geo
c
141 8:6b Jerome points out that just prior to this in John 7:38, Jesus had declared himself to be the fountain of living waters. And now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. Jeremiah 17:13 says, "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."
142 8:9 The TR and RP texts also have here, καὶ ὑπὸ τῆς συνειδήσεως ἔλεγχομενοι "and were convicted by their conscience," and the NA28 does not.

John 8:14  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἦστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι ἢ τοῦ 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 ὁρακα κρίνετε, ἐγώ γὰρ κρίνω οὐδένα.

You judge by the flesh; I judge no one.

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμῆ ἀληθινὴ ἦστιν, ὅτι μόνος οὐκ εἰμί, ἀλλὰ ἐγὼ καὶ οἱ πέρυψα με πατήρ.

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

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

Now even in your law it is written, that the testimony of two persons is valid.¹⁴⁴

John 8:18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἔμοι ὁ πέρυψα με πατήρ.

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

John 8:19 ἔλεγον οὖν αὐτῶ, Ποῦ ἦστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὕτε ἐμὲ οἴδατε οὗτε τὸν πατέρα μου; εἰ ἐμὲ οἴδατε, καὶ τὸν πατέρα μου αὐτῷ ἦδετε.

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

John 8:20 Ταῦτα τὰ δήματα ἐλάλησαν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίσην αὐτὸν, ὅτι οὐπό χρήσει ἡ ἀρχὴ ἡ ὃ ἔργο αὐτοῦ.

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

John 8:21 ἔλεγεν οὖν πάλιν αὐτοῖς, ἔγὼ ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποκλειόμεθα· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 ἔλεγον οὖν οἱ ὄλων τῶν Ἰουδαίων, Μὴ πάσχω ἡμῖν ἐαυτόν, ὅτι λέγειν, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

So 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, ὑμεῖς ἐκ τῶν κάτω ἔστε, ἔγὼ ἐκ τῶν ἀνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἔστε, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τούτου.

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

¹⁴³ 8:14 ἤ τι ὢν Πσ N ευρ B D Ν T 070 ἒτε ςυρ cpfl ὅτι SBL TH NA28 {}/ τοῦ ὄντως Π= καὶ Π= N E L Λ Ψ 047 Μ ἡρακληρ. (b), ἤτε, ἢ Π αρων ντόν TR RP § lac A C P 0233 0264. The Münster Inst. and the NA28 say Π reads ἤ, while the IGNTP says it reads καί. The NA28 does not even put a *ἐκ* with it. But only the right edge of the last letter of the word is visible to me. It is rounded, not a straight up and down line like it would be for H or I. But the scribe’s Epsilon is round, and it seems more likely an E than H or I, thus ΟΥΔΕ. Perhaps the theory is that there is only room there for one letter, like H. However, it certainly does not look like an H.

¹⁴⁴ 8:17 Deuteronomy 19:15
John 8:24 ἐπὶ αὐτόν ὁ Ἰησοῦς, ἵνα ἐπαναθεώρητε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἦν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποκαλυφθή σε ἐν ταῖς ἀμαρτίαις ὑμῶν.

25 I said to you that you will die in your sins. For if you do not believe that I am who I am,145 you will die in your sins.”

John 8:25 ἐλεγεν ὁ Ἰησοῦς αὐτῷ, Σὺ τίς εἶ; ἐπειπόν αὐτοῦ ὁ Ἰησοῦς, Τὴν ἀρχὴν ὤτι καὶ λαλῶ ὑμῖν;

26 Therefore they were saying to him, “Who are you?” Jesus said to them, “Why am I even speaking to you at all?146

John 8:26 πολλά ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλα ὁ πέμφας με ἀληθῆς ἔστιν, κἀγὼ ὁ ἤκουεν παρ’ αὐτοῦ ταῦτα λαλῶ.147 εἰς τὸν κόσμον.

27 I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world.”

John 8:27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἐδειγμένον.

28 They did not understand that he was speaking to them of the Father. John 8:28 εἶπεν ὁ Ἰησοῦς. Ἐστή πρὸς αὐτόν τοῦ ἀνθρώπου, τότε γνώσθη ὅτι ἐγώ εἰμι, καὶ ἐμ' ἐμαυτοῦ ποιῶ οὐδέν, ἄλλα καθὼς ἐδιδάξαν με ὁ πατήρ ταῦτα λαλῶ.

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

John 8:30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπιστεύουσαν εἰς αὐτόν.

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

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145 8:24 ὅτι ἐγώ εἰμι - hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking: "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would have not 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..."

146 8:25 The BAGD lexicon says, "τὴν ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-δόλως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5, 133; Lucian, Eunuch. 6 5 Al; Ps.-Lucian, Salt. 3; Poxv 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos. Ant. 1, 100; 15, 235 al... The BDF grammar §160 says the ἤτιν ἄρχῃν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὃ τί 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 examples from Clement in which τὴν ἀρχήν means "to begin with." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.


148 8:26a ὅτι ἐγώ εἰμι - hoti egō eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

149 8:26b According to Bauer, ὁ Πρόδρομος is an expression known in Classical Greek using the preposition ὅτι to indicate the originator or authorizer of the action.

150 8:26c τὰ ἐκ πατρός ὁ Πρόδρομος, I:1, 2 28 579 B D K L N T lat syr* SBL NA28 / / ἐλεγεν Ε F G H K M S Y Γ Δ Ω 047 2 28 579 TR RP lac A C V P Π 1070 0233
The Children of Abraham

John 8:31  "Ελεγεν οὖν ὁ Ἰησous προς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ Εἱμῷ, άλλης μαθηταί μοῦ ἔστε, 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
33 and you will know the truth, and the truth will make you free.”

John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Α’βραάμ ἐσμεν, καὶ οὕτων δεδουλεύκαμεν πώστε: πῶς οὐ λέγεις ὑπ’ ἐλευθεροῖς  γενήσεσθε;
34They responded to him, "Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

John 8:34 Ἀπεκρίθη αὐτῷ ὁ Ἰησous, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἐστιν τὴν ἀμαρτίαν.

John 8:35 ο δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ δὲ μένει εἰς τὸν αἰῶνα.

John 8:36 Ἐὰν οὖν ὁ υἱὸς υἱοθετήσῃ, ὁ δὲ πατέρα ἐκείνου ζήσῃ, τὸ ζῆν ἐν αἰῶνα.

John 8:37 Οἶδα ὅτι σπέρμα Α’βραάμ ἐστε: ἄλλα ζητεῖτε με ἀποκτείνατε, ὅτι δὲ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

John 8:38 ἂ ἐγὼ ἐῳράκα παρὰ τῷ πατρὶ λαλῶ: καὶ ὑμεῖς οὖν ἂ ἡκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

The things that I have seen with the Father, I speak, and you then the things you have heard from your father, 151 are you doing.’

John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατήρ ἡμῶν Ἀβραὰμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησους, Εἰ τέκνα τοῦ Ἀβραὰμ ἐστε, τὰ ἐργα τοῦ Ἀβραὰμ ἐποιείτε.

30They 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 οὖν δὲ ζητεῖτε με ἀποκτείνατε, ἀνθρωπον δὲ τὴν ἀλήθειαν ὑμῖν λελάληκα ἢν ἦκουσα παρὰ τοῦ θεοῦ τοῦ ἄνω ἀδικίαν ἐποίησα οὕτως.

41But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.

John 8:41 Ἰησους οὖν ἂ ἡκούσατε τὰ ἐργα τοῦ πατρὸς ὑμῶν. Εἶπαν αὐτῷ, Ἰησους ἂς πορεύσις οὐ γεγονέναι. Ἡμεῖς ἂν πατέρα ἐχομεν, τὸν θέον.

You are doing the works of your father. They said to him, "We were not conceived in

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151 Οἱ δὲ δοῦλοι ἐκείνων διώκουσιν καὶ ἀποκτείνονται ἐκ τῶν πρῶτων ὁμών."
We supply various words. The BDF grammar, for John 8:43, διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμὸν.

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

John 8:44 Ὅμως ἐκ τοῦ πατέρος τοῦ διαβόλου ἔστε, καὶ τὰς ἐπιθυμίας τοῦ πατέρος ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν απ' ἁρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀληθεία ἐν αὐτῷ. Ὅταν λαλή τὸ φεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι φεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

153 841 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 ἡμεῖς ἐκ πορνείας οὐ γεννήμεθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελύσται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word שֵׁם - mamzēr, 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.

154 843 The Greek verb translated "tolerate" is the infinitive form of ὑποτασσέω - akoou, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching: who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

155 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."

156 844b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autōs, 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 φεύστης to ὅταν λαλή τὸ φεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
The GOSPEL of JOHN

John 8:45 ἐγὼ δὲ ὑμῖν λέγω, οὐ πιστεύετέ μοι.

46So I, because I am saying the truth, you do not believe me.

John 8:46 τίς εὖ ὑμῶν ἔλεγχει με περὶ ἄμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;

47Who of you is convicting me of a sin? If I57 am saying the truth, why is it you do not believe me?

John 8:47 ὅ ὅτι ὑμῖν ὁ θεὸς τῷ ἁμαρτήτῳ τοῦ θεοῦ ἀκούει· διὰ τούτῳ ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

48The 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 πάσης λέγουν ὑμεῖς ὃτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

49The Jews answered158 and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"

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

50Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me.

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

51It is not me seeking my glory. There is One seeking, and judging.

John 8:51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τὸν ἐμὸν λόγον τηρήση, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time."

John 8:52 εἶδον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ τούτῳ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃ τιανάτου εἰς τὸν αἰῶνα.

53The Jews said159 to him, "Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.'"

John 8:53 μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, δότης ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σαευτὸν ποιεῖς;

54Are you greater than our forefather Abraham, who died? And the Prophets also died. What sort of man do you reckon yourself?"

John 8:54 ἀπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατὴρ μου ὁ δοξάζων με, ὡς ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν·

55Jesus 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 καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν, κἂν εἶπο ὅτι οὐκ οἶδα αὐτὸν, ἐσομαι ὡς ὁμοίως ὑμῖν φεύγωντα· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

56And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following.

John 8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάζατο ἵνα Ἰδε τὴν ἡμέραν τὴν ἡμῖν, καὶ εἶδεν καὶ ἔχαρ.

57Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
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."

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160 8:57 Several early witnesses say Ἄβρααμ ἐορακέν σε – 'Abra'am heôrakên se, "Abraham has seen you?" But other early witnesses say Ἄβρααμ ἐορακάς - 'Abra'am heôrakas, "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 know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

161 8:58 ἀνάθεμα – genesthai, punctiliar infinitive of γίνομαι – ginomai. This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be." The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham. But rather than birth, the emphasis is on existence, and this includes pre-eminence.

162 8:58 ἐγὼ εἶμι - egô eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

163 8:59 ἀνάθεμα ἐορακέν σε – 'Abra'am heôrakên se, "Abraham has seen you?" But other early witnesses say Ἄβρααμ ἐορακάς - 'Abra'am heôrakas, "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 know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

164 9:2 The Pharisees taught that an unborn child could sin.
John 9:4  Ἰησοῦς δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντος με ἑώς ἡμέρα ἔστιν ἔρχεται νύν ὅτε σοφεὶς δύναται ἐργάζεσθαι.

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

John 9:5  ὅταν ἐν τῷ κόσμῳ ὁ, φῶς εἰμί τοῦ κόσμου.

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

John 9:6  ταῦτα εἶπόν ἐπίσκοπον χαμάι καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτώματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς.

6When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man’s eyes.

John 9:7  καὶ εἶπεν αὐτῷ, Ἰησοῦς δὲ ἐστίν ἄλλοι δε ἐλεγον οὐχὶ ἢν ἔλεγον, ὩChi отοῦ ἐστιν ὁ καθημένος και προσαιτῶν;

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

John 9:8  Οἱ συνεφήσαν καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον, ὩChi ὁμοίως αὐτῷ ἔστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

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

John 9:9  ἄλλοι ἔλεγον ὅτι Ὁτός ἐστιν ἄλλοι ἔλεγον, ὩChi, ἄλλα ὁμοίως αὐτῷ ἔστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

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

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

John 9:10  ἔλεγον αὐτῷ, Πῶς ἤνεχθησαν σὺν οἱ ὀφθαλμοί;

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

John 9:11  ἀπεκρίθη ἐκεῖνος, ὁ ἀνθρώπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μοι τοὺς ὀφθαλμούς καὶ εἶπέν μοι ὁτι Ὡπαγε εἰς τὸν Σιλωάι καὶ νίψαι ἀπελθὼν σὺν καὶ νιφάμενος ἀνεβλεψα.

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

John 9:12  καὶ εἶπαν αὐτῷ, Ποῦ ἔστιν ἐκεῖνος; λέγει, Ὁκ ὁδα.

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

The Authorities Investigate the Healing

John 9:13 'Ягюоиν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλὸν.

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

John 9:14 ἦν δὲ σάββατον ἐν ἤμερᾳ τὸν πηλὸν ἐποίησεν οἱ Ἰησοῦς καὶ ἀνέβλεψεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

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

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

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

16Some of the Pharisees therefore were saying, "This man is not from God, because he does not keep the Sabbath." But others were saying, "How can a sinful man do such miracles?" So there was a split among them.

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σος λέγεις περί αὐτοῦ, ὦτι ἠνέβλεξαν σου τοὺς ὀφθαλμοὺς; ὃ δὲ εἶπεν ὦτι προφήτης ἦστιν.

17Then they are talking to the blind man again: "What do you say about him? For it was your eyes he opened." And he said, "He is a prophet."

John 9:18 ὦκ ἐπιστεύσαν οὖν οἱ Ιουδαῖοι περὶ αὐτοῦ ὦτι ἦν τυφλός καὶ ἀνέβλεψεν, ἑώς ὦτὸν ἐφόνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέφαντος.

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

John 9:19 καὶ ἤρωταν αὐτοὺς λέγοντες, Οὕτως ἦστιν ὦ ὦτός ὑμῶν, ὥστε λέγετε ὦτι τυφλός ἐγεννήθη; πῶς οὖν βλέπει ἁρτί; 19And they questioned them, saying, "Is this your son, the one you say was born blind? And if so, how does he now see?"

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὦτι οὗτος ἦστιν ὦ ὦτός ὑμῶν, καὶ ὦτι τυφλός ἐγεννήθη.

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

John 9:21 πῶς δὲ νῦν βλέπει οὖν οἶδαμεν, ὥ τις ἠνέβλεξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἥμεις οὐκ οἶδαμεν αὐτὸν ἐρωτήσατε, ἡλικιαν ἔχει, αὐτοῦ περὶ ἔαυτοι λαλήσει.

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

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


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


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

John 9:24: Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου διὰ τὴν τυφλότητά καὶ εἶπαν αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὐτός ὁ ἄνθρωπος ἀμαρτωλός ἐστίν.

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

John 9:25: ἀπεκρίθη οὖν ἑκείνος, Εἶ ἀμαρτωλός ἐστίν οὐκ οίδα· ἐν οίδα, ὅτι τυφλός ἦν ἄρτι βλέπω.

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

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

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

John 9:27: ἀπεκρίθη αὐτοῖς, Εἶπον ὑπὸν ἡδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούσειν; 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: ἔλοιδόρησαν αὐτόν, καὶ εἶπον, ἦν μαθητής εἰ ἑκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθήται;

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

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

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

John 9:30: ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστῶν ἐστίν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἦνοιξέν μου τοὺς ὀφθαλμοὺς.

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


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

John 9:32: ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνεώξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου

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


33If this man were not from God, no way could he have done this thing.”

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171 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.

172 9:26 But the Jews, with the blindness inflicted by God, would replace “give glory to God” with “He has majority; ask him.”

173 9:28 The blindness was remarkably permanent, so it could not be blamed on Pharaoh. Here they say, “Give glory to God,” which conveys the same meaning.

174 9:33 The renderings “he would be able to do nothing” or “not be able to do anything” are unsatisfactory, in view of the fact that the magicians of Pharaoh performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of: that of
John 9:36 ἀπεκρίθησαν καὶ έπιεπαν αὐτῷ, ἵνα ἀμαρτίας οὐ ἐγεννήθη ὁ λός καὶ οὐ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἔξω.

34 They 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 Ἰσόους ὅτι ἐξέβαλον αὐτόν ἔξω, καὶ εὐρωον αὐτὸν έπιπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; 175

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

John 9:36 ἀπεκρίθη ἐκεῖνος καὶ έπιπεν, καὶ τὶς έστιν, κύριε. 176 Ἰνα πιστεύεις εἰς αὐτόν; 176

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

John 9:37 έπιπεν αὐτῷ ὁ Ἰσόους, Καὶ ἐωράκας αὐτὸν καὶ ο λαλόν μετὰ σοῦ ἐκεῖνός έστιν. 176

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

John 9:38 ο δέ έχει, Πιστεύω, κύριε καὶ προσεκύνησεν αὐτῷ. 177

38 And he said, "I believe, Lord." And he worshipped him. 177

John 9:39 καὶ έπιπεν ὁ Ἰσόους, Εἰς κρίμα ἔγω εἰς τὸν κόσμον τούτον ἠθέλων, ἵνα οἱ μη βλέποντες βλέπσων 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."

opening the eyes of one born blind. For the adverbial use of οὐδέν, see BDAG p. 735, 2 (b) - "in no respect, in no way. This is an "adverbial accusative," see BDF § 160, where Debrunner points out another place that John used an adverbial accusative, 8:25 - τὴν ἀρχήν, "at all." Why am I speaking to you at all?" For οὐδέν here see also LSJ: III 1. neut. οὐδέν as Adv., not at all.

175 935 txt ινα τοῦ ἀνθρώπου Π66 Π67 Ν Β Δ W 397 pc it4 syr5 cop5,rob,ach7,ns eth Origen SBL TH NA28 [A] ινα τοῦ θεοῦ A E F G K L M S U X Y Δ Θ Ζ Ψ Ω 047 070 0141 0211 0233 0250 0306 B 33 28 33 157 170 175 205 565 579 700 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 3 lat syr5,3 cop5 TR RP lac Π65 C H N P Q T V Π. 936

176 938 – 939a txt ο δέ ἔχει, Πιστεύω, κύριε καὶ προσεκύνησεν αὐτῷ καὶ έπιπεν ὁ Ἰσόους Π66 καὶ Π67 A B E F G K L M S U X Y Δ Θ Ζ Ψ Ω 0211 0306 B 33 etc. ο δέ ἔχει, Πιστεύω, κύριε καὶ προσεκύνησεν αὐτόν καὶ έπιπεν ο Ἰσόους D ο δέ ἔχει, Πιστεύω κύριε καὶ προσεκύνησεν αὐτόν καὶ έπιπεν ο Ἰσόους 070 ο δέ ἔχει, Πιστεύω κύριε καὶ προσεκύνησεν αὐτόν καὶ έπιπεν ο Ἰσόους 047 ο δέ ἔχει, Πιστεύω κύριε καὶ προσεκύνησεν αὐτόν καὶ έπιπεν Ναι κύριε πεπιστέυκα ποτὲ οὐ ἐ.er ο Ἰσόους θεοῦ ἐς τὸν κόσμον ἐρχόμενος καὶ έπιπεν ο Ἰσόους 0233 (c.f. Jn 11:27) ἐπὶ ὁνομάτ Π66 Π67 W τοῦ δ.15 cop5,rob,ach7,ns eth omit vss 38 and 39 entirely Diatessaron lac. Π66 C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. (Re the reading of 0233, the exact words of Martha in 11:27 were: Ναι κύριε ἐγὼ πεπιστέυκα ποτὲ οὐ ἐ.διΧριστοῦ ο ο ἐς τὸν κόσμον ἐρχόμενος). The use of ἔχει is rare in John, but Π66 adds it in 9:36 and Π67 adds it in the same verse in a different place.
The GOSPEL of JOHN

Chapter 10

The Good Shepherd

John 10:1 Ἰδήν ἁμὴν λέγω ὑμῖν, ὃ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής.

John 10:2 ὃς εἰσέρχεται διὰ τῆς θύρας ποιμέν ἔστιν ἐκεῖνων τῶν προβάτων.

John 10:3 τούτῳ ὁ θεωρῶς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα φωνεῖ· κατ’ ὄνομα καὶ εξάγει αὐτά.

John 10:4 οὗ τά ἱδα πάντα ἐκβάλη, ἐμπροσθεν τῶν προβάτων ἐφεύγεται, καὶ τὰ πρόβατα αὐτῷ ἀκολούθει, ὅτι οἴδασιν τὴν φωνῆν αὐτοῦ.

John 10:5 ἄλλοτρῷ δὲ οὗ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἄλλων προβάτων τὴν φωνῆν.

John 10:6 ταύτην τὴν παροιμίαν ἔπειν ἁμήν τοῦ Ἡσσός· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἢν ἢ ἐλάλει αὐτοῦ.

John 10:7 Ἐπειδὴ οὐν πάλιν ἁμὴν τοῦ Ἡσσός, ἁμὴν ἁμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

John 10:8 πάντες δοκεῖ ἢλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λησταί· ἀλλ’ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

John 10:9 Ὁ πρὸς ἐμοῦ κλέπται, ἐκ μου ἐγὼ αὐτὸν μὴν ἀμὴν λέγω· ὁ μὴ ἔγνωσεν τὶ ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

John 10:10 Ὅτι ὁ πρὸς ἐμοῦ κλέπται ἐκ μου ἐγὼ αὐτὸν μὴν ἀμὴν λέγω· ὁ ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

John 10:11 Ὅτι ὁ πρὸς ἐμοῦ κλέπται ἐκ μου ἐγὼ αὐτὸν μὴν ἀμὴν λέγω· ὁ ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

John 10:12 Ὅτι ὁ πρὸς ἐμοῦ κλέπται ἐκ μου ἐγὼ αὐτὸν μὴν ἀμὴν λέγω· ὁ ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

John 10:13 Ὅτι ὁ πρὸς ἐμοῦ κλέπται ἐκ μου ἐγὼ αὐτὸν μὴν ἀμὴν λέγω· ὁ ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

John 10:14 Ὅτι ὁ πρὸς ἐμοῦ κλέπται ἐκ μου ἐγὼ αὐτὸν μὴν ἀμὴν λέγω· ὁ ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
John 10:9  ἐγώ εἰμι ἡ θύρα· δεῖ ἐμοῦ ἐάν τις εἰσέλθῃ σωθῆται καὶ εἰσελθεῖται καὶ ἐξελεύσεται καὶ νοῦμιν 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 δὲ κλέπτης οὐκ ἔρχεται εἰ μὴ ἤνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγώ ἥλθον ἵνα ζωὴν ἔχουσιν καὶ περισσόν ἔχωσιν.

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

John 10:11 Ἐγώ εἰμι ὁ ποιήν ὁ καλός· ὁ ποιήν 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 μοισυστὸς καὶ οὐκ ὄν ρητοῖς, οὐκ οὖν ἐστὶν τὰ πρόβατα ἰδία, διεσώρυξεν τὸν λύκον ἐρχόμενον καὶ ἀφίησαν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἄρπαξεν αὐτά καὶ σκόρπιζε.

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.

John 10:13 ὁλοκληρώσει καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

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

John 10:14 Ἐγώ εἰμι ὁ ποιήν ὁ καλός, καὶ γινώσκω τὰ ἐμα καὶ γινώσκομεν με τὰ ἐμα,

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

John 10:15 καθὼς γινώσκει με τὸ πατήρ κάγιο γινώσκοι 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 ἵνα ἐστίν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου άκούσσομαι, καὶ γεννᾶται μία ποίμνη εἰς ποίμνην.

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;

John 10:17 διὰ τούτῳ με τὸ πατήρ ἀγαπᾷ ὅτι ἐγώ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οὐδεὶς αἴρει αὐτὴν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαύτου, ἐξουσίαν ἔχω θείαν αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐν τούτῳ ἐλάβον 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 Σχόμαι πάλιν ἐγένετο ἐν τοῖς ἰουδαίοις διὰ τούς λόγους τούτους.

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

John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται τί αὐτοῦ ἀκούετε;

20Many of them were saying, "He has a demon, and he’s crazy. Are you listening to him?"
John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ἰδία τοῦ δεινοφραγιμένου· μὴ δεινοφραγοῦν δύναται τυφλῶν ὑπάρχοντος ἀνίοτας;

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

The GOSPEL of JOHN

John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς ἱεροσολύμοις· χειμών ἦν,

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

John 10:23 και ἐκείνων ὁ Ἰσραήλ ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σαλομώνος.

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

John 10:24 ἐκκύκλωσαν οὖν αὐτὸν οἱ ἱουδαίοι καὶ ἔλεγον αὐτῷ, ῞Εως πότε τὴν ψυχὴν ἡμῶν ἀφεῖς; εἰ οὐ οἴ δριστοὺς, εἰπέ ἡμῖν παρρησία.

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

John 10:25 ἀπεκρίθη αὐτῶν ὁ Ἰσραήλ, εἶπον υἱῶν καὶ οὐ πιστεύετέ τὰ ἔργα ἃ ἐγὼ ποιώ ἐν τῷ ὁνόματι τοῦ πατρὸς μου ταῦτα μαρτύρει περὶ ἐμοῦ·

25 Jesus answered them, "I told you, and you do not believe. The works that I am doing,

John 10:26 ἀλλὰ ὑμεῖς οὐ πιστεύετέ, ὅτι οὐκ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.

26 Yet, you are not believing, because you are not of my sheep.

John 10:27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούσουσιν, καὶ ἀκολουθοῦσιν μοι,

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

John 10:28 ἀπεκρίθη ὁ Ἰσραήλ, εἶπον υἱῶν καὶ οὐχ ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσοις τὰ αὐτὰ ἐκ τῆς χειρός μου.

28 And 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.

1022 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.

1026 omit ἐκκυκλώσαν οὖν αὐτὸν οἱ ἱουδαίοι καὶ ἔλεγον αὐτῷ "ὡς ἐν τῷ ὁνόματι τοῦ πατρὸς μου ταῦτα μαρτύρει περὶ ἐμοῦ· " and others "corrected" it.

1027 ἐκκυκλώσαν οὖν αὐτὸν Ἰσραήλ, εἶπον υἱῶν καὶ οὐχ ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσοις τὰ αὐτὰ ἐκ τῆς χειρός μου·

1028 ἀπεκρίθη ὁ Ἰσραήλ, εἶπον υἱῶν καὶ οὐ πιστεύετέ τὰ ἔργα ἃ ἐγὼ ποιώ ἐν τῷ ὁνόματι τοῦ πατρὸς μου ταῦτα μαρτύρει περὶ ἐμοῦ· οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἀρπάσοις τὰ αὐτὰ ἐκ τῆς χειρός μου.

"And 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 ὃς δεδωκέν μοι μείζων πάντων ἔστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἕκ τῆς χειρὸς τοῦ πατρός.

29My 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 ἑσμέν.

30And the Father are one.”

John 10:31  Ἐξάθατασαν πάλιν λίθους ὁι ἰουδαίοι ἵνα λιθάσωσιν αὐτῶν.

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

John 10:32  ἀπεκρίθη αὐτῶι ὁ Ἰσσωῦς, Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός διὰ ποιῶν αὐτῶν ἔργον ἐμὲ λιθάζετε;

32Jesus 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 ἰουδαίοι, Περὶ καλοῦ ἔργου ὑμών λιθάζομεν σὺ ἢ ἑλάλησαν καὶ ὑμῖν ἠκούσατε τὸν πατέρα ὑμῶν ἐμοὶ διήκειν;

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

John 10:34  ἀπεκρίθη αὐτῶι ὁ Ἰσσωῦς, Όὐκ ἔστιν γεγραμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ ἐίπα, Θεοὶ ἐστε;

34Jesus answered them, “Is it not written in your law, ‘I have said, “You are gods”’? 35 John 10:35  εἰ ἔκεινος εἶπεν θεοὺς πρὸς ὑμᾶς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ.

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 ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι θλασφημεῖς, ὅτι ἐίπον, Ἰησοῦν τοῦ θεοῦ ἐμῖ;

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

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

37If I am not doing the works of my Father, do not believe me.
John 10:38  εἴ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύῃτε, τοῖς ἐργαῖς πιστεύετε, ἵνα γνώτε καὶ γινώσκητε ὅτι ἐν ἐμοί ὁ πατὴρ κἀγὼ ἐν τῷ πατρὶ.\(^{191}\)  

38And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know\(^{192}\) that the Father is in me, and I in the Father.”

John 10:39 ἔξησθον πάλιν αὐτὸν πᾶσαι καὶ ἔξησθεν ἐκ τῆς χειρὸς αὐτῶν.\(^{193}\)

39And again\(^{192}\) they were trying to arrest him. And he got out of their grasp.

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

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

John 10:41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν, πάντα δὲ δόσεν Ἰωάννης περὶ τοῦτον ἀληθῆ 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 ἐκεί.\(^{194}\)

42And many there believed in him.

Chapter 11

The Death of Lazarus

John 11:1 Ἡν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

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

John 11:2 Ἡν δὲ Μαρία τῇ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμαξάσα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἤς ὁ ἀδελφὸς Λάζαρος ἔχθενε.

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.

\(^{191}\) 10:38b txt τῷ πατρὶ P66c P75 B D L W lat syr thg (syrp copythg pbo) Or lat SBL TH NA28 {\} / auto P45 A E 047 M it syn thg TR RP / auto patri P66b lac C N P 070 0233

\(^{192}\) 10:38a txt καὶ γινώσκητε P45 P66c P75 Θ Π 33 205 213 397 565 597 799* 865 884 it ec syrf pal cop brabil lac cop s b o a c h a r g e eth geo Athanasius Theodoret ec hilary SBL NA28 {B} / καὶ γινώσκητε B TH / καὶ γινώσκηται L / καὶ γινώσκεται W / καὶ γινώσκεται X (253) / καὶ πιστεύετε A G E F H K M U Y Γ Δ Π Ψ 0141 153 2 28 180 205 700 892 νφ υ 2 106 1071 1243 1292 1505 1582* M lect it aur vg syr hor slav Basil Cyril em John-Damascus Augustine TR RP / καὶ πιστεύετε K 0211 1010 1293 (1221) pc8 / καὶ πιστεύετε 579 1241 pc3 / omit D E (homoioiteleton) 157 1424 it b cd e v pc2 syra Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Nicetae Chromatius Variadam / lac C F N P. John uses two different aspects of the same word for “know,” γινώσκω - ginōsko, the first, γνώτε - gnōte, being punctiliar in aspect, and the second, γινώσκηται - ginōskête, being linear or continuous in aspect. Later copyists appear to have considered the second ginōskê to be redundant, and either replaced it with “believe,” or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar ‘know,’ may be thought of as the point that you turn to know, i.e., ‘acknowledge or decide or want,’ and the second, linear ‘know’ would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.

\(^{193}\) 10:39 txt εξήσθον παλιν αυτον B E TH εξήσθον αυτον παλιν it εξήσθουν ouv αυτον παλιν P75 itec K2 A L W 047 NA28 [ouv] εξήσθουν de αυτον P45 εξήσθουν ouv αυτον N* lat copyv εξήσθουν ouv αυτον P66 TR RP SBL και εξήσθουν lac D C N P 070 0233
The Gospel of John

John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἵνα δέν φιλεῖς ἀσθενεῖ.

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

John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀληθῶς ἢ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλὰ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱός τοῦ θεοῦ δι' αὐτῆς.

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

John 11:5 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 ὡς οὖν ἤκουσεν ἂν ἀσθενεῖ, τότε μὲν ἦλθεν ἐν ψυχῇ καὶ τῷ υἱῷ τοῦ θεοῦ ἐγενέτο.

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 ἐπέταξεν μετὰ τούτου λέγει τοῖς μαθηταῖς, Ἀγιομένης ἔτειν τὴν Ἰουδαίαν πάλιν.

7Only then, after this, he says to the disciples, "Let us go back to Judea."

John 11:8 λέγοντι αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθαίαί οἱ Ἰουδαίοι, καὶ πάλιν ὕπαγες 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 ὁ Ἰησοῦς, ὥστε δώδεκα ὤρας εἶναι τῆς ἡμέρας; ἕνα τῆς περιπατήσαι ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

9Jesus answered, "Are there not twelve hours of day? If someone walks around in the day, he does not stumble, because he sees the light of this world.

John 11:10 ἐὰν δὲ τῆς περιπατήσαι ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11 ταῦτα εἶπεν, καὶ μετὰ τούτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνήσω αὐτόν.

11He said these things. And after this, he is saying to them, "Our friend Lazarus has fallen asleep, but I am going in order to wake him up."

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

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

John 11:13 εἶρηκε δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν δι' αὐτοῦ κεκοίμησεν τοῦ ὑπνοῦ. ἐλέγει.

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 παρρησιά, Λάζαρος ἀπέθανεν.

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

John 11:15 καὶ χαίρω δὲ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμεν ἐκεῖ· ἀλλὰ ἀγιομέναν πρὸς αὐτὸν.

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

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194 11:6 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary δε following. However, I see it as complemented by the word ἐπέπαινα – ἐπέταξαι at the beginning of verse 7. If this ἐπεταίνα were not complementary to μεν, then the phrase ἐπέταξαι μετὰ τούτῳ, "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.

195 11:12 txt

εἰπαν οὖν οἱ μαθηταί αὐτῳ Ψ6 SBL NA28
εἰπαν οὖν οἱ μαθηταί αὐτῳ Ψ7 Β Κ* TH
εἰπαν οὖν αὐτῳ οἱ μαθηταί Κ D W
εἰπαν οὖν αὐτῳ Α
εἰπαν οὖν οἱ μαθηταί αὐτου C2 E L 047 TR RP
lac Ψ5 N P 070 0233
John 11:16 εἶπεν οὖν θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἥμεις ἴνα 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 Ἐλθὼν οὖν ὁ Ἰσσωύς εὗρεν αὐτὸν τέσσαρας ἡδή ἡμέρας ἤχοντα ἐν τῷ νημιμέῳ.

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

John 11:18 ἄν δὲ ἦ Βεθανία ἐγγὺς τῶν ἱεροσολύμων ὡς ἀπὸ στάδιων δεκαπέντε.

18Now Bethany was close to Jerusalem, about fifteen stadia apart.

John 11:19 πολλοὶ δὲ ἐκ τῶν ᾿Ιουδαίων ἠληθεὶσαν πρὸς τὴν Μάρθαν καὶ Μαρίαν ἵνα παραμυθήσωσιν αὐτάς περὶ τοῦ ἀδελφοῦ.

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

John 11:20 ἦ οὖν Μάρθα ὡς ἦκουσεν ὅτι ῾Ισσωύς ἐρχεται ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οίκῳ ἐκαθέζετο.

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

John 11:21 εἶπεν οὖν ὁ Μάρθα πρὸς τὸν ῾Ισσωύς, Κύριε, εἰ ᾿Ηδή ὡς ἦκεν ἄν ἀπέθανεν ὁ ἀδελφός μου.

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

John 11:22 ἄλλα ὁ νῦν ὁδικά ὅτι ὅσι ἐν αὐτής ὁ Θεὸς διόρθωσε σοὶ οἴκος.

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

John 11:23 λέγει αὐτῇ ὁ ῾Ισσωύς, 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 ἐσχάτῃ 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 ῾Ισσωύς, Ἐγὼ εἰμί ἡ ἀνάστασις καὶ ᾿Η ζωή ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ Ἰησοῦς.

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 ᾿Ζων καὶ πιστεύων εἰς ἐμὲ ὑπὲρ ἀποθάνης ἐς τὸν αἰῶνα πιστεύεις τοῦτο;

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

John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἔγω πεπίστευκα ὅτι εἰ ὁ Χριστὸς ὁ νῦς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

27She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

John 11:28 Καὶ τούτῳ ἐποίησεν ἀπήλθεν καὶ ἀργύρων Μαριά τῇ ἀδελφήν αὐτής λάθρᾳ ἐποίησεν, ὁ διδάσκαλος πάρεστιν 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."

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196 11:18 About 3 kilometers, less than 2 miles.
197 11:19 Ext tux Π 66 P73 N B C δ Latt s Syr (1) arm eth SBL TH NA28 {v} τας perιr Π 66 T R P omitt D lac N P 070 0233
198 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."
199 11:22 Ext alllac Π 66 P73 N B C δ E L W 047 0250 M lat syc TR R P TH NA28 {allla} {v} καί Π 66 N B C δ ita SBL lac N P 070 0233
John 11:29 ἐκεῖνῇ δὲ ὃς ἦκουσεν ἡγέρθη ταχύ καὶ ἤρχετο πρὸς αὐτόν·

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

John 11:30 οὕτω δὲ ἔληλύθει ο Ἰσσοῦς εἰς τὴν κόμην, ἀλλ' ἦν ἐπὶ ἔν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἢ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαίοι οἱ δόντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἤξελθεν, ἐκκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἕνα κλαύσῃ ἐκεί.

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 ἔφασαν δὲ τοῖς μετ' αὐτῆς ἐν τῇ οἰκίᾳ περὶ τὴν Ἰωνίδος ἢ γούσα αὐτὸν ἔπεσεν αὐτῶν πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦν ὦδε οὐκ ἂν μου ἀπεθάνεων 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 Ἰσσοῦς οὖν ὄν ὃς ἤδειν αὐτὴν κλαύσων καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμώθησεν τῷ πνεύματι καὶ ἔταρεν ἀυτόν,

33Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,201 and churred inside himself.

John 11:34 καὶ ἔπει, Ποῦ τεθήκατε αὐτόν; λέγουσαν αὐτῷ, Κύριε, ἔρχου καὶ ἰδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰσσοῦς.

35Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, ἵδε πῶς ἐφίλει αὐτόν.

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

John 11:37 τινὲς δὲ ἐξ αὐτῶν ἔπαυ, ὅντες ἐδώπητος ὅτους ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἵνα καὶ ὕποταν ἴδοι;

37But some of them said, "Shouldn’t he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

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201John 11:30 Ext ἐπὶ ἐπὶ Ἐραθὶ 50 B C W P 1 33 lat cop30 arm SBL TH NA28 ‖ Ext ἐπὶ ἐπὶ Ἐραθὶ 50 B C W P 1 33 lat cop30 arm SBL TH NA28 ‖ ἐπὶ ἐπὶ Ἐραθὶ 50 B C W P 1 33 lat cop30 arm SBL TH NA28 ‖ ἐπὶ ἐπὶ Ἐραθὶ 50 B C W P 1 33 lat cop30 arm SBL TH NA28 ‖ ἐπὶ ἐπὶ Ἐραθὶ 50 B C W P 1 33 lat cop30 arm SBL TH NA28 ‖ ἐπὶ ἐπὶ Ἐραθὶ 50 B C W P 1 33 lat cop30 arm SBL TH NA28 "snorted in his spirit." The verb is ἐμβριμαμοῖαμαι - embriamomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakruô, 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 oὐν πάλιν ἐμβριῳμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.

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

John 11:39 λέγει ὁ Ιησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ὤξει, τεταρτάδος γὰρ ἑστιν.

39Jesus says, “Take away the stone.” Martha, the sister of the one who was dead, says, “Lord, by now he smells; it is the fourth day.”

John 11:40 λέγει αὐτῇ ὁ Ιησοῦς, ὥσπερ εἶπον οὗτιν ὃ ἂν πιστεύσῃς ὃψιν202 τὴν δόξαν τοῦ θεοῦ; 40Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

John 11:41 ἦραν οὖν τὸν λίθον. ὃ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἀνώ καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσας μου.

41They therefore took away the stone.203 And Jesus lifted his eyes above and, said, "Father, I thank you, that you have heard me.

John 11:42 ἔγω δὲ ἤδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν σοι μὲ ἀπέστειλας.

42But I already204 knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me.

John 11:43 καὶ ταῦτα εἶπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεῦρο ἐξώ.

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

John 11:44 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ὃ ὄψης αὐτοῦ σωματίων περιεπέδειτο. λέγει αὐτοῖς ὁ Ιησοῦς, Λύσατε αὐτὸν καὶ ἀφέτευτε αὐτὸν ὑπάγειν.

44The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἔλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἐποίησαν, ἐπιτάχθησαν εἰς αὐτόν.

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

John 11:46 τότε δὲ εἶς αὐτῶν ἀράθησαν πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἐποίησαν Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν οἱ ἄρχοις καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦσιν, διὸ οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

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

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202 11:40 ἒπει δὲ ὑμεῖς ὑποτάσσεσθε τῷ προφητῶν τῷ υἱῷ τοῦ αὐτοῦ τοῦ δαυίδ, ὑμεῖς δὲ ἠποκρίσασθε καὶ ἐφεδρήσατε τῷ πεπραγμένῳ τοῦ πατρὸς τοῦ Ἰσραήλ.
203 11:41 τότε φθάσατε καὶ ἐπιστεύσατε ἐπὶ τὸν Ἰησοῦν τὸν υἱὸν τοῦ αὐτοῦ τοῦ θεοῦ, ἐν τῇ μνήμῃ τῶν εἰρήκοντος· ἐκεῖνος ᾔδει ὅτι ἔστιν ἐκεῖνος ὁ γεννημένος ἀπὸ τοῦ πατρὸς καὶ ἐκεῖνος ἐστιν ὁ γεγένηται ἐκ τοῦ πατρὸς.
204 11:42 ἵνα καταλαβῆτε ὅτι ἂν ἔστω ὁ θεὸς σῶμα ἡμῖν." ἐποίησε νῦν τὸ σῶμα τότε "τῶν ἀνθρώπων" τοῦ προφήτου Ἰωσὴφ τοῦ αὐτοῦ τοῦ δαυίδ." ἐποίησεν τότε τὸ σῶμα τοῦ προφήτου καὶ ἐποιηθῆ ἐκεῖνος τὸ σῶμα τοῦ προφήτου τοῦ πατρὸς τοῦ Ἰσραήλ."
John 11:48 ἔαν ἀφομοῖν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἔλευσονται οἱ Ῥωμαῖοι καὶ ἀρνηοῦν ἡμᾶς καὶ τὸν τόπον καὶ τὸ ἔθνος.

49If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place and our nation."

John 11:49 εἰς δὲ τις εἰς αὐτῶν Καίσαρας, ἀρχιερεῖς ὃν τὸν ἐνιαυτὸν ἐκείνου, εἶπεν αὐτοῖς, ὡμεῖς οὐκ οἴδατε οὐδὲν,

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

John 11:50 οὐδὲ λογίζεσθε ἃτι συμφέρει ύμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὄλον τὸ ἔθνος ἀπόληται.

50Neither are you considering how it is expedient for you that one man die for the people, and not the whole nation perish."

John 11:51 τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεῖς ὃν τὸν ἐνιαυτὸν ἐκείνου ἐπροφήτησαν ἃτι ἐμελέλει Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους,

51But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.

John 11:52 καὶ οὖν ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς ἓν.

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

John 11:53 ἀπ' ἐκείνης ἡμᾶς ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

John 11:54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησία περιεπάτη ἐν τοῖς ἱερεῖς, ἀλλὰ ἀπέλθεν ἐκείθεν εἰς τὴν χώραν ἐγγός τῆς ἐρήμου, εἰς ἄγαλμα λεγομένην πόλιν, κάκει διετρίβη μετὰ τῶν μαθητῶν.

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

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206 11:48 Perhaps, "our place of worship," or temple.

207 11:50a txt ujmv P⁴⁵ B D L M X ι 0211 0233 346 1010 1241 1242 1424 184 211 7751 7773 8866 9047 065 0141 0250 / J 28 38 157 180 205 461 565 579 957 700 8925 1006 1099 1079 1195 1216 1230 1243 1292 1342 1344 1365 1505 1546 1646 2146 2174 / ἐκεῖνης ἸΗΣΟΥΣ ἐπισκέψασθαι ἦν ἑτοίμασιν αὐτόν.

208 11:50b Greek ἀνθρώπος - ἀνθρωπος, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16-5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

209 11:52 Ephesians 3:6; 2:15; John 10:16; 1 John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14

210 11:54a 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."

211 11:54b txt ἐμεῖνεν P⁴⁵ P⁷οικ B D L W ἠτί / syr̃ / Or SBL TH NA28 {'} / διετρίβη ἸΗΣΟΥΣ ἐπισκέψασθαι ἦν ἑτοίμασιν αὐτόν. 047 065 0233 lat syr̃ TR ἐκεῖνης τοῦ ἸΗΣΟΥΣ ἐπισκέψασθαι ἦν ἑτοίμασιν αὐτόν.

See 3:22.
Chapter 12
Jesus Anointed at Bethany

John 12:1 'Ο οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὡς ἦν Λάζαρος, ὅν ἠγείρεν ἕκαστόν ἐν Ἰησοῦς.

1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus213 was, whom Jesus214 had raised from the dead.

John 12:2 ἔστησαν ὁ Ἰησοῦς εἰς τὸν ἰδίον ἐστηκάτω, καὶ ἦν δὲ Λάζαρος εἰς ἕκαστόν ἐν τοῖς ἀνακειμένοις ὁμοίως ὀικίας.

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

John 12:3 ἦν δὲ Μάρθα διηκόνει τῷ δέκει τέσσερις ἥλιοις, καὶ ἦν δὲ Λάζαρος ἐν τῷ ἡμερῶν ἑξεμάζαν τὴς ἄνω Ἴουν ἰδίοις τοῖς ἐν τῷ ἵππῳ.

3 Then Mary, having taken a litre215 of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped him. And the house was filled with the smell of the ointment.

John 12:4 λέγει δὲ Ιωάννας ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὃς ἔλευσε τοὺς πάντας τῆς Ἰουδαίας σιμώνος Ἰσκαριώτης.

4 But216 Judas the Keriothite, one of his disciples, one about to betray him, says, John 12:5 Διὰ τῷ τοῦτῳ τῷ μύρων ὑμῶν εἶπεν ἡμῖν πρὸς τοὺς Εὐάγγελον τοῦ Χρίστου τό καθήμενον εἰς τὴν ἁγιασμόν ἡμῶν καὶ ἐξήνετο καὶ ἐκκόμησεν τὸ κεφαλής τῆς ἀνθρώπου.

5 "Why was this ointment not sold for three hundred denarii218 and given to the poor?"
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John 12:6 ἐπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκοσκομον ἔχων τὰ βαλλόμενα ἐβάπτασαν.

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.

John 12:7 ἐπεν οὖν ὁ Ἰησοῦς, Ἀφες αὕτην, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτήν.

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

John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ αὐτῶν, 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 ὄχλος πολὺς ἐκ τῶν ἱουδαίων ὅτι ἐκεί ἐστιν, καὶ ἠλθὼν οὐ διὰ τὸν Ἰησοῦν μόνον ἠλλ’ ἴνα καὶ τὸν Λάζαρον ἰδούσιν οὐ ἠγειρεν έκ νεκρῶν.

9Then the great crowd of the Jews found out that he was there, and they came, not

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219 12:6 txt εὐων Ψ7*νευd K B D L Q W vg cop276 SBL TH NA28 } \ εἰσεν καὶ Ψ65 A E 065 it arm TR RP omit γλυκοσκομον εἰσεν καὶ τα βαλλόμενα 047 } lac Ψ65 C N P 070 0217 0218 0233. Note that Codex Sinaiticus splits the word εὐων between folios, with the letters γων resuming on 255r.

220 12:7 txt ινα...περίστατο "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" Ψ65 K B D E K L Q W X Η Π Ψ 0211. 0217*cub 33 579 1241 (1221 lat syn,h178 cop arm SBL TH NA28 } \ οτι...περίστατο 'because she has kept it for the day of my burial' ᾗ } \ περίστατο 'she keeps it for the day of my burial' A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233. 1221 lat syn,h178 cop arm SBL TH NA28 } \ οτι...τετηρηκεν 'because she has kept it for the day of my burial' ᾗ } \ τετηρηκεν 'she has kept it for the day of my burial' Ψ65 C N P 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. Furthermore, other gospel accounts, though they name a few of the women that 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 ἐνταφιασμός 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: ἵνα...περίστατο, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα τι...περίστατο, "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 ὄτι instead of ἵνα is a clue as well.

221 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 εὑρεθεὶς οὖν ὁ ὄχλος ἐπολύνει τὴν έρημήν, ἀκούσαντες ὅτι ἤρεθαι ὁ Ἰησοῦς εἰς Ἰερουσαλήμ.

12The next day, the great crowd that had come for the festival, hearing that Jesus was arriving into Jerusalem, took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" 225 'Blessed is he who comes in the name of the Lord,' 224 the king of Israel!' 

John 12:14 εὐφών δὲ ὁ Ἰησοῦς ὁνάνιον ἐκάθισεν ἐπ' αὐτῷ, καθὼς ἔστιν γεγραμμένον, 226 And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 Μὴ φοβοῦ, θύγατερ Ἱώνα, ὁ βασιλέως σου ἤρεθαι, καθῆμεν ἐπὶ παλαιόν ὄνο. 226

John 12:16 τοῦτο όντων ἐξώσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὁτε ἐξοδοθῆ ἡ Ἰουσαῦς τότε ἐμνήσθησαν ὅτι τοῦτο ἦν ἐπ' αὐτῷ γεγραμμένα καὶ τοῦτο ἐποίησαν αὐτῷ. 227

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

John 12:17 ἐμαυρώθη οὖν ὁ ὄχλος ὃς ἦν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 227

And 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 ὃ ἦκουσαν τοῦτο αὐτὸν πεσοικέναι τὸ σημεῖον.

Because of this the crowd had gone out to join him, that they had understood him to

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225 12:13b C N P 065 0217 0218
226 12:13c 12:14 B L SBL NA28 \(\) B L Q W eth Or 070 TR SLH TH NA28 [καὶ] \(\) B L Q W eth Or 042 SBL TH NA28 \(\) B L Q W eth Or 065 0217 0218
227 12:15 Zechariah 9:9
228 12:16 12:18 B L Q W eth or 070 TR SLH TH NA28 \(\) B L Q W eth or 070 TR SLH TH NA28 \(\) B L Q W eth or 070 TR SLH TH NA28
have done this sign. John 12:19 ὸι ὸιν φαρισαίοι εἰπαν πρὸς ἐαυτούς, θεωρεῖτε ὅτι οὐκ ὄφελείτε οὐδὲν· ἵδε ὁ κόσμος ὤποι αὐτοῦ ἐπήλθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ὅσαν δὲ ἔληγες τίνες ἐκ τῶν ἀναβαινόντων ἦν προσκυνήσωσιν ἐν τῇ ἑορτῇ?

20 And among those going up to worship at the festival, were some Greeks.

John 12:21 οὕτω οὖν προσήλθον φιλίππῳ τῷ ἀπὸ Βηθσαϊδά τῆς Γαλιλαίας, καὶ ἤρωτὼν αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἱησοῦν ἰδεῖν.

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

John 12:22 ἔρχεται δ' ὕπτιτος καὶ λέγει τῷ Ἄνδρεᾷ· ἔρχεται Ἄνδρεάς καὶ Φιλίππος καὶ λέγουσι τῷ Ἰησοῦ.

22 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

John 12:23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἢ ὠρα ἤνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

23 And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified.

John 12:24 ἄμην ἄμην λέγω ὑμῖν, ἐὰν μὴ ὁ κόσμος τοῦ σώτου πεσών εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

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

John 12:25 οἱ φιλὶ δὲ τὴν ψυχὴν αὐτοῦ ἀπολλυόμενος, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς λυγίαν αὐτὸν φυλάξει αὐτήν.

25 The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 ἐὰν ἐμοί τὶς διακονή, ἐμοὶ ἀκολουθεῖτο, καὶ ὁ διὰ εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τὶς ἐμοὶ διακονή τιμήσει αὐτὸν ὁ πατὴρ.

26 If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

John 12:27 Νῦν ἢ ψυχή μου τετάρακται, καὶ τί εἴπως; Πάτερ, σῶσον με ἐκ τῆς ωρᾶς ταύτης; ἀλλὰ διὰ τούτο ἠδονὶ εἰς τὴν ὀραν ταύτην.

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

The GOSPEL of JOHN

229 Ἑρέθε καὶ Ανδρέας καὶ Φιλίππος καὶ Προκείμενος Αλφάν, Ἰταλ., Ἱππ., Σιρ., Παλ., ΣΒΘ ΝΑ 28 Καί, καὶ οὐδενίσκεται αὐτοῖς ὁ κόσμος πολὺς καὶ καὶ οὐδενίσκεται αὐτοῖς τὸν Ἰησοῦν.

230 Εἰ με ἀκολουθεῖ, τούτῳ τίμησεν οὖν τὸν Ἰησοῦν καὶ με ἀκολουθεῖ τοῦ τιμήσει αὐτὸν τὸν πατήρ.
John 12:28 ἔλθεν οὖν φωνή ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσα.

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

John 12:29 ὃς οὖν ἤχος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντῆν γεγονέναι· ἄλλοι ἔλεγον, ὁ θεός αὐτῶν λελάληκεν.

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

John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Οὐ δὲ ἐμὲ ἢ φωνὴ αὐτή γέγονεν ἂν ἄλλα δὲ ὑμᾶς.

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

John 12:31 νῦν κρίσις ἔστιν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἐξω·

31Now comes judgment of this world. Now the ruler of this world will be thrown out. John 12:32 κἀγώ ἐαν ψωφώθω ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἔμαυτόν.

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

John 12:33 τούτῳ δὲ ἔλεγεν σημαίνον πῶς βανανήσω ἡμέλλεν ἄποθηκεν.

3Now this he was saying signaling what manner of death he was about to die. John 12:34 ἀπεκρίθη οὖν αὐτῷ ὁ ἢχος, Ὑμεῖς ἤκουσαμεν ἐκ τοῦ νόσου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις ὅτι δεὶ ὑψωθήναι τὸν ὑόν τοῦ ἀνθρώπου; τίς ἔστιν οὗτος ὁ ὑός τοῦ ἀνθρώπου;

35The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν υἱῷ ἔστιν. ἐπιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία υἱῶν καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ ὑμῶν οὐδὲν ποιήσει.

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

John 12:36 ὡς τὸ φῶς ἔχετε, ποτέ δεῖτε εἰς τὸ φῶς, ἵνα υἱὸς φωτός γενήσθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπέλυσεν ἐκρύβη ἀπ’ αὐτῶν.

37While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεία πεποιηκότος ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

3But, 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 ὄν εἶπεν, Κύριε, τίς ἐπίστευον τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

39so 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?"235

231 12:34α txt λέγεις σοι στις B L W Ι Π 070 046 1041 1579 f SBL TH NA28 (இ) // λέγεις σου ὁ Φησίν // σου λέγεις στις Φησίν Ν Α Δ Μ Κ Μ Ο Θ Ψ 021 1 // j3 33 69 157 565 1071 TR // σου λέγεις E F G H S Y Γ Δ Ω 2 28 700 1424 RP // lac C N P Q T V 047 0233

232 12:34β txt ἀπεκρίθης σου Π 070 046 1579 F SBL TH NA28 (இ) // ἀπεκρίθης σου ἃς ἔλεγεν Φησίν // σου λέγεις στις Φησίν Ν Α Δ Μ Κ Μ Ο Θ Ψ 021 1 // j3 33 69 157 565 1071 TR // σου λέγεις E F G H S Y Γ Δ Ω 2 28 700 1424 RP // lac C N P Q T V 047 0233

233 12:35 Ταῦτα ἐλάλησεν Ἰησοῦς ἔλθεν οὖν ὁ Θεός αὐτῶν πληρωθῇ διὰ αὐτούς ὡς προφήτης τῆς ἀκοῆς τοῦ αὐτοῦ // ἀληθείας του Φησίν Ν Α Δ Μ Κ Μ Ο Θ Ψ 021 1 33 157 565 579 1071 TR // σου λέγεις στις Φησίν Ν Α Δ Μ Κ Μ Ο Θ Ψ 021 1 // j3 33 69 157 565 1071 TR // σου λέγεις E F G H S Y Γ Δ Ω 2 28 700 1424 RP // lac C N P Q T V 047 0233

234 12:36 ὁς Π 070 046 1579 f SBL TH NA28 (இ) // ὁς Π 070 046 1579 f SBL TH NA28 (இ) // ὁς Π 070 046 1579 f SBL TH NA28 (இ) // ὁς Π 070 046 1579 f SBL TH NA28 (இ) // lac C N P Q T V 047 0233

235 Isaiah 53:1
John 12:39 διὰ τοῦτο οὐκ ἦδοντας πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαίας,
39Because of this they were not able to believe: that again, Isaiah said,
John 12:40 Τετύφωλκεν αὐτῶν τοὺς φθαρμούς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδοῦν τοὺς φθαρμούς καὶ νοησοῦν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἴσομαι αὐτοῖς.
40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."236
John 12:41 ταῦτα εἶπεν Ἡσαίας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Isaiah said these things, because237 he saw Jesus’ glory, so he spoke about him.)
John 12:42 ὁ δὲ ἤμνως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀπουσινάγωγοι γένωνται;
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 δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.
43For: They loved the approval of human beings over and above the approval of God.238
John 12:44 Ἰησοῦς δὲ ἐκράζεν καὶ εἶπεν, Ὁ πιστεύων εἰς ὑμᾶς ἐξεῖ ὁ 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,
John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.
45and the one looking upon me is looking upon the one who sent me.
John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἔλθεν, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
46I have come into the world as a light, so that everyone believing in me may not abide in darkness.
John 12:47 καὶ ἐὰν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φιλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἤξον ἵνα κρίνων τὸν κόσμον ἀλλ’ ἵνα σώσω τὸν κόσμον.
47"And if someone hears my sayings and does not keep them,239 I do not judge him. For I did not come in order to judge the world, but to save the world.
John 12:48 ὁ Θεός ἔμετω καὶ μὴ λαμβάνω τὰ ῥηματὰ μου ἐχεῖ τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν ἐλάλησα ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ";
48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.
John 12:49 ὃ ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπον καὶ τί λαλήσω.
49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.
John 12:50 καὶ οὐδὲ ἤτε ἐν τῷ ἐντολῇ αὐτοῦ ἔτι αἰώνιας ἔστει. ο οὐν ἐγὼ λαλῶ, καθὼς εἰρήκει μοι ὁ πατὴρ, οὕτως λαλῶ.
50And I know, that his commandment means eternal life. Therefore, what things I

236 12:40 Isaiah 6:10
237 12:41 ἢ ὑπερήφανος οὐχ ἔχει λόγον ἐν τῇ σκοτίᾳ τοῦ κόσμου.
238 12:43 The words are in the character of a solemn pronouncement or verdict.
239 12:49 ὃ ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπον καὶ τί λαλήσω.
Chapter 13

The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἶδός ὦ Ἰησοῦς ὅτι ἠλθὲν ἀυτὸ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτον πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἔγαπησαν αὐτούς.

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

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἡδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοθῇ αὐτὸν Ἰωάννης Σίμωνος Ἰσκαριώτης, ἢ ἔχει αὐτῷ ἰδίαν ἥμαρτην καὶ ἤστη ἀπὸ Θεοῦ ἔξηλθεν καὶ πρὸς τὸν θεὸν ὑπέβηκεν,

2And supper having started, with the devil having already put it in the heart of Judas son of Simon of Keriota to betray him,

John 13:3 εἶδός ὦ πάντα ἐδώκειν αὐτῷ ὁ πατήρ εἰς τάς χεῖρας καὶ ὅτι ἀπὸ Θεοῦ ἔξηλθεν καὶ πρὸς τὸν θεὸν ὑπέβηκεν,

3And aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέγεται διέξωσεν ἑαυτόν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5 ἐπάλαβεν ὑδρων εἰς τὸν νυκτῆρα καὶ ἦρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάζεσεν τῷ λεπτῷ ὃ ἡν διεξωσμένος.

5Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6 ἐρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ: Κύριε, ὦ μου νίπτεις τοὺς πόδας;

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

John 13:7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅ εὖ γέω ποιῶ σὺ ὡκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

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

John 13:8 λέγει αὐτῷ Πέτρος, ὦ μή νίψῃς μου τοὺς πόδας εἰς τὸν αἰώνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νίψω σε, ὡκ οἶχες μέρος μετ' ἐμοῦ.

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

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, κύριε, μή τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."
John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λελογισμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἐστίν καθαρὸς ὄλος καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ἦσει γὰρ τὸν παραδίδοντα αὐτὸν· διὰ τοῦτο ἔπειν ὅτι οὕτω πάντες καθαροὶ ἔστε.

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

John 13:12 ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱματία αὐτοῦ καὶ ἄνεπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you?"

John 13:13 ὑμεῖς φωνεῖτε με' ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

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


John 13:15 ὑπόδειγμα γὰρ ἐδωκα ὑμῖν ἕνα καθὼς ἐγὼ ἔποιήσα ὑμῖν καὶ ὑμείς ποιήτε.

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

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστιν δούλος μεῖζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτὸν.

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

John 13:17 εἰ ταῦτα οἴδατε, μακάριοι ἐστε εἰ ὑμείς ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἔξελεξαμένην ἀλλ' ἑνα ἡ γραφή πληρωθη, ὁ τρώγων μοι τὸν ἄρτον ἐπέρεα ἐν' ἑμεῖς τὴν πέτραν αὐτοῦ.

18"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'²⁴³ has lifted up his heel against me."²⁴⁴

John 13:19 ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέασθα, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμί.

243 13:18a txt μου B C L (XX) vg·ms cop sa eth Or¾ Cyril Com Ambr½ SBL TH NA28 [¥] / w met emou p94 K A D E W 047 M lat syr arm geon Hipp Or¾ Eus Epiph Chrys Cyril Theod Tert Ambr½ Aug TR RP / w met emou ton artou mou ita copþ 1½ ac lac p93 N 068 0233. The Septuagint (40:10) reads εἰ μὴ τὸν ἄρτον πιστεύεις ἐν' ἑμεῖς τὴν πέτραν αὐτοῦ. The Byz reading a harmonization to Mark 14:18 and Luke 22:21? The wording "eating my bread" means that Judas was breaking off from the same loaf as Jesus, and dipping in the same dip bowl, whereas the wording "eating bread with me" could mean Judas was sitting anywhere, including right next to Jesus. Matt 26:23: "And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me," Mark 14:20: "And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with me." Luke 22:21: "But lo, the hand of the one betraying me is with mine on the table." John 13:23 tells us that John was sitting right next to Jesus on one side, and I take it that Judas must have been sitting immediately on the other side of Jesus, breaking off of the same loaf, and dipping in the same bowl. In this scenario, the NA28 reading makes sense, and agrees with the Septuagint.

244 13:19a Greek: ἀπαρτί - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ' ἀρτί - ap' árti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP\' ARTI, a contraction for APO ARTI.) If however as DeBruiner says, it was originally one word, ἀπαρτί, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got
believe who I am.  

John 13:20 ἀμήν ἀμήν λέγω ὑμῖν, ὦ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὦ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.”

John 13:21 Τάῦτα εἶπὼν ὁ Ἰησοῦς ἑταραχθεὶς τῷ πνεύματι καὶ ἐμαρτύρθηκεν καὶ ἐπίπεπ, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

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

John 13:22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

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

John 13:23 ἦν ἀνακειμένος εἰς έκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάτα ὁ Ἰησοῦς.

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ σατανᾶς, ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

24Simon Peter therefore nods to this one to inquire about whom he was speaking.  

John 13:25 ἀναπεσόν ὁ ΥΣΜΩΝ Πέτρος πυθόσα τίς ἐν εὐθείᾳ περὶ οὗ λέγει.

25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται ἦν ἦσον οἱ Ἰουδαίοι, ἐκείνος ἔστιν ὁ ἐγὼ βάφω τὸ ψωμίον καὶ δώσω αὐτῷ. ἑπτὰς περὶ τὸ ψωμίον λαμβάνει καὶ δίδωσιν ὁ ΥΣΜΩΝ Ἰουδαίοις ἤσουσιν.

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.

John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ σατανᾶς, λέγει ὁ ΥΣΜΩΝ αὐτῷ, ὁ ΡΩΜΑΙΟΥ θείος σέ ἐστιν.

27And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly.”

John 13:28 τοῦτο δὲ ὁ ΥΣΜΩΝ εἰς τοὺς ἀνακειμένους πρὸς τί εἶπεν αὐτῷ;

28But none of those reclining knew why he said this to him.

around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπὸ 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 DeBrumner says it was originally one word, ἐπέναι, and it would make sense that vā (yes) was added by later copyists as a replacement for the same idea.

246 13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

247 13:23 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

248 "from now on" by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπὸ 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 DeBrumner says it was originally one word, ἐπέναι, and it would make sense that vā (yes) was added by later copyists as a replacement for the same idea.

249 13:25 ἀναπεσόν ὁ ΥΣΜΩΝ Πέτρος πυθόσα τίς ἐν εὐθείᾳ περὶ οὗ λέγει.

250 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ σατανᾶς, λέγει ὁ ΥΣΜΩΝ αὐτῷ, ὁ ΡΩΜΑΙΟΥ θείος σέ ἐστιν.
John 13:29  тινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰουδαῖος, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, ἀγόρασον ὑμᾶς ἐκεῖνον τὰ οφέλη τῆς ἀρετῆς, ἵ τοις πιστοῖς ἦν τι δό.  

29 For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.  

John 13:30 λαβὼν οὖν τὸ ψωμίον ἐκείνος ἐξῆλθεν εὐθὺς ἦν δὲ νῦς.  

30 When therefore that one had taken the piece of bread, he immediately went out. And it was night.  

Where Is Jesus Going?  

John 13:31 ὁτὲ οὖν ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐξῆλθεν ἐν αὐτῷ.  

31 Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.  

John 13:32 ἐὰν ὁ θεὸς ἐξῆλθεν ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.  

32 If God is glorified in him, 22 God will also glorify the Son in himself, and glorify him at once.  

John 13:33 τεκνία, ἐπὶ μικρὸν μεθʼ ὑμῶν εἰμι, ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω ὑμεῖς ὑπάγετε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.  

33 Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'  

John 13:34 ἑκκλησίαν καὶ λιθωνίαν ἔδωκα ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡ γάμπη ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.  

34 "A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.  

John 13:35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχετε ἐν ἀλλήλωι.  

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

John 13:36 ἔλεγεν αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, ὅπου ὑπάγω ὑμεῖς μοι οὐκ ἀκολουθήσεις, ἀκολούθησε δὲ ὑπότερον.  

36 Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me now, but you will follow 23 later."  

John 13:37 ἔλεγεν αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθήσει ἄρτι τὴν ψυχὴν μου ὑπέρ σοι θήσω.  

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

John 13:38 ἀποκρίνεται Ἰησοῦς, ἀνὴρ ἐπὶ ἄνθρωπος ἀμήν ὑμῖν λέγω σοι, οὐ μὴ ἀπελυκτὼρ φωνήσῃ ἡ δεύτερη ὡς ὡς ἀτρίβη σαῖς ὑπόνοιας με τρίς.  

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

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253 13:35 tr 2:32a ml 16:66 K B C D L W lat arm Or TR TH SBL NA28 { accurately.  

254 13:38 ml 16:66 K B C D L W lat arm Or TR TH SBL NA28 { accurately.
Chapter 14

John 14:1 Μὴ ταρασσέσθω ὑμῖν ἡ καρδία ὑμῶν 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 πατρὸς μου μοναί πολλαὶ εἰσίν· εἰ δὲ μὴ, εἰσπέν ἄν υἱῶν ὁτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;

2 In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?254

John 14:3 καὶ εὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήφωμαι ύμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ύμεις ἔτε.

3 And if I go and prepare255 a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὄδον.

4 And where I am going, you know the way."256

Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ ὤδαιμον ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὄδον;

5 Thomas says to him, "Lord, we don't know where you are going — how is it we know the way?"258

John 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμί ἡ ὁδός καὶ ἡ ἀληθεία καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ ἐμοὶ ἔμοι.

6 Jesus says to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεθε· καὶ ἀπ' ἅρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν.

7 If you have come to know me, you will come to know259 my Father as well; indeed, from now on you know him, and have seen him."

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254 14:2 See chapter 13 verse 36.
255 14:3 καὶ ἐτοιμάσω την οδόν Χ Β Λ Ν Σ Υ Χ Υ Λ Π Ψ Ω 0233 f¹ f² 28 33 579 1071 pm lat cop³ tr sbl th na281/1/1 καὶ ετοιμαζαι 0211 ετοιμαζαν Α E G H K W Γ Δ Θ Λ Π Ψ Ω 047 157 700 1424 ιτ ἕ συρπς ὁμολογουσα λακ 096 Q 060 068
256 14:4 οἴδατε τὴν οδόν Χ Β Λ Ν Σ Υ Χ Υ Λ Π Ψ Ω 0233 f¹ f² 068 157 οἴδατε τὴν οδόν Χ Β Λ Ν Σ Υ Χ Υ Λ Π Ψ Ω 047 0141 2 565 1241 pm rp ἐτοιμαζαν D M 047 157 700 1424 ιτ ἕ συρπς ὁμολογουσα λακ 096 Q 060 068
257 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμί ἡ ὁδός καὶ ἡ ἀληθεία καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ ἐμοὶ ἔμοι.
258 14:8 Thomas says to him, "Lord, we don't know where you are going — how is it we know the way?"258
259 14:7 εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεθε· καὶ ἀπ' ἅρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν.

John 14:8 λέγει αὐτῷ Φιλίππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἢρκει ἡμῖν.

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

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσούτω χρόνῳ μεθ' ὑμῶν εἰμί καὶ οὐκ ἐγνωκάς με, Φιλίππε; ὁ ἐωρακὼς ἐμὲ ἐδώρακεν τὸν πατέρα: πώς260 σοὶ λέγεις, Δείξον 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 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ο πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἃ ἐγὼ λέγω ἡμῖν απ' ἐμαυτοῦ οὐ λαλῶ ὅ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.261

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 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ο πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα 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 ἡμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος πηγαίνει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα παρέομια:

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 δὲ τι ἀνασήμηση ἐν τῷ ὄνοματί μου τοῦτο ποιήσω, 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 Εάν τι αἰτήσητε με ἐν τῷ ὄνοματί μου ἐγὼ ποιήσω.

14If you ask me264 for something in my name, I265 will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπάτε με, τάς ἐντολὰς τάς ἐμὰς τηρήσετε:

15If you love me, you will keep266 my commandments.
John 14:16  καγὼ  ἐρωτήσω  τὸν  πατέρα  καὶ  ἂλλον  παράκλητον  δώσει  ύμιν  ὅνα  μεθ'  υμῶν  εἰς  τὸν  αἰῶνα  ἦ.  

16 And 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  ἀληθείας,  ὁ  ὁ  κόσμος  οὐ  δύναται  λαβεῖν,  ὦ  θεωρεῖ  αὐτὸ  οὐδὲ  γινώσκει  ύμεῖς  γινώσκετε  αὐτό,  ὦ  παρ'  υμῖν  μένει  καὶ  ἐν  υἱ的带领下 ἐσται.

17 the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be in you. 

John 14:18  οὐκ  ἀφίσω  υμᾶς  ὑπακόην,  ἔχομαι  πρὸς  υμᾶς.  

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

John 14:19  ἐτί  μικρὸν  καὶ  ὁ  κόσμος  με  οὐκέτι  θεωρεῖ,  ύμεῖς  δὲ  θεωρεῖτε  με,  ὦ  ἐγὼ  ζῶ  καὶ  ύμεῖς  ἐζήσετε.

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

John 14:20  ἐν  ἑκεῖνῃ  τῇ  ἡμέρᾳ  γνώσεσθε  ύμεῖς  ὦ  ἐγὼ  ἐν  τῷ  πατρί  μου  καὶ  ύμεῖς  ἐν  ἑμοὶ  καγὼ  ἐν  υἱ的带领下.

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

John 14:21  ὁ  ἔχων  τὰς  ἑντολὰς  μου  καὶ  πρὸς  αὐτὸς ἑκέινος ἐστίν ὁ ἄγαπων με  ὁ  δὲ  ἄγαπων  μὲ  ἄγαπηθηκαί  ὑπὸ  τοῦ  πατρός  μου,  καγὼ  ἄγαπησα  αὐτόν  καὶ  ἐμφανίσα  αὐτῷ  ἐμαυτόν.

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

John 14:22  ἀγαπῶν ἰουδασ,  ὄνο  ἦ  ἱσιαρίθτης,  Κύριε,  καὶ  ἐν  γέγονεν  ὦ  ἐγὼ  μέλλεις  ἐμφανίζεσθε  σαυτοῖς  καὶ  σῶς  τῷ  κόσμῳ;

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

John 14:23  ἀπεκρίθη ἱσιος καὶ ἐπείσαντος ἔσταιν ὁ ἄγαπων με  ἀπασµῆθηκαί ὑπὸ τοῦ πατρός μου, καὶ ἐλευσόµεθα καὶ μονὴν παρ' αὐτῷ ποιήσεται.  

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

John 14:24  ἐκεῖνός ἐστιν ὄ θα ἁγιασθῇ ἀν δοκεῖ καὶ ὁ λόγος δι ακούετε ὄ θα ἔστιν ἔρημοσ ἐκεῖν ἐτέρῳ ἐνὶ ἀν ἐυπρεπήτῳ με πατρός.

24 One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.
John 14:25  Ταῦτα λελάληκα 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 ἁγιόν ὁ πέμψει ὁ πατὴρ ἐν τῷ ὑμῶν ἡμῖν, ἐκείνος ὑμᾶς διδάσκει τάν καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἴπον ὑμῖν.

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 ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμήν δίδωμι ὑμῖν· οὐ καθώς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασέσθω ὑμῖν ἡ καρδία μηδε δειλάτω.

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

John 14:28  ἤκουσατε ὅτι ἐγὼ εἶπον ὑμῖν, ὑπάγω καὶ ἐρχομαι πρὸς ὑμᾶς, εἰ ἡγαπᾶτε με ἐχάριστε ἃν, ὃτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μοῦ ἐστιν.

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.

John 14:29  καὶ νῦν εἰρήκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύση.

29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30  οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἀρχων· καὶ ἐν ἐμοί οὐκ ἔχει οὐδὲν.

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 γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετειλάτο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἀγώμεν ἐνετείθεν.

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 εἰμὶ ὁ ἄμπελος ἢ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

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

John 15:2  πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό ἣν 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  ἢδη υἱῶν καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

3You are now clean, because of the word which I have spoken to you.

John 15:4  μεῖνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν, καθὼς τὸ κλῆμα ὁ δύναται καρπὸν φέρειν ἀφ' ἐαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοί μένητε. 272

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, υἱῶν τὰ κλῆματα, ὃ ἡμένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

5I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

270 14:28a txt oti 575 vg syr bpl arm cop arm eth Chris Eus Epiph Cyr Nonn Cypr Or SBL TH NA28 || e Μ Amb Ath TR RP || lac 597 C N Q W 047
271 14:28b txt pατρ 575 K a B D L 572 2233 ita lgiur bde fr lmg r1 vg syr c p bph bpl arm Ath Chrys Or Tert Cypr Hil SBL NA28 || pατρ k 2233 lat ita lgiur syr bpl arm Cyr Dial TR RP TH || lac 597 C N Q W 047 060
272 15:4 txt μείνητε 575 K a B L SBL TH NA28 || μείνητε 597 p 597 || μείνητε D E 047 0233 || lac C N W
John 15:6 ἔὰν μὴ τὶς μένῃ ἐν ἐμοὶ, ἐξελθήθη ἡμᾶς ὡς τὸ κλῆμα καὶ ἔξηράνθη, καὶ συνάγωσαν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίται.

6If someone does not abide in me, he is thrown aside like the branch that is withered; and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ βήματά μου ἐν ὑμῖν μείνη, ὁ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται 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 ἐὰν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9 καθὼς ἤγαπησέν με δὸ πατήρ, κἀγὼ ὑμᾶς ἤγαπησα μείνατε ἐν τῇ ἁγάπῃ τῇ ἐμῇ.

9Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰς τὰς ἐντολὰς μου τηρήστε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τηρήσακα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ.

10If you keep my commandments and am abiding in his love.

John 15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ ἡ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

11These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full.

John 15:12 ἄντι ἐστιν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἁγαπᾶτε ἀλλήλους καθὼς ἤγαπησα ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

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273 15:6 Greek: καὶ, as substitute for ὅτι - hōti, "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 αὐτὰ," the topic is neuter plural, which can take a singular verb. I translated αὐτὰ 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, or because the author was 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.

274 15:7 aor subj τησασθε (aor subj) "be made, be proven" it A B D L 0233 it vg syr Arm eth Chrysιν ΣBL NA28 (/) + Αττησασθε N E 047 M vg syr TR RP / lac Φ66 C N P T W

275 15:8a aor subj γενοσθε (aor subj) Ψ66 B D L 0250 it vg Amphil Chrysιν ΣBL NA28 (C) + sītas (pres subj) ἔκεισιν δὲ, ἔδεις ἐκείσιν (pres pass subj) "be made, be proven" it A B D L 0233 M vg ΣBL Chrysιν ΣBL TR RP / lac Φ75 C N P T W

276 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.

277 15:11 aor subj η Α B D L 0233 lat syr cop Arm eth Chrys ΣBL NA28 (/) + μεινη N E 047 M it ΣBL TR RP / lac Φ66 Ψ75 C N W 065. These two verbs in the forms in which they come to us, mean the same thing. The verb μεινη means to abide, continue, dwell, remain. The other verb as found in the NA28, εἰμι, is the word "to be," but in the continuous aspect. So it means "continuously be," or "always be," or "habitually be" in you.
John 15:13  μείζονα ταύτης ἀγάπην οὐδεὶς ἦχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14  ὑμεῖς φίλοι μου ἔστε ἐὰν ποιήσητε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15  οὐκέτι λέγω ὑμᾶς δοῦλοις, ὅτι ὁ δοῦλος ὑμῶν οἶδεν τί ποιεῖ ἀυτὸν ὁ κύριος ὑμᾶς δὲ ἐφήμη φίλους, ὅτι πάντα ἡ ζωὴ αὐτοῦ ἐν τῷ φίλῳ.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16  οὖν ὑμεῖς με ἔξελεξασθε, ἀλλ’ ἐγὼ ἔξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε ὁ καρπὸς ὑμῶν μένη, ἵνα δ’ ἔτι ἀν αἰτήσητε τὸν πατέρα ἐν τῷ ὄνοματι μου δῷ υμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17  ταῦτα ἐντέλλομαι υμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions 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 υμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

John 15:19  εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἤν τὸ διὸν ἐσῆλεν· ὃτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἔξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτου μισεί 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 εἰ ἐτήρησαν τὸν λόγον μου ἐπήρθαν, καὶ τὸν ὑμέτερον παρῆρθαν.

20Be mindful of the word that I said to you, ‘A servant is not greater than his lord.’ If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21  ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομα μου, ὅτι οὐκ οἴδας 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 ἠλθὼν καὶ ἔλαβεν αὐτὸς ἀμαρτίαν, ἀμαρτίαν οὐκ ἔχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23  ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24  εἰ τὰ ἔργα μὴ ἐτοίμησαν ἐν αὐτοῖς αἱ ὁδοὶ ἐποίησαν, ἀμαρτίαν οὐκ ἔχοσαν· νῦν δὲ καὶ ἐξορκάσας καὶ μεμισήσας καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no

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278 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.


280 15:21  ext εἰς υμᾶς ὑμίν Ν* B D* L it syrē̔γ Chrys SBL TH NA28 {/} ὑμῖν A D¹ E N 047 065 M lat syrē̔γh ὑμῖν Ν* ómîν Ν* lac Φ² C W 0233
sin; but now they have both seen and hated both me and my Father.
John 15:25 ἀλλὰ ἵνα πληρωθῇ ὁ λόγος ὃ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμίσησάν με δορεάν.

28But so that the word spoken in the law might be fulfilled, 'They hated me without a cause.'
John 15:26 ὅταν ἔλθῃ ὁ παράκλητος δὲν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀλήθειας δὲν παρὰ τοῦ πατρός ἐκπορευέται, ἕκεινὸς 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 ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1These things I have spoken to you so that you may not fall away.
John 16:2 ἀποσυναγώγων ποιήσουσιν ὑμᾶς; ἀλλὰ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεύει πρὸς τὸ θεῖο.

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 ἐγνώσαν τὸν πατέρα ὑμῶν.

3And these things they will do, because they have not known the Father, neither me.
John 16:4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ὥρα αὐτῶν μνημονεύσητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμιν.

"And I have not told you these things from the beginning, because I was with you.
John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πατέρα με, καὶ οὖν εἰς ὑμᾶς ἔρχεται, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?"
John 16:6 ἀλλ' ὅτι ταῦτα λελάθηκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγώ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος σας ἐλεύσεται πρὸς ὑμᾶς ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκείνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ.

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με.

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχων τοῦ κόσμου τούτου κέρκιται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάσειν ἄρτι.

12I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἐλθῇ ἐκείνος, τὸ πνεῦμα τῆς ἀληθείας, ὄδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν: οὐ γὰρ λαλῆσαι ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἐν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

13But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 ἐκείνος εἰμὶ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

14That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα δὲ έχει ὁ πατήρ ἐμὰς ἐστιν· ἀλλὰ τούτῳ εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

15Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δισπεραθεί με.

16"A little while, and you will be observing me no longer; and another little while, and..."
The Disciples’ Pain Will Be Turned to Joy

John 16:16-23

The GOSPEL of JOHN

you will see me.”

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

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

Jesus knew that they were wanting to query him, and he said to them, “Is it this you are deliberating among yourselves about, that I said, ‘A little while and you will not be observing me, and another little while and you will see me’?

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.

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 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.

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 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.

These things I have spoken to you in allegories; an hour is coming when I will no
longer speak to you in allegories, but I will tell you about the Father plainly.
John 16:26 \(\text{ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὅνοματί μου αἰτήσεθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἔρωτήσω τὸν πατέρα περὶ ὑμῶν.}\)

20In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.
John 16:27 \(\text{αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεπιστεύκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸν θεοῦ ἔχθελον.}\)

2For the Father himself likes you, because you have liked me, and have believed that I came forth from God.
John 16:28 \(\text{ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.}\)

2I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."
John 16:29 \(\text{Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἐδέ νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαι σοφεῖς λέγεις.}\)

29His disciples are saying, "There, now you are talking with clarity and not speaking any allegory.
John 16:30 \(\text{νῦν οἴδαμεν ὅτι οίδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τὰς σε ἐρωτᾷς ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἔχθελες.}\)

3Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."
John 16:31 \(\text{ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτε πιστεύετε;}\)

3Jesus answered them, "For now you believe.
John 16:32 \(\text{ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθήτω ἐκαστὸς εἰς τὰ ἱδία κἀκεῖ μόνον ἠφίτε καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστὶν.}\)

3Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.
John 16:33 \(\text{ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἑμοί εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ γεινήκηκα τὸν κόσμον.}\)

33"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

Chapter 17

Jesus Prays for Himself

John 17:1 \(\text{Ταῦτα ἔλαλησε Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἣ ὥρα· δόξαν σου τὸν οὐρανόν, ἵνα ὁ υἱός ἀξιόθησα.}\)

1Jesus spoke these things, 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;

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294 16:32 ἐν τῷ πατρὶ πορεύομαι N A B C D* E L W 0109 itd syr p SBL
295 16:33 ἐν τῷ πατρὶ πορεύομαι N A B C E L N W 047 054 itd syr p SBL
296 16:34 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
297 16:35 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
298 16:36 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
299 16:37 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
300 16:38 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
301 16:39 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
302 16:40 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
303 16:41 ἐν τῷ πατρὶ πορεύομαι N A B C D* E* L* W* 047 054 itd syr p SBL
John 17:2 καθὼς ἔδωκας αὐτῷ ἔξουσιάν πάσης σαρκός, ἵνα πάν ὁ δέδωκας αὐτῷ δώσῃ αὐτοῖς ὡςν ἄιδων.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant297 to them eternal life.

John 17:3 αὕτη δὲ ἦστιν ἡ ἄιωνις ὃς, ἵνα γνωσκοῦσιν σὺ τὸν μόνον ἄλλην παιδὸν καὶ δὲν ἄπεδειπνὸς Ἰησοῦν Χριστὸν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόδιασα ἐπί τῆς γῆς, τὸ ἐργον τελείωσας ὁ δέδωκας μοι ἵνα ποιήσω.

4I have glorified you upon the earth, having finished299 the work which you have given me to do.

John 17:5 καὶ νῦν δοθάν με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἰδίῳ ὑπὲρ τοῦ τὸν κόσμον εἶναι παρὰ σοι.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σοι τὸ ὄνομα τοῖς ἄνθρωποις ὡς ἔδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καροὶ αὐτοῖς 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 ἐγνώκαν ὅτι πάντα διὰ δέδωκας μοι παρὰ σοῦ εἰσίν·

7Now they are persuaded that all the things you have given to me are300 indeed from you; John 17:8 ὃτι τὰ ῥήματα ὁ δέδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἑξῆλθον, καὶ ἐπίστευσαν 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 ἐγὼ περὶ αὐτῶν ἐρωτῶ ὃν περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὃν δέδωκας μοι, ὅτι σοί εἰσίν,

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 εἰμί πάντα σά ἐστιν καὶ τά σα εἶμα, καὶ δεδόξασαι εἰν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμὶ εἰν τῷ κόσμῳ, καὶ αὐτοὶ εἰν τῷ κόσμῳ εἰσίν, κάθισμεν παρὰ σvos ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὄνομαί σου ὃ δέδωκας μοι, ἵνα ὑσιν ἐν καθὼς ἥμεις.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, that flesh that301 you have given to me, so that they may be one, just as we are one.

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297 17:2a See the footnote on 6:39.
298 17:2b txt δότην αὐτοῖς Ε. C. 0250 TR SBL NA28 {/} δός αὐτῷ W δώσω αὐτῷ Ν 0109 δώσει αὐτοῖς B E N 047 054 0301 Μ Ρ Θ {/} δῶσε αὐτοῖς L ἃ ἐστιν αὐτοῖς Φ δόσα'ét με Φ 060 Φ ἠσα αὐτοῖς Φ 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
299 17:4 τελείωσας Φ K A B C L N W 0109 0301 (itbh) copsa1m>b λε SBL TH NA28 {/} τελείωσον D E 047 054 Μ lat copsa1m>b, gbr TR Φ Φ Φ. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
300 17:2c See the footnote on 6:39.
301 17:11 This is not referring to “your name,” but to those the Father has given him; see John 18:9. See the footnote on 6:39.
John 17:12 ὅτε ἦμιν μετ’ αὐτῶν ἔγιν ἐτήρουν αὐτούς ἐν τῷ ὄνοματί σου ὃ δὲ δέδωκάς μοι, καὶ ἐφολάξα, καὶ οὐδεὶς εἰς αὐτῶν ἀπέλθετο εἰ μὴ οὗ εἶς τῆς ἀπωλείας, ἵνα ἴ δῃ γραφὴ πληρωθῇ.

13While I was with them, I kept them in your name, that flesh you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς ἐξ ἐρχομαί, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐχωσιν τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δὲ δὲν ἔστω ὑς καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτῶ ἵνα ἐρωτήσῃς αὐτοὺς ἐκ τοῦ κόσμου ἄλλ’ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγίασαν αὐτοὺς ἐν τῇ ἀληθείᾳ: ὁ λόγος ὁ σὸς ἀληθεία ἐστῖν.

17Sanctify them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἔγιν ἀγιάζω ἐμαυτὸν, ἵνα ὡς καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 ὁπερὶ τοῖτων δὲ ἐρωτῶ μόνον, ἄλλα καὶ περὶ τῶν πιστεύόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὑς ὑπακούσησιν, καθὼς σῦ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἐμὴν ὕπαξιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σῦ με ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also
be\textsuperscript{107} in us, so that the world might believe that you sent me. 
John 17:22  καὶ γὰρ τὴν δόξαν ἧν δεδωκάς μοι δεδωκαν αὐτῶι, ἵνα ὡσιν ἐν καθὼς ἡμεῖς ἐν ἐσμεν, 
\textsuperscript{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  ἔγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὡσιν ἐπιτελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος 
ὅτι σὺ με ἀπέστησας καὶ ἡγάπησας αὐτῶις καθὼς ἐμὲ ἡγάπησας. 
\textsuperscript{23}I in them, and you in me, so that they may become fully developed into one,\textsuperscript{308} that\textsuperscript{309} the world may know that you sent them, and that you have loved them just as you loved 
me. 
John 17:24  Πάτερ, ὁ δεδωκάς μοι, θέλω ἵνα ὡσπο ἐμί ἐγώ κάκεινοι ὡσὶν μετ᾽ ἐμοί, ἵνα θεωρῶσιν 
τὴν δόξαν τὴν ἐμὴ ἦν δεδωκάς μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου. 
\textsuperscript{24}“O Father, that flesh that\textsuperscript{310} you have given to me, I desire that where I am, they might 
also be along with me, so that they may behold that glory of mine, which you have given 
to me, for you loved me before the foundation of the world. 
John 17:25  πάτερ δίκαιοι, καὶ ὁ κόσμος με σού ἐγνώρισεν, ἐγὼ δὲ σε ἐγνώσαν, καὶ σοῦ ἐγνώσαν ὅτι σὺ 
με ἀπέστησας,
\textsuperscript{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 ἐγνώρισε αὐτοῖς τὸ ὕμωμα σοῦ καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἦν ἡγάπησας με ἐν 
αὐτοῖς ἦ κἀγὼ ἐν αὐτοῖς. 
\textsuperscript{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 ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ 
Κεδρών ὅπου ἦν κῆπος, εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ. 
\textsuperscript{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  ἤδει δὲ καὶ ἵοιδάς ὁ παραδίδωσι αὐτὸν τὸν τόπον, ὅτι πολλὰς συνήχθη Ἰησοῦς ἔκει 
μετὰ τῶν μαθητῶν αὐτοῦ. 
\textsuperscript{2}And Judas, the one betraying him, knew the place, because Jesus had often met there 
with his disciples.

\textsuperscript{307} 17:21  txt ev ἡμ. Ὠ B C* D W it* b,h,e,ε,γ* vs ms copx,ly,πbp syr arm geo Eus Ἵ Cyp Hil% Vg SBL NA28 {B} // ev ἡμ. ev KA C E N 047 054 M it*ur,f,q vg syr,f,h,pal eth Clem Or Eus Ἵ Cyp Ath Bas Greg-Nys Did Evagrius Cyr Hil% Ambrose Jer Aug Varimid TR RP TH // lac Ὠ B 75
\textsuperscript{308} 17:23a This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the 
apostles and other offices so that someday the believers will be fully developed into one, in unity with God 
and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own 
lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also 
it is with the corporate man, that maturity is 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.

\textsuperscript{309} 17:22b txt ev i va B C D L it* b,e,ε,γ* syr Hipp Eus Chrys Cyril Ambr SBL TH NA28 {B} // ev καὶ Ὠ B lat arm eth // ev καὶ καὶ i va A E N 047 054 M it*ur syr, h, pal TR RP // lac Ὠ 75 108
\textsuperscript{310} 17:24 See the footnote on 6:39.
Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἕκ τῶν ἀρχιερέων καὶ ἕκ τῶν Φαρισαίων ὑπηρέτας ἐφέται ἔκει μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort311 and some guards, from the high priests and from the Pharisees, came there, with lamps and torches and weapons.

John 18:4 Ἦσους οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward, and he says to them, "Whom are you seeking?"

John 18:5 ἀπεκρίθησαν αὐτῷ, Ἦσους τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἥγω εἰμι. εἰστήκει 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, Ἥγω εἰμι, ἀπῆλθον εἰς τὰ ὁπίσω καὶ ἔπεσαν χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἦσους τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἦσους, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν·

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 Ἡνα πληρωθῇ ὁ λόγος δν εἶπεν ὅτι Οὐς δεδωκας μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σύμων οὖν Πέτρος ἠχων μάχαραν εἴλκυσεν αὐτήν καὶ ἐπάσαν τὸν τῶν ἀρχιερέως δοῦλον καὶ ἀπέκυψεν αὐτοῦ τὸ ώσταν τὸ δεξίον. ἦν δὲ ὅνομα τω δουλ硕 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 Ἦσους τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δεδωκέν μοι ὁ πάτρις οὐ μή πιώ αὐτῷ;

11Jesus therefore said to Peter, "Put your312 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 Ὡν οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἦσοῦν καὶ ἐξῆλθαν 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 Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καΐαφα, ὁς ἦν ἀρχιερεύς τοῦ ἐναυτοῦ ἐκεῖνου·

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was

311 183 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.

312 1811 lat τὴν μαχαρὰν φέρει NT Κ Α Β Ζ Ε Ι Ν W 947 054 Μ lat syr RP SBL TH NA28 † lac vgc Cyr Or TR lac † 533 565. Almost all the English translations which translate the RP / NA28 text read "your sword." (Not ASV, NASB) This is permissible, since in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don't think it was a copyst issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."
high priest for that year.

John 18:14 ἦν δὲ Καίσαρας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14 And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἡκολούθηε δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος ἔκεινος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.

And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest.

John 18:16 ὁ δὲ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ ἐξώ. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωφῷ καὶ εἰσῆλθεν τὸν Πέτρον.

but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παρθένη ἡ θυρωφός. Μή καί σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, ὦν εἰμὶ.

Then the maidservant, the doorkeeper, says to Peter, “You are not also one of this man’s disciples, are you?” He says, “No I am not.”

John 18:18 εἰσῆλθαν δὲ οἱ δύοι καὶ οἱ ὑπηρέται ἀνδρακίων πεποικότες, ὅτι ψύχος ἦν, καὶ ἐβεβαιώνοντο ἵνα δὲ καὶ ο Πέτρος μετ’ αὐτῶν ἑστὼς καὶ θερματιόμενος.

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

The GOSPEL of JOHN

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἄρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

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

John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς. Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ ἐγώ πάντως ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαίοι συνέρχονταί, καὶ ἐν κρυπτῇ ἐλάλησα οὕδεν.

20 Jesus answered him, “I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said anything of it in secret.

John 18:21 τί με ἔρωτας; ἐρωτώντας τοὺς ἀκηκοάσας τί ἐλάλησα αὐτοῖς· ἰδεί ὁ θεός οἶδαί σε ἐπὶ γὰρ ἐμοὶ ἐγώ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.”

John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκός τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόνων, ὡς ἀποκρίνῃ τῷ ἀρχιερεῖ.

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, “Is that how you answer the high priest?”

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐι κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

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

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313 18:15 txt αλλος ὡς Ν* A B D S copysmsh pbo TR SBL TH NA28 || ὁ αλλος ὡς C E L N 047 054 M copysmsh Jy Chrys Cyr RP || lac ὡς P56 P57 D. Regarding ὡς Münster says it reads ὁ αλλος while the IGNTP says ὁ αλλος.

314 18:20 txt παντες Ν A B C* L N W lat syr bep cop arm eth Bas Cyr Gr lat SBL TH NA28 || παντες C* D S 047 054 M ita syr tr RP || lac ὡς P60 P56 P57 D
John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
24(Hannaniah had sent him to Caiaphas the high priest, you see.)

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνόμενος ἐίπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἢρνηστοι115 ἐκεῖνος καὶ εἶπεν, Οὐκ 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 δούλων τοῦ ἀρχιερέως, συγγενῆς ὄν σὺ ἀπέκοψεν Πέτρος τὸ ὄστον, Οὐκ ἔγω 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 ἤρνησατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγούσαν οὖν τὸν Ἱσσοῦν ἀπὸ τοῦ Καϊάφα ἐν καὶ τοῦ πραιτώριον· ἢν δὲ πρώτης καὶ αὐτοί οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἅλλα γάφωσιν 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 ἦρεθεν οὖν ὁ Πιλάτος ἐξὸν πρὸς αὐτούς καὶ φρονίς, Τίνα κατηγορίαν φέρετε κατὰ τοῦ 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 μή ἦν οὗτος κακὸν ποιῶν,317 οὐκ ἦν σοὶ 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 αὐτοῖς ὁ Πιλάτος, Ἀδείητε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον318 αὐτῷ οἱ ἱερεῖς, Ἡμῖν οὐκ ἤξεσθιν ἀποκτείναι σωθέν·
31They therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32 ἦν δὲ λόγος τοῦ Ἰσσοῦ πληρωθή ἑν εἰπὲν σεμαίνων ποιῶ θανάτῳ ἤμελλεν ἀποθνῄσκειν.
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 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἔφωνησεν τὸν Ἱσσοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλέας τῶν ἱερείων;
33So Pilate therefore went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη ᾿Ιησοῦς, Ἀπὸ σεαυτοῦ ὦ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μητί ἐγὼ Ἰουδαϊός εἰμί; τὸ ἐθνὸς τὸ σὸν καὶ οἱ ἄρχωνες 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 ᾿Ιησοῦς, Ἡ βασιλεία ἢ ἐμὴ οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τοῦτο ἦν ἢ βασιλεία ἢ ἐμή, οἱ ὑπηρέται οἱ ἐμοί ἤγγιζοντο ἀν, ἵνα μὴ παραδοθῶ τοῖς ᾿Ιουδαίοις· νῦν δὲ ἡ βασιλεία ἢ ἐμὴ οὐκ ἐστὶν ἐνετέθην.

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 βασιλεὺς εἰς οὐ; ἀπεκρίθη ο ᾿Ιησοῦς, Σὺ λέγεις ὅτι βασιλεύς εἰμί. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ο ὦν ἐκ τῆς ἀληθείας ἀκούει μοι 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 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 ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξήλθεν πρὸς τοὺς ᾿Ιουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμιᾶν εὐφράκω ἐν αὐτῷ αἰτίαν.

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 ἐστὶν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπόλυσαμεν ὑμῖν ἐν τῷ πάσχα αὐλοῦσθε οὐν ἄπολυσομεν ὑμῖν τὴν βασιλεία τῶν ᾿Ιουδαίων;

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?"

John 18:40 ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἄλλα τὸν Βαραββᾶν. ἤν δὲ ὁ Βαραββᾶς ἠμαρτήσεις.

40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν ᾿Ιησοῦν καὶ ἐμαυτίστηκεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατηγοὶ πλείστους στέφανον εξ ἑκατονθόντων ἐπέδεικαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυρόν περιέβαλον αὐτοῦ,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

319 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?

320 18:38 Basis for capital punishment.

321 18:40 Ixt παλιν Ψ64 N B L W 0109 SBL TH NA28 {\}) παντες Ψ64 N It syr\* cop52,\*pho Παλιν παντες A (D\* E 054 M it\* vg syr\* TR RP \* omit coply} Ψ64 C D 047 065
Then they were approaching him\textsuperscript{322} and saying, "Hail, O king of the Jews," and giving him slaps in the face.

And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no \textit{causa capitalis} in him."

Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find \textit{causa capitalis} in him.

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

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

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

\textsuperscript{322} 19:2,3\footnote{19:2,3\textsuperscript{322} txt auton καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἑδίδοσαν αὐτῷ ῥάπισμα.} Then they were approaching him\textsuperscript{322} and saying, "Hail, O king of the Jews," and giving him slaps in the face.

\textsuperscript{323} 19:4\footnote{19:4 καὶ ἔξηλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵδε ἀγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμιᾶν αἰτίαν ἔφριξοκ ἐν αὐτῷ.} He said to them, "I am bringing him out to you, so that you will know that I find no \textit{causa capitalis} in him."

\textsuperscript{324} 19:5 εἶπεν δὲ τοῖς Ἰουδαίοις, Ἰσαϊάς, ἐξομολογήσετε, καὶ κατὰ τόν νόμον ἔφεσεν ἅπαθεν, ὅτι οὐκ θεοῦ ἀνώνυμον ἐποίησεν.

\textsuperscript{325} 19:6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται εξεράγασαν λέγοντες, Σταυρώσον τοῦτον καὶ τὸ πορφυροῦν ἰμάτιον καὶ λέγει αὐτοῖς, Ἰδοῦ ὁ ἄνθρωπος.

\textsuperscript{326} 19:7 ἦταν δὲ ἐν τῷ δικαίωμα τῷ δικαίωμα, ἐκεῖ ἢγο ὑμῖν ἔχομεν, καὶ κατὰ τόν νόμον ἔφεσεν ἅπαθεν, ὅτι οὐκ θεοῦ ἀνώνυμον ἐποίησεν.

\textsuperscript{327} 19:9 ἦταν δὲ ἐν τῷ δικαίωμα τῷ δικαίωμα, ἐκεῖ ἢγο ὑμῖν ἔχομεν, καὶ κατὰ τόν νόμον ἔφεσεν ἅπαθεν, ὅτι οὐκ θεοῦ ἀνώνυμον ἐποίησεν.

\textsuperscript{328} 19:10 ἦταν δὲ ἐν τῷ δικαίωμα τῷ δικαίωμα, ἐκεῖ ἢγο ὑμῖν ἔχομεν, καὶ κατὰ τόν νόμον ἔφεσεν ἅπαθεν, ὅτι οὐκ θεοῦ ἀνώνυμον ἐποίησεν.

\textsuperscript{329} 19:11 ἦταν δὲ ἐν τῷ δικαίωμα τῷ δικαίωμα, ἐκεῖ ἢγο ὑμῖν ἔχομεν, καὶ κατὰ τόν νόμον ἔφεσεν ἅπαθεν, ὅτι οὐκ θεοῦ ἀνώνυμον ἐποίησεν.
John 19:12 ἐκ τοῦτοῦ ὁ Πιλάτος ἔξητε ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν· 'Εὰν τούτον ἀπολύσης, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

13From 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 Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἐξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθάστρωτον, Ἐβραίστη δὲ Γαββάθα.

14When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἤν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη, καὶ λέγει τοῖς Ἰουδαίοις, ἦδε ὁ βασιλεὺς ὑμῶν.

15And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν οὖν ἐκεῖνοι, ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, ὁ Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, ὦκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

16They then shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τότε οὖν παρέδωκαν αὐτόν αὐτοῖς ἵνα σταυρωθῇ.

17At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν. They took Jesus therefore.

John 19:17 καὶ βαστάζον έαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ δὲ λέγεται Ἐβραίστη Γολγόθα.

18And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha [kədəgəθə].
The GOSPEL of JOHN

John 19:18 ὅπου αὐτὸν ἑστάρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

19where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκεν ἐπὶ τοῦ σταυροῦ ἣν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλέως τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὥστε ἔγγυς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον ἐβραίστη, Ῥωμαίστη, Ἑλληνίστη.\\n\\n20Many 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 ὁ σὺ ἀρχιερεὺς τῶν Ἰουδαίων, Μὴ γράψῃ, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλὰ ὅτι ἀκέφαλος εἶπεν, Βασιλεὺς εἰμὶ τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραψα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 οἱ οὖν στρατιώται ὅτε ἐστάρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐπόιησαν τέσσαρα μέρη, ἐκατέστη στρατιωτὴ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνώθεν ύφαντος δε’ ὄλου.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τὸν τίνος ἐστίν; ἦν δὲ γραφὴ πληρωθῇ ἡ λέγουσα: Ἡ ἀποκαλύψη καὶ ἐπί τῶν ἱματιων οὐ βέβαιον ἐκλάξαν οἱ μεν οὖν στρατιώται ταύτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled which says, "They divided my garments among them; and cast lots over my clothing." those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρά τὸ σταυρὸν τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφή τῆς μητρός αὐτοῦ, Μαρία Μωλάπα καὶ Μαρία ἡ Μαγδαληνή.

25And 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 Ἰδιῶν τῆς μητέρας καὶ τὸν μαθητὴν παρεστὼ τὸν ἡγασά, λέγει τῇ μητρί, Γῦνα, ἵστρι τὸν ὀφείλεσαι.

26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Behold your son."

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19:20 txt ἐβραίστη ρωμαίστη ἑλληνίστη Ποκεντικός Ποκ α Β Λ Ν Ιτσιγραφικός cop SBL TH NA28 {\} // ἐβραίστη ρωμαίστη ἑλληνίστη Α Δ2 E054 065 Μ lat σyr TR RP // omit (h.t. τῶν ἱωδαίων ν. 19 - τῶν ἱωδαίων ν. 19). Ποκεντικός C D

19:20a txt η λέγουσα Ποκεντικός A Δ2 E Λ Ν W 054 065 Μ ιταυρέσιον συρπ. h copαμμένος arm eth Eus Ψυρίζης Aug TR RP SBL TH NA28 {C} // omit Β Ιτσιγραφικός Ιτσιγραφικός Ιτσιγραφικός Ιτσιγραφικός Ιτσιγραφικός Ιτσιγραφικός Ποκεντικός C D

19:20b Psalm 22:18

19:20c Psalm 121:7

19:26c Psalm 121:7 // ἡ μήτηρ αὐτοῦ A Δ2 E Ν 054 065 lat σyr TR RP // lac Ποκ α C D 065. Here is the entire verse 26 from the Robinson-Pierpont majority text: Ἰησοῦς οὖν Ἰδιῶν τῆς μητέρας, καὶ τὸν μαθητὴν παρεστώ τὸν ἡγασά, λέγει τῇ μητρί Αὐτοῖ, Γύνα, ἵστρι τὸν ὀφείλεσαι. In ancient Greek the definite article, in this case τῇ, could serve as a possessive pronoun if the context so indicated. The use of the possessive pronoun autou, "his," was not necessary. All you need to do is look at the beginning of this same verse, where all Greek manuscripts have only την μητέρα, the definite article with "mother" and no possessive pronoun present, yet all English translations supply the word "his" there. It is a very common textual variant in the Greek New Testament for the Byzantine text stream to add a
John 19:27 ἐίτα λέγει τῷ μαθητῇ, ἵδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὀρας ἔλαβεν αὐτήν ὁ μαθητής εἰς τὰ ἱδία.

28Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus' Death

John 19:28  Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς ὅτι ἡδή πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

29Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 335

John 19:29  σκέυος ἐκείνο δόξας μεστόν· ὁ πρόγονον σύν μεστὸν τοῦ δόξας ὑσσόωπω ἐπιθέντες προσήγεγκαν αὐτοῦ τῷ στόματι.

30A container full of vinegar336 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 ἔλαβεν τὸ δόξας ὁ Ἰησοῦς ἐπένε. Τετέλεσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

31When 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  ὃς οὖν Ἰουδαῖος, ἐπεὶ παρασκευήν ἤν, ἵνα μὴ μείγῃ ἐπὶ τοῦ σταυροῦ τὰ σῶματα ἐν τῷ σαββάτῳ, ἴνα γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἤρωτήσαν τὸν Πιλᾶτον ἵνα καταγώσῃ αὐτῶν τὰ σκέλη καὶ ἄρθωσιν.

32The Jews therefore, since it was Preparation Day,337 asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.338

John 19:32  ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέλαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῶ.

33The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33  ἐπὶ δὲ τοῦ Ἰησοῦν ἐλαβόντες, ως εἶδον ἡδή αὐτὸν τεθνηκότα, οὐ κατέλαξαν αὐτοῦ τὰ σκέλη,

34but when they came to Jesus they realized he was already dead, and did not in his case339 break the legs.

John 19:34  ἄλλ' εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξένε. καὶ ἔξηθεν εὐθὺς αἷμα καὶ ὄξω.

35But one of the soldiers pierced his side with a spear, and immediately there came out

possessive pronoun like this. But this need not even be footnoted, as the presence or absence of the possessive pronoun makes no difference in how you would translate it.

334 19:28a τοῦ εἰδὼς ο Ἰησοῦς κ Ἰ ṃ ὑ π τὸ τῷ αὐτῷ τις ἤ τη αὐτὸτις διέ ἄ δισ L N W pm ῥ ν ῃ ε ρ η ὅ π σ u ε u s ὁ D Did Chrys TR SBL TH NA28 {v} ῥ v parents arm Eus apology arm E Eus Did Chrys TR SBL TH NA28 {v} ῥ υ π σ u ε u s τῆς θυσίας αὐτῷ καταγώσῃ αὐτῷ τὰ σκέλη.

335 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. (The Greek source text of the early translations such as the Syriac, Coptic and Armenian could have been like Ψ66 or B.) Compare variants in Matthew 9:4; 12:25.

336 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

337 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."

338 "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.

339 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
blood and water.
John 19:35 and ὁ ἐωρακός μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἔστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

35And 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 τάσσα ἵνα ἡ γραφὴ πληρωθῇ, ὡστούν οὐ συντρίβησαι αὐτοῦ. 341

36And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

John 19:37 καὶ πάλιν ἔτερα γραφή λέγει, ὡστούνται εἰς ὃν ἐξεκέντησαν.

37And again, another scripture says: "They shall look upon him whom they have pierced."

Jesus' Burial

John 19:38 Ἰσμαήλ τὸν Πιλᾶτον Ἰωσὴφ ὁ ἀπὸ Αριμαθαίας, ὃν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρχῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλᾶτος, ἤλθέν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

38And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλλήκον πρὸς αὐτόν νυκτὸς τοῦ πρῶτον, φέρων μίμα σμόρνης καὶ ἀλός ὡς λίθος ἐκατόν.

39And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. 345

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ἀθόνιοι μετὰ τῶν ἀρωμάτων, καθὼς ἔδοχε ἐστὶν τοῖς Ἰουδαίοις ἐνταράξειν.

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

John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἔστησαρκῆς κῆπος, καὶ ἐν τῷ κῆπῳ μνημεῖον καὶ νῦν ἐν ψυχής ὁ εἰρήκετας ἐφαρμόζετο τὸν Ἡσυχαν.

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

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευήν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῷ μνημείῳ, ἔθηκαν τὸν Ἡσυχαν.

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

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340 19:35 txt ἵνα υμεῖς E 054 Μ Or memb TR RP ἵνα καὶ υμεῖς ὡς A B D F L N W lat syr arm eth Or memb Cyr SBL TH NA28 (Δ) lac ὡς C D 065


342 19:36b Numbers 9:12; Exodus 12:46; Psalm 34:20

343 19:37 Zechariah 12:10

344 19:39a txt αὐτοῦ ὡς A B L 054 copeaiss SBL TH NA28 (Δ) ὡς ὡς τὸν Ἱησοῦν ὡς D F E N W Μ lat syr copeaiss, pto TR RP lac C D

345 19:39b 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.
Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μεθ' τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτον σκοτίας ἐτούτης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡμέραν ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἐρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἔχαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν τοῦ ἔθηκαν αὐτόν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

John 20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔπεζον δὲ οἱ δύο ὤμοι καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἠλθεν πρῶτος εἰς τὸ μνημεῖον.

4And the two were running together; and the other disciple ran farther ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ θόντα, οὐ μέντοι εἰσῆλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῶ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ θόντα κείμενα.

6Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there.

John 20:7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θονίων κείμενον ἄλλα χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον.

7And also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τοῦ οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπιστεύετον.

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed. 347

John 20:9 οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

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346 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

347 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.
John 20:11 Ἐπήκουν δὲ εἰσήλθε πρὸς τὸ μνημεῖον ἦς ἔξω κλαίουσα, ὡς οὖν ἐκλαίειν παρέκυψεν εἰς τὸ μνημεῖον.

12But 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 ἦκει τὸ σῶμα τὸ Ἰησοῦ.

13and 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 ἀκείνοι, Ἰηνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἰηναν τὸν κύριόν μου, καί οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

14And 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."


15When 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 Ἰηνα, τί κλαίεις; τίνα ζητεῖς; ἔκκειται δοκοῦσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῷ, κύριε, εἰ σὺ ἔβαλασας αὐτόν, εἰπέ μοι ποῦ ἔθηκαν αὐτόν, κἀγὼ αὐτὸν ἀφαίρησα.

16Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἔκκειται, λέγει αὐτῷ Ἐβραῖστε, Ραββουνι (ὅ λέγεται Διδάσκαλε).

17Jesus 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 μου ἄπω, οὕτω γὰρ ἀναβιβάση πρὸς τὸ πατέρα· πορεύετο δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

18Jesus 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 Μαγδαληνή ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἕωρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19Mary 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 Ὁσιός οὖν ὁ πιάς τῆ ἡμέρα ἔκκειν τῇ μιᾷ σαββάτῳ, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἱουδαίων, ἤλθην ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

20Then, 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...
And he says to them, "Peace be with you."

John 20:20 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 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:22 And having said this, he blew, and says to them, "Receive the Holy Spirit."

John 20:23 And when he had appeared to the twelve, he said to them, "Receive the Holy Spirit."

John 20:24 Jesus Appears to Thomas

Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27 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 Thomas responded and said to him, "My Lord and my God."

John 20:29 Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

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Footnotes:

351 20:22 ἐμφώνω - emphasáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb קָשַׁה, 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.

352 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."
The GOSPEL of JOHN

John 20:30  Πολλὰ μὲν οὖν καὶ ἂλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὡς ἄρτι 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 ὁ Ἰησοῦς ἦστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσετε ὅσιν ἔχητε ἐν τῷ ὄνομάτι αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ,354 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἔφανερώθη αὐτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς ἁλάσσης τῆς Τιβέριαδος· ἐφανέρωσεν δὲ αὐτοῖς.

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

John 21:2  ἦσαν δὲν ὄροι Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδείου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  λέγει αὐτοῖς Σίμων Πέτρος, Ὕπάγω ἄλλευτεν. ἔγνωσαν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν οὐ, ἔξηθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἔν εἰκενή ἡ νυκτί ἠπίασαν υοδέν.

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.355 And throughout that night, they caught nothing.

John 21:4  πρῶτος δὲ ἦδη γενομένης ἦστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

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, Οὐ.

5Jesus therefore says to them, "Children, have you no fish?"356 They answered, "No."

John 21:6  ὥδε εἴην αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἐβάλον οὖν, καὶ οὐκέτα ἐλκύουσα ἠγόην ἀπὸ τοῦ πλῆθος τῶν ἱέθων.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and now they were not able to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητὴς ἐκείνος ὑπὸ ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὅ κύριος ἦστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἦστιν, τὸν ἐπενεδύθη τις ἐσώτερα, ἵνα γάρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν·

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.

353 20:30 There is a men - men here, complemented by a de - 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.

354 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

355 21:3 The Greek word translated "fish" is προσφάγιον - prophágion; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγιον is Hellenistic for the Attic ἄριστον, "side dish." In other words, what is eaten besides bread. And according to Bauer, ἄριστον often meant simply "fish." (This word ἄριστον is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake.

8 (for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.
John 21:7: άκα ονε άπεβησαν εἰς τὴν γῆν βλέποντον ἀνθρώπαν, και οψάριαν έπικείμενος και ἄρτον.

9 As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:8: λέγει αὐτοίς έ Ίσσοςς, ἔνεγκεται ἀπὸ τῶν ὀψάριων ἐκ τῶν ἵδους εὼν ἐπίσασεν νῦν.

10 Jesus says to them, "Bring some of the fish which you have now caught."

11 Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:10: λέγει αὐτοίς Ἄνθρωπος, Δεῦτε ἀρίστησατε. οὐδείς δὲ ἐτόλημα τῶν μαθητῶν ἐζητάσα αὐτόν, Σὺ τίς εἰς εἰδοτες ὅτι ἀριστος έστιν.

13 Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

13 Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:12: τοῦτο ἢδε τρίτον ἐφανερώθη Ἰσίας τοῖς μαθηταῖς, ἐγερθηκες ἐκ νεκρῶν.

14 This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter
John 21:13: Έτε οὖν ἐπιστησαν λέγει τῷ Σίμωνι Πέτρῳ ἦ Ίςσοςς, Ἐπιστησαν Ιωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15 When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs."
John 21:14: λέγει αὐτῷ πάλιν δεύτερον, Ἐπιστησαν Ιωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Πούματε τὰ πρόβατα μου.

16 Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."

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357 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
358 21:8 Equivalent to 100 yards, or 92.4 meters.
359 21:11 ἔστι τήν γῆν Π 122 ι Κ Α B Β С Ν Ρ W SBL ΤΗ ΝΑ28 Λ. ἐπὶ τής γῆς Μ. ΤΡ RP δὲ lac Π 59 Π 66 Π 109
360 21:13 ἔστιν ἐπὶ τήν γῆν Π 66 Π 109 Π Π Π Roman penitents of the third and fourth centuries.
361 21:14 ἔστιν ἐπὶ τήν γῆν Π 66 Π 109 Π Π Π Roman penitents of the third and fourth centuries.
362 21:15 ἔστιν τήν γῆν Π 66 Π 109 Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.
17 He says to him the third time, "Simon 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."  

John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, εὐζώνυμος σεαυτόν καὶ περιπάτεις ὅπου θέλες· ὅταν δὲ γνάφης, ἐκτενείς τὰς χείρας σου, καὶ ἄλλος σὲ ζωσεί καὶ οἴσει ὅπου σὺ θέλεις.

18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.

John 21:19 τοῦτο δὲ εἶπεν σημαίνεις ποῖο βανατῶ δοξάσῃ τὸν θεόν, καὶ τοῦτο εἶπών λέγει αὐτῷ, Ἀκολούθει μοι.

19 This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἦγατα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδοις σε;

20 Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"

John 21:21 τοῦτον οὖν ἔδωκεν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;  

21 So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς σέ; σὺ μοι Ἀκολουθεῖ.

22 Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἕξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἑκεῖνος οὐκ ἀποθνήσκει, οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλὰ, Ἐάν αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς σέ;

23 This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἔστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν.

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

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365 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 ἰησοῦ in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γνώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.

364 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἦγατα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδοις σε;
John 21:25 Ἐστιν δὲ καὶ ἄλλα πολλὰ ἂ ἐποίησεν ὁ Ἰησοῦς, ἃτινα ἐὰν γράφηται καθ' ἐν, οὐδὲν ἀυτὸν οἴμαι τὸν κόσμον χωρήσαι τὰ γραφόμενα βιβλία.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.367
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Principal Witnesses to the gospel of John

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Endnotes

Endnote #1

GENDER INCLUSIVENESS

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

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaulingly 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 \(\alpha\nu\theta\rho\omega\pi\omicron\varsigma\) – \(\alpha\nu\theta\rho\omega\pi\omicron\varsigma\) 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
The GOSPEL of JOHN

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. 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." 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
The GOSPEL of JOHN

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 אֲמַּהֲרֶץ עַם - am ha'ârets, "people of the land." Originally, this phrase am-ha'ârets 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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 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 Barocociani 206 B, A.D. 692. These are the manuscripts from which it is absent on purpose: ܐ ܒ ܓ ܕ ܗ ܙ ܒ ܓ ܕ ܗ ܙ ܓ ܗ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܝ ܢ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܝ ܢ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܝ ܢ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܝ ܢ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܝ ܢ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܝ ܢ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ ܠ ܢ ܬ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܙ

Both Philip Comfort and Maurice Robinson (“Preliminary Observations Regarding the Pericope Adulterae,” Filologia Neotestamentaria 13: 35-59) would list ܛ ܝܘܪ 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, refers to the story, says in PL 23:553, “in the Gospel according to John in many manuscripts, both Greek
The GOSPEL of JOHN

and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11 from the gospel of John. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. This is quite plausible, and would explain why the passage reconstructed by later scribes would not be as purely Johannine in style.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:


Some observations on Style

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

Here is the pericope in question:

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

53And each went to his home.

Chapter 8

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

1But Jesus went to the Mount of Olives.

John 8:2 ὦρθροῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἥρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτοῦς.

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

John 8:3 ἀγοῦσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, 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 κατείληπται ἐπὶ αὐτοφύρῳ μοιχευομένην

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετειλατό τὰς τοιαύτας λιθάζειν· σοὶ οὖν τί λέγεις;

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

John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
The GOSPEL of JOHN

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

John 8:7 ως δε emptied up ερωτωντες αυτων, ανεκυψεν και ειπεν αυτοις, 'Ο αναμακρητος υμων πρωτος επ αυτην βαλετω λιθον'

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

John 8:8 και παλιν κατακυψας έγραφεν εις την γην.

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

John 8:9 οι δε άκουσαντες έξηρθοντο εις καθ' εις άρξαμενοι άπο των προσβυτερων, και κατελειψθη μονος, και ή γυνη έν μεσα ουσα.

9 And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 δηκυψας δε ή Ισοος ειπεν αυτη, Γυναι, ποι εισιν; ουδεις σε κατεκρινειν;

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

John 8:11 η δε ειπεν Ουδεις κυριε. ειπεν δε ή Ισοος, Ουδε έγω σε κατακρινω πορευου, και άπο του νυν μηκετι άμαρτανε.

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

I quote 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 $66$ $561$ $B$ $L$ $N$ $T$ $W$ $Y$ $\Delta$ $\Theta$ $\Psi$ 0141 0211 22 33 124 157 209 788 828 1230 1241 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr5-8 and the best manuscripts of syr9), 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 (it11.11\textsuperscript{a}). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

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

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E (F) G H K M U (Π) 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm\textsuperscript{mwo}) or after Luke 21:38 (f\textsuperscript{13}). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obelis, 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
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But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

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

FREQUENCY OF THE PARTICLE δέ

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;
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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 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 inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

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

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him

7:39 - τοῦτο δὲ ἔπειν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἄφρ’ ἑαυτοῦ οὐκ ἐπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦτο οὐχ ὧτι 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 - τοῦτῳ δὲ ἔπειν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative
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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.

A Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, “lectionary readings,” for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:
https://www.zeolla.org/christian/versions/e-mails/adultery.htm

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

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.

Another reason I believe the passage is genuine scripture, is because Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:
IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὁ τι καὶ λαλῶ ϊμίν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHEREWHATAMYSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅτι, which mean "that which." Or are they one word, ὅτι, 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 - ὅλως - "altogether." This use of ὅτι as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מיהו and מיהו.
2. As an exclamation, with ὅτι as a Hebraism after דן ("That I speak to you at all!")
3. As an affirmation, with ὅτι and implying ἵμαι ("I am from the beginning what I am telling you" or "Primarily I am what I am telling you" or "I am what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

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

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

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."
It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

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

This work is available in print from Amazon.
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