NOTES TO THE READER

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

1:51 txt ὀψεσθε Ὀ66 Ὀ75 Willoughby Papyrus Κ Β Λ W5 0141 397 579 821 850 1819 1820 2129 it*b,c,fl; cop arm Epiph Or SBL TH NA28 // // ἀπαν' ὀψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Θ Π Ψ Ω 047 0211f 0233 f 612 2 28 33 157 565 700 892 1071 1241 1424 047 0211f 0233 ƒ¹ ƒ¹³ 2 28 33 157 565 700 892 1071 1241 1424 it*ö,q,r¹ syr TR // lac Ὀ65 Ὀ59 Ζ Δ Ν Π Τ Β 063 083 syr.e,q,r¹

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

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

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

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

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

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

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

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

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

John 1:1 ἐν ἀρχῇ 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 ἀρχῇ 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 ζωή, καὶ ἦν ζωὴ ἡ πρὸς τὸν ἄνθρωπον.
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 σὺ κατέλαβεν.
5And the light shines in the darkness, and the darkness has not mastered it.

John 1:6 Ἐγένετο ἄνθρωπος 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 ἐκείνος τὸ φῶς, ἀλλ’ ἦν μαρτυρία περὶ τοῦ φωτός.
8He himself was not the light; he came rather to bear witness to the light.

John 1:9 Ἡν τὸ φῶς τὸ ἀληθινόν, ὁ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
9The true light, which gives light to every human being, was coming into the world.

John 1:10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν ὄν ἐγνώ.
10He was in the world, and though the world was made through him, the world did not recognize him.

John 1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
11He came to that which was his own, and his own did not receive him.

John 1:12 διὸ δὲ ἔλαβαν αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοὺς πιστεύουσιν 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 ἄνδρος ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν.
13Children born, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

1 The Greek verb is καταλαμβάνω - katalambáno. 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 Then 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 Iowānnsiēs martrwēi peri aútōu kai kēkaraγen lēγōn, Oūtōs ēn ὅν eiπōn, Ὄ ὅπισοι μου éρχεμενος émpirōsdēn μου γέγονεν, ὅτι πρῶτος μου ēn ēn.

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

John 1:16 Kai έκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χαίριν ἀντὶ χάριτος

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

John 1:17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἢ χάρις καὶ ἡ ἀλήθεια διὰ Ἰσσωῦ Χριστοῦ ἐγένετο.

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

John 1:18 θεόν οὐδεὶς ἐώρακεν πῶςτε· ὁ μονογενὴς ύιός, ὃ ὅν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξήγησατο.

No one has ever seen God; but the Only Begotten Son, who is in the bosom of the
The Pharisees Question John

John 1:19 And the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"

John 1:20 And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:21 And they asked him, "Who then? Are you Elijah?" And he says, "I am not."

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

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the heretics. Whether or not it was not Gnostics, or semi-Arians, who introduced the θέος reading, or whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox uios "Son" reading.

The Liddell and Scott lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
3. μ. άμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

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

(Hesiodus: -; LXX: Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycor. 31, 8; Josephus, Ant. 20, 20) lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. Also "unique" (in kind) of something that is the only example of its category (Cornetus p. 49, 13 εἰς κ. μονογενὴς ο ὁμοιός ἑστι. μονογενὴς κ. μόνα ἑστιν."unique and alone!); Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 252. In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M.-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John 1 and John to "only-born" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.; in this case it would be analogous to πρωτόκοτος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἔδωκεν Jn 3:16 (Philo Pyth. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενῆς ο ὁ μονογενὴς υἱὸς τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν υἱὸν τοῦ μ. ἀπέσταλεν ὁ θεός 1 Jn 4:9; cf. Dg 102. On the express, δόξαν ὡς μονογενοῦς μονογενοῦς παρὰ πατρὸς Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενὴς θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενὴς υἱὸς is found. Mpol. 20:2 in the doxology διὰ πανδός αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ. On the mng. of μονογενὴς in history of religion cf. the material in Hdb. 3 56f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀυτῷ δὴ φησὶ δοκειν τοῦτον [SC. τὸν κόμον] εἶναι μονογενῆς τω θεῷ καὶ ἄγαπητόν; Wsd 7:22 of orphian: ἐστι ἐν αὐτῇ πνεῦμα νοερόν ἄγιον μονογενὲς;--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Άγγελος 1 '25, 24-33; RBüllmann J, 47; 2; 55f; FBuechsel, TW IV 745-50. M.-M.*

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

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

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

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

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

25 And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26 ἀπεκρίθη αὐτῶς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος δὲ ὑδῶν ἑστήκη ὁ ὁμιᾶς οὖν ὑδάτε,  

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

John 1:27 δὲ ὁ πόσιον ὁ ἐρχόμενος, εἰ σὺ εἰμὶ ἄξιος ἵνα λύσω αὐτὸ τὸ ἱμάνα τοῦ ὑποδήματος.  

27 the one coming after me, 9 the thong of whose sandal I am not worthy to untie.'
John 1:28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδανοῦ, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.  

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

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5 1:21 Deuteronomy 18:14-20
6 1:23 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JB98) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that both John and the Baptist to the two witnesses in Revelation 11:3-12, one of which is Elijah.
7 1:26 LXX ἀποκρίθη αὐτῶς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος δὲ ὑδῶν ἑστήκη ὁ ὁμιᾶς οὖν ὑδάτε,  

8 1:27a LXX ὁ πόσιον ὁ ἐρχόμενος, εἰ σὺ εἰμὶ ἄξιος ἵνα λύσω αὐτὸ τὸ ἱμάνα τοῦ ὑποδήματος.  

9 1:27b LXX ὁ πόσιον ὁ ἐρχόμενος, εἰ σὺ εἰμὶ ἄξιος ἵνα λύσω αὐτὸ τὸ ἱμάνα τοῦ ὑποδήματος.  

10 1:28 LXX ἐν Βηθανίᾳ ἐγένετο περιόδου (the word Βηθανία is visible but not ἐγένετο) ὁ πόσιον ὁ ἐρχόμενος ἐν Βηθανίᾳ.
Behold the Lamb of God

John 1:29 Ἰησοῦν ὁ γὰρ ἦν ἀπό τοῦ θεοῦ ὁ αὐτῷ ἡμῖν ἔβλεψε καὶ λέγει, ἦδε ὁ ἅμνος τοῦ θεοῦ ὁ αὐτῷ τὴν ἁμαρτίαν 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 οὖτος ἦν περὶ οὗ ἔγω ἔπων, ὁπέως μου ἔρχεται ἄνηρ ὁς ἔμπροσθέν μου γέγονεν, ὃτι πρῶτός 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 αὐτῶν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτο ἤλθον ἐγώ ἐν τῷ ὃδατι βαπτίζων.

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 ἔμαρτύρησεν ἰωάννης λέγων ὁτι Τεθέαμαι τὸ πνεῦμα καταβαίνον ὠσεὶ περιπέτειάν ἐξ ὑψανοῦ, καὶ ἔμεινεν 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 αὐτῶν, ἀλλὰ ὁ πέμψας με βαπτίζειν ἐν ὃδατι ἑκεῖνος μοι ἐπένε, ἔφ’ ὃν ἂν ἴδῃ το πνεῦμα καταβαίνον καὶ μένον ἐπ’ αὐτόν, οὖτος ἦστιν ὁ βαπτίζων 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 ἔωρακα, καὶ μεμαρτύρηκα ὁτι οὐτός ἦστιν ὁ ὦς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Ἰησοῦς δὲ ἐπίαυριον πάλιν εἰσῆλθεν ὁ ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τὸ ἱησοῦν περισπᾶτον νείκη, ἦδε ὁ ἅμνος τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηται λαλοῦντος καὶ ἠκολούθησαν τῷ ἵησοῦ.

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

John 1:38 σταυρεὶ δὲ ὁ ἵησοῦς καὶ θεοσφάνεις αὐτοῦ ἀκολούθουσας λέγει αὐτοῖς, Τί ἤθετε; οἱ δὲ εἶπαν αὐτῶ, Ῥαββί δὲ 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?"

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

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

13 John the son of Zebedee and Andrew the brother of Peter.
John 1:39  λέγει αὐτοῖς, Ἐκρηκτε καὶ δύσεβε. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην ὥρα ἣν ὡς δεκάτη.

39 He 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 ἀκοοῦσαντων παρὰ Ἰωάννου καὶ ἀκοοῦσαντῶν αὐτῶν.

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

John 1:41  εὐρίσκει ὦτος πρῶτον τὸν ἄδελφον τοῦ Ἰδιοῦ Σίμωνα καὶ λέγει αὐτῷ, Εὐφήκαμεν τὸν Μεσσαν ὃ ἐστιν μεθερμηνευόμενον Χριστός;

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

John 1:42  Ἱμανθαν αὐτόν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὃ Ἰησοῦς εἶπεν, ὦ ἐκ Σίμων ὁ ύιὸς Ἰωάννου εὗ κληθήσεται Κηράς ὃ ἐρμηνεύεται Πέτρος.

42 He 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 ἑπαύριον ἠθέλησαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι.

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

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

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

John 1:45  εὐρίσκει Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, ὂν ἔγραψαν Μωϋσῆς ἐν τῷ νόμῳ καὶ ἐγείρθη εὐφήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ ἴωση πρὸς Ἀντιπατρόν.17

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

John 1:46  καὶ εἶπεν αὐτῷ Ναθαναήλ, ἦκα Ναζαρέτ δυνάται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχον καὶ ιδε.

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

Philip says to him, "Come and see."

John 1:47  εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτόν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄλλη τῆς Ἰσραήλ ἀνακτήτης ἐνῷ δόλος οὐκ ἔστιν.

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

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14 **139** txt οὐν Πος Πος X A B C L N W5 083 0233 syrēβην cop SBL TH NA28 (α) || omit Ποςιδ E P 047 3 lat syrb TR RP || lac Πος6 D Q T

15 **142a** txt ἰουαννα δεδικ Πος10 KB*(δωραννου), Wsupp33itab,f,fi,f2,vgmas,cop,bo NA28 (β) || ἰουαννα1241 || ἰουαννα A B E F G Η Κ Μ S U Γ Δ Λ Π Ψ Ω 047 1414 0211 0233 (ο) Π 5 2 128 118 157 180 205 565 579 597 700 892 1006 1010 1271 1292 1324 1424 1505 1582 Byz Lect itc12θ νγελ (iota vgmm Bariona) syrb,h,pal copboss arm eth geol sauv Serap Epiph Chrys Cyrlem TR RP || frater Andreae ite || lac P5 C D N P Q T V 063 070 083. According to BDF 553(2), ἰουαννα is a shortening of ἰουαννα(ν)ς, partly due to the influence of the Syriac word yōnā. (So also in Matt. 16:17.) This phenomenon of ἰουαννα as a shortened substitute for ἰουαννα(ν)ς is also found in Septuagint manuscripts. ἰουαννα(ν)ς is also shortened to ἰουαννα in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has ἰουανναι. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

16 **142b** Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.

17 **145** txt Ναζαρετ Πος N A B H I Δ SBL TH NA28 (α) || Ναζαρεθ Πος Πος K M U Λ Π Ψ TR RP
Israelite, in whom there is no artifice."

John 1:48  Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἡσοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σὲ Φιλίππων φωνῆσαι ὑπὸ υἱὸ τῆς συκῆς εἰδὼν σε.

48Nathanael 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, Ἄραβι, σὺ εἷς ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

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

John 1:50  ἀπεκρίθη Ἡσοῦς καὶ εἶπεν αὐτῷ, Ἰναι ἤτεν ποιαί ὑπὸ υἱὸ τῆς συκῆς πιστεύεις; μείῳ τούτῳ δύση.

50Jesus 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, Ἄρα Ἰσραήλ λέγει ὑμῖν, ὁ υἱὸς τοῦ θεοῦ ἐν υἱῷ τοῦ θεοῦ ἡμιφυλοῖς καὶ καταβαίνοντας ἐπὶ τὸν θιὸν τοῦ ἀνθρώπου.

51He then says to him, "Truly, truly I say to you, you shall all see19 heaven torn open, and the angels of God ascending and descending on the Son of Man."

Chapter 2

Water Into Wine

John 2:1  Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανά τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἡσοῦ ἐκεί:

1And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, John 2:2  ἔκληθη δὲ καὶ ὁ Ἡσοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

2And both Jesus and his disciples had been invited to the wedding. John 2:3  καὶ ὁ Ἰστέρισαντος οὖν λέγει ἡ μήτηρ τοῦ Ἡσοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

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

John 2:4  λέγει20 αὐτῇ Ο Ἡσοῦς, Τί ἐμεί καὶ σοι, γύναι; οὔπω ἤκει ἢ ὁ ὅρμοι.

4Jesus 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, ὑμῖν ἐν λέγει ὑμῖν ποησάτε.

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

John 2:6  ἦσαν δὲ ἐκεῖ λίθινα υδρίαι ἕξις κατὰ τὸν καθαρισμὸν τῶν ἱερατῶν κείμενα, χωροῦσα ἀνὰ μετρήτας δύο ἢ τρεις.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.21 John 2:7  λέγει αὐτοῖς ὁ Ἡσοῦς, Γεμίσατε τάς υδρίας υδάτος, καὶ ἐγέμισαν αὐτάς ἐξω ἀνω.

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

John 2:8  καὶ λέγει αὐτοῖς, Αντλήσατε υδάτα καὶ φέρετε τῷ ἀρχιτρικλίνῳ οὗ δέ ἤγεγαν.

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

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18 149 tx,t autov vavathana呼吁 Philo Kg S B L W3 [aur,b,e] sors MSS SBL TH NA28 \} / autou vavathana kai eipaion X / vavathana kai eipaion K / vavathana kai eipaion auton G1 PSI It / vavathana kai legei autov A E F G Θ 047 0233 Μ1 ἱτ1 syr TR RP lac C D N P Q T 063 083

19 151 tx,t ouothes Philo Kg S B L W3 0141 397 579 821 850 1819 1820 2129 [aur,a,b,c,f,i,l] sors arm Epiph Or SBL TH NA28 \} / d' argi ouothes (Mt 26:64) A E F G H K MS U X Y Γ Θ Λ Π W Ψ Ω 047 0211f 0233 f3 f3 28 33 157 565 700 892 1071 1241 1424 PSI M Μ1 Μ2 Μ3 syr TR RP lac Μ1 C D N P Q T 063 083 syr L1C

20 24 Ext legei Philo Kg2 E F H K MS V Θ Ψ Μ 047 063 f3 2 28 124 157 700 Μ1 Μ2 Μ3 syr TR RP TH / kai legei Philo Kg2 A B G K L W3 X Y Θ Ψ 0127 0211 0233 f3 33 892 1071 1241 syr b SBL (NA28 [kai] legei \} / lac C D N P Q T 083.

21 26 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:9  ὡς δὲ ἐγένεσατο ὁ ἄρχητρικλίνος τὸ ὑδρῷ ὁ ὁ ὕδωρ οὗνων γεγενημένων, καὶ οὐκ ἦνει πόθεν ἐστίν, ὦι δὲ διάκονοι ἦδειαν οἱ ἡπτηληκότες τὸ ὑδρῷ, φωνεύν ὁ νυμφίον ὁ ἀρχητρικλίνος.

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

John 2:10 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν ὁ ὁ ὑδωρ τίθησι, καὶ ὅταν μεθυσθοῦς τὸν ἐλάσσων σὺ τετερήκας τὸν καλὸν ὁ ὁ ὑδωρ ἐκ Αρτι.

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

John 2:11 Ταῦτα ἐπώσαν ἄρχην τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν τὴν ὑδωρ αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τοῦτο κατέβη εἰς Καρφαναοῦμ αὐτὸς καὶ ἦ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείνανος, οὐ πολλάς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγυς ἢ τὸ ἑαυτῆς τῶν ἑοδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ ἐμχεν ἅ το ἀρχη ὑπὲ καὶ πρὸ μαθητὰς καὶ πρόσεκαν καὶ τούς κηρυκτικάς καθημένους,

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

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22 2:10 τετ μεθοδουσιν ὅ ὁ ὁ ὑδωρ οὗνων γεγενημένων, καὶ οὐκ ἦνει πόθεν ἐστίν, ὦι δὲ διάκονοι ἦδειαν οἱ ἡπτηληκότες τὸ ὑδρῷ, φωνεύν ὁ νυμφίον ὁ ἀρχητρικλίνος

23 2:12a τετ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί καὶ οἱ μαθηταὶ αὐτοῦ ὁ ὁ ὑδωρ οὗνων γεγενημένων. Μαθηταὶ αὐτοῦ ὁ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ.
John 2:15  καὶ ποίησας φαραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βασιλείς καὶ τῶν κολυβιστῶν ἐξέχειν 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 τοῖς τὰς περιστερὰς πωλοῦσιν ἐπένε, Ἀρατε ταύτα ἐντευθέν, μη 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 οἱ μαθηταί αὐτοῦ ὃτι γεγραμμένον ἕστιν ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.

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

John 2:18 ἀπεκρίθησαν οὖν οἱ ἱουδαίοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, 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, Λῦσατε τὸν τοῦτον καὶ ἐν τριάδι ἡμέρας ἐγέρω αὐτόν.

19Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
Chapter 3
You Must Be Born Again

John 3:1 "And there was a man of the Pharisees named Nicodemus, a ruler of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing unless God were with him."

John 3:3:1 Jesus answered and said to him, "Truly, truly, I tell you, Unless one is born again from above, it is not possible to see the kingdom of God."

John 3:35:1 Jesus answered, "Truly, truly I tell you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God."

John 3:6:1 That born from flesh is flesh, and that born from Spirit is spirit.

John 3:7:1 μὴ θαυμάσῃς ὅτι εἶπον σοι, ἐξ ὧν γεννηθήμενον ἐκ τοῦ πνεύματος πνευμάτως ἐστιν.

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 2:24:1 ἀλλ` ἐντὸς αὐτοῦ τετράγωνον ἐστὶ τὸ ῥητόν τοῦ θεοῦ μετα΄ αὐτοῦ. Ἡμέρας τετράγωνον ἐστὶ τῇ γραφῇ· οὐδαμῶς πάντας καὶ οὐδὲ τὸ ἄνθρωπον ἔκλεισεν τὴν ἁγίατά ἐστιν.

But Jesus on his part did not commit himself to them, because he knew all people,

John 2:25:1 καὶ ὃν τὸν χρείαν ἔλεγεν ἣν τὸς λαὸς, πολλοὶ ἐπίστευσαν εἰς τὸ ἄνθρωπόν αὐτοῦ, ἄπειροι τον ἐποίησιν αὐτοῦ τὰ σημεῖα ἐποίησιν αὐτοῦ.

And because he had no need that anyone testify about a person, for he knew what was in the person.
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. 35

John 3:9  and eipen autw, Poiws dunatai taidega nevesi:

John 3:10  eipeis istoro kai eipen autw, Se ei o didaskalos ton Iosefal kai taideg ou ginoseis;

Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these things? John 3:11  amhn amhn lexw sou dei o idaimen laloudimen kai o eorakames martenoumen, kai tin martenian imon ou lambanete.

Truly, truly I tell you, we are saying what we know, and testifying to what we have seen, and you people do not accept our testimony. John 3:12  ei ta epignes eipon umin kai ou pisteute, pouz ean eipw umin ta epourania pisteute;

If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? John 3:13  kai oudeis anavpethken eis ton ouvranon ei mih e ek tou ouvranous katavas, o uios tou anbrosou.

And no one has gone up into heaven except the one who came down from heaven, the Son of Man. John 3:14  kai kathws Moisheis ypwsen ton dfrin en t t ephimw, ouwos ypwsen dei tin uion tou anbrosou,

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

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 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ouios tou anbrosou ouw ev to ouvranou, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ouw ev to ouvranou as an interpretive gloss, reflecting later Christological development."
John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ἐκείνην αἰώνιον.
16 So that everyone who believes in him may have eternal life.
17 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.
18 The person who believes in him is not condemned. The person who does not believe is condemned already, because he has not believed in the name of God’s only begotten Son.

John 3:19 αὕτη δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἤγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτία ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
19 And this is the condemnation: The light has come into the world. And human beings loved the darkness more than the light, because their works were continually evil.
20 For everyone practicing evil things hates the light, and does not come toward the light, so that his works may not be exposed.
21 But 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 ἠλθὲν ὁ ἡσυχὸς καὶ ὁ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.
23 After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with them, and baptizing.

38 3:15a Text

39 3:15b In order to say "believe in him," John usually writes εἰς αὐτόν, so εἰς αὐτώ was probably original, and scribes unconsciously wrote the familiar εἰς αὐτον. Now, since εἰς αὐτώ is not usual for John for "believe in him," it is possible that the text with εἰς αὐτώ means, "so that everyone who believes, may have eternal life in him."
John 3:23 ἤν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγύς τοῦ Σαλείμ, ὅτι ὅδατα πολλὰ ἦν ἐκεί, 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 οὖσα γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 ἔγενετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

25Then a dispute arose between the disciples of John and a certain Ἰς ἐκ τοῦ οὐρανοῦ ἔγενετο ὁ βαπτιστής Ἰωάννης, ὅτι ἦν ἐκ τοῦ οὐρανοῦ, καὶ ἤρθεν ἐκ τοῦ οὐρανοῦ καὶ ἀτόπες ἔρρηται πρὸς αὐτὸν.

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 ὁ Ἰωάννης καὶ ἔπειν, Οὐ δύναται ὁ θνητὸς λαμβάνειν οὐδὲ ἐν ἑαυτῷ ἵνα 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 δὲ ἐρρήτησιν ὅτι ἔπειν, ὡς ἐκ τοῦ οὐρανοῦ ἐπέρρηται. ὡς ἐκ τοῦ οὐρανοῦ ἐπέρρηται ὁ Ἰωάννης τὸν θανάτον καὶ ἔβαπτισεν ἐν τῷ πνεύματι τούτῳ.

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

John 3:29 ἔχειν, τῆς νῦν ἐκείνης ἡμέρας ὡς ἔνα τῆς ἐνωρίας ἐστίν· ὡς ἐκ τοῦ πνεύματος ὁ θανάτος ἔστω ὑμῖν ἐν τῷ πνεύματι, ὡς ἐκ τοῦ θανάτου καὶ ἐν τῇ ζωῇ ἔστω ἐν τῷ πνεύματι, ὡς ἐκ τοῦ πνεύματος ἐστὶν εἰς τῇ ζωῇ ἐστὶν.

29John always used the plural, not the singular. The earth, and speaks of the earth. The one who comes from heaven, and speaks of the earth. The one who comes from heaven is above all;
John 3:32 ὅς ἔφαγεν καὶ ἦκουσεν τοῦτο ἢ μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33 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 ἔστιν.

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

John 3:34 ὅν γὰρ ἀπέστειλεν ὁ θεὸς τὰ βήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

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

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

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

John 3:36 ὁ πιστεύων εἰς τὸν υἱόν ἔχει ωἰόν αἰώνιον· ὃ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὁφείται ωἰόν, ἀλλὰ ἡ ὁρίζῃ τοῦ θεοῦ μένει ἐπ' αὐτὸν.

37 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 Ὅς σὸν ἔγνω ὁ κύριος ὃς ἦκουσαν οἱ Φαρισαῖοι ὃς ἦκουσαν τὴν 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 τὴν ίησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ –

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

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

3The left Judea and went back into Galilee.

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

4But he had to pass through Samaria.
John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἐδώκεν Ἰακώβ ἱωσήρ 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 ἢν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ, ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὀδοιπορίας ἐκαθέζετο οὗτος ἐπὶ τῇ πηγῇ ὑρά ἢν ώς ἐκτῆ.

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

John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι υδρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν·

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

John 4:8 οἶ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις. Πῶς σὺ Ἰουδαίος ὄν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος σύνης; οὐ γὰρ συγχρωτᾶ Ιουδαίοι Σαμαρίταις.

9Then the Samaritan woman says to him, "How is it you, being a Jew, are asking for a drink from me, a Samaritan woman?" (For Jews do not use dishes in common with Samaritans.)

John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν, σοὶ ἄν ήτοι αὐτόν καὶ ἐδώκεν ἃν σοι υδρῷ ζῶν.

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, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθὺ, πόθεν οὖν ἔχεις τὸ υδρὸ τῷ 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 μή σοi μείζων εἰς τοῦ πατρὸς ἡμῶν Ἰακώβ, ὅς ἐδώκεν ἡμῖν τὸ φρέαρ καὶ αὐτός ἐξ αὐτοῦ ἔπειν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πῶς ὁ πίνων ἐκ τοῦ ὠδατος τούτου διψάει πάλιν·

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

John 4:14 δι' ἄν πη ἐκ τοῦ ὠδατος οὐ ἐγώ δῶσω αὐτῷ, οὐ μὴ διψάει εἰς τὸν αἰῶνα, ἀλλὰ τὸ υδρὸ δῶσω αὐτῷ γενήσεται εἰς αὐτόν πηγή ὠδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

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

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ υδρῶ, ἵνα μὴ δυσώ 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 over! here to draw."

John 4:16 λέγει αὐτῇ, "Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθεὶς ἐνθάδε."

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

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὦ γὰρ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἂνδρα σὺν 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. Nevertheless, no one said, "What do you want?" or, "Why are you talking with her?" John 4:28. At this point his disciples came, and they were surprised that he was talking with a woman. John 4:29. Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those who worship him. John 4:24.

God is spirit, and those worshiping him, must worship in spirit and in truth." John 4:23. The woman says to him, "Sir, I am perceiving that you are a prophet. John 4:20. Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem." John 4:22. They were proceeding out of the town and coming toward him. John 4:30. Still, no one said, "What do you want?" or, "Why are you talking with her?" John 4:32. In the meantime, his disciples were pleading with him, saying, "Rabbi, eat." John 4:33. In the Greek, "you" is in the plural.

42:21 In the Greek, "you" is in the plural.
John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἄλληλους, Μή τις ἤρεγκεν αὐτῷ φαγεῖν;
33His disciples therefore were saying to each other, "Has someone brought him something to eat?"

John 4:34 λέγει αὐτῶις ὁ Ἰησοῦς, ἡμῶν βρώμα ἔστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ
teleiώσω αὐτοῦ τὸ ἔργον.
34Jesus 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 οὐχ ὑμεῖς λέγετε ὅτι Ἐτι τεταράμηνοι έστιν καὶ ὁ θερισμός ἔρχεται; Ἦδον λέγω ὑμῖν,
ἐπάρτας τοὺς ὀρθάλαμους ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσίν πρὸς θερισμόν ἦδη.
35Do 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 θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ
χαίρῃ καὶ ὁ θερίζων.
36The 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 ἀληθινός ὅτι ἄλλος ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.
37For the saying, 'One is the sower and another is the reaper,' is true in this:
John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ σὺν ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς
ἐις τὸν κόπον αὐτῶν εἰσελήλυθατε.
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 δὲ τῆς πόλεως ἕκεινης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον
tῆς γυναικὸς μάρτυρος ὅτι ἐπένε μοι πάντα ὡς ἐποίησα.
39And many of the Samaritans from that town had believed in him because of the

52 4:34 ἡμῶν βρώμα ἔστιν ἵνα ποιήσω - emón brōma estin hîna poiêso, literally, "My food is that I may do." The hîna in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hîna in 1 Corinthians 4:13: ἔμοι δὲ εἰς ἐλάχιστον ἐστίν ἵνα ὑπὸ ὑμῶν ἀνακριθή ὡς ἄλλο ἀνθρώπου ἐκκαθορίσω - "It is a very small thing to me that I might be judged by you..." See also 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 μου and simply meaning "my." Blass, § 285(1), says ἐμὸς is used as a reflexive for ἐμαυτοῦ - emauton. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

52 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 ἀποκατάστασις Κ Μ Ν Ω Υ ΥΠΓ Δ Θ Λ Ψ Φ 033 f 2 33 124 157 565 579 700 1071 1424 syr εριμ, t, p, pal cop saarlo arm orig en το RP SBL TH NA28 {v} / omit Ψ52 D (K* coto instead) LS P Π Ω 047 086 f 5 28 118 1241 1844* ετης σύρm Origen ετης / lac F P X 346.
56 4:35c The word ἐν δὲ at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."

56 4:36 txt omit Ψ52 B C L N U Ω ψ 083 f 33 565 579 892 1071 1241 1844* lac f 2111 sylr ετης SBL TH NA28 {v} / κατ Κ Α Α Τ Κ Μ Σ Σ Δ Θ Π Ω 047 0211 f 53 2 28 157 579 700 1424 tie lat syr h Ir-lat TR RP lac F P Τ
woman's word testifying, 'He told me everything I ever did.'

John 4:40  ὡς σὺν ἠλθόν πρὸς αὐτόν οἱ Σαμαρεῖται, ἤρωτον αὐτὸν μεῖναι παρ’ αὐτοῖς καὶ ἐμείνεν ἐκεί δύο ἡμέρας.

40When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.

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

41And, because of his word, many more believed.

John 4:42 τῇ τε γυναικί ἔλεγον ὅτι οὐκέτι διὰ τὴν σήν λαλιάν πιστεύσαμεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι αὐτός ἔστιν άληθῶς ὁ σωτήρ τοῦ κόσμου.

42And 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."55

The Official’s Son Stays Alive

John 4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν εἰς τὴν Γαλιλαίαν;

43And after the two days he departed from there into Galilee.

John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν τῇ ἰδίᾳ πατρίδι τιμήν οὐκ ἔχει.

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

John 4:45 ἐγὼ ὦν ἠλθήν εἰς τὴν Γαλιλαίαν, ἐξέβαινε αὐτὸν ἢ Γαλιλαίοι, πάντα ἐφρακτοῖς δῶα ἐποίησεν ἐν ἱεροσολύμωι ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἠλθόν εἰς τὴν ἑορτήν.

45When 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 θελεῖν σὺν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ύδωρ οἶνον, καὶ ἦν τις βασιλικός οὗ ὁ υἱὸς ἠθείεν ἐν Καφαρναοῦν;

46He came again therefore to Cana in Galilee, where he had made the water wine. And there was a certain royal official there whose son lay sick at Capernaum.

John 4:47 αὐτὸς ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ τῆς Ιουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἤρωτα 56 ἵνα καταβῇ καὶ ἰάσῃ αὐτὸ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνῄσκειν.

47When 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 ἐπεν σὺν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεῖα καὶ τέρατα ὕδει, οὐ μὴ πιστεύσῃς.

48Jesus therefore said to him, "Unless you people see miraculous signs and terrifying omens, you will never believe."

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδί σου.

49The royal official says to him, "Sir, come down before my child dies."

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Περεσὺν ὁ υἱὸς σου ζή, ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν ἐπέν τοῦ ὁ Ἰησοῦς καὶ ἐπορεύετο.

50Jesus says to him, "Go. Your son stays alive." The man believed the word that Jesus had said to him, and departed.

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

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

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55 42:42 txt κοσμοῦ ὡς τοῦ B C D W5 083 lat syr corda arm eth Itlat syr p; TR RP lac T P 086
56 42:47 txt omit τοῦ ὁ B C D W5 083 086 33 69 892 1071 1241 it SBL TH NA28 ἔν τ σοῦ ὁ B; Note that Π 083 omits πρὸς αὐτόν, another case of h.t. from αὐτόν to αὐτόν.
58 41:51 txt ὑπήντησαν αὐτῷ λέγοντες οτι ὁ παῖς αὐτοῦ ζή B SBL TH NA28 ὑπήντησαν αὐτῷ λέγοντας οτι ὁ παῖς αὐτοῦ ζή B2
John 4:52 ἐπέθετο οὖν τὴν ὄραν παρ’ αὐτῶν ἐν ἧς κομψότερον ἐσχάν· εἶπαν οὖν αὐτῷ ὅτι Ἑσσην ὄραν ἐβδόμην ἀφίκεν αὐτὸν ὁ πορεύτως.

53He therefore ascertained from them the exact time in which he had gotten better. They therefore said to him, “The fever left him yesterday at 7 p.m.”
John 4:53 έγω οὖν ο τατάρ δε άν έκείνη τή ὦρα ἐν ἦ εἶπαν αὐτώ ὁ Ἱσσόυς, ὁ υἱός σου ζή, καὶ ἐπίστευσαν αὐτός καὶ ἦ οἰκία αὐτοῦ δή.

54Then the father realized: that was the hour in which Jesus had said to him, “Your son stays alive.” And he and his whole household believed.
John 4:54 Τούτο ἡμίπάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἱσσός ἑλθὼν ἕκ τῆς Ἰουδαίας εἰς τὴν Γαλλαδίαν.

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

Chapter 5

Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἐορθή τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰερουσάλημ.

1After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.
John 5:2 ἦστιν δὲ ἐν τοῖς Ἰερουσαλήμοις ἐπὶ τῇ προβατικῆς κολυμβήθρᾳ ἢ ἐπὶ λεμφομένη ἐβραείτι Βηθεδά, πέντε στοιχέων.

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

John 5:3: ἐν ταύταις κατέκειται πλήθος πολὺ τῶν ἁπαθῶν, τυφλῶν, χωλῶν, ἔξων. [[ἐκδεχομένων τὴν τοῦ ὀδοὺ κίνησιν.]]

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

the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world.9 (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)

65 522c: Βηθεσδα A C E F G H K M S V X Χ τάνων Γ Δ Θ Π Ω 047 063 (Βηθεσδά) 078 1014 (0233vid __ Θεοδά) 1 2 13 22 28 35 109 118 124 157 173 180 205 209 213 37 565 579 597 700 821 826 865 892 983 1006 1009 1010 1071 1192 1195 1210 1241 1242 1243 1253(2d) 1278 1292 1342 1344 1365 1505 1546 1582 1646 2129 2148 2174 2191 2372 2718 2886 2886 Lect ₯αν μασ σ σ ρε–ρμ πλο όν στα ἐθ νάτορας τοῦ ὀδού κίνησιν]

65 523: Βηθεσδά A C E F G H K M S V X Χ τάνων Γ Δ Θ Π Ω 047 063 (Βηθεσδά) 078 1014 (0233vid __ Θεοδά) 1 2 13 22 28 35 109 118 124 157 173 180 205 209 213 37 565 579 597 700 821 826 865 892 983 1006 1009 1010 1071 1192 1195 1210 1241 1242 1243 1253(2d) 1278 1292 1342 1344 1365 1505 1546 1582 1646 2129 2148 2174 2191 2372 2718 2886 2886 Lect ₯αν μασ σ σ ρε–ρμ πλο όν στα ἐθ νάτορας τοῦ ὀδού κίνησιν]
[John 5:4] ἀγγελος γὰρ κυρίου κατὰ καιρὸν ἐλούετο ἐν τῇ κολυμβήρᾳ καὶ έτάρασε τὸ ὀξωρ. ὁ οἷν πρῶτος ἔμβας μετὰ τὴν ταραχὴν τοῦ ὀξωρ. ύσης ἐγίνετο ὄως ἐπίστο κατείχετο νοσηματί] [66] 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.] 66

John 5:5 ἐν χεὶς ἀνθρώπως ἐκέι τράκωντα καὶ οὐκ ἔτη ἔχων ἐν τῇ ἁθσενει' 67

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

John 5:6 τούτου ἰδὼν ὁ Ἰησοῦς κατακειμένου, καὶ γνοὺς ὦτι πολὺν ήδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ύσης γενέται;

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 ἀνθρώπως, Κύριε, ἀνθρώπων οὐκ ἔχω ἴνα οὕτως ἀνατραχήθη τὸ ὀξωρόν καὶ με εἰς τὴν κολυμβήραν ἐν ὧν ὃς ἐρχόμενοι ἔγια ἄλλος πρὸ ἐμοῦ καταβαινεί.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐξειρής ἄρον τὸν κράβαττον σου καὶ περιπάτη.

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

John 5:9 καὶ εὐθύς ἐγένετο ὑγίας ὁ ἀνθρώπως, καὶ ἤρεν τὸν κράβαττον αὐτῶς καὶ περιπάτησε. 9 ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And 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 ίουδαιοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστι σοι ἄραι τὸν κράβαττόν σου.

10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful71 for you to carry your71 mat."

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."

66 54b txt κυρίου ἄν ἐν τῇ κολυμβήρᾳ κατὰ καιρὸν ἐλούετο ἐν τῇ κολυμβήρᾳ καὶ έτάρασε τὸ ὀξωρ. ὁ οἷν πρῶτος ἔμβας μετὰ τὴν ταραχὴν τοῦ ὀξωρ. ύσης ἐγίνετο ὄως ἐπίστο κατείχετο νοσηματί] [66] 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.] 66

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John 5:10 ἔλεγον οὖν οἱ ίουδαιοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστι σοι ἄραι τὸν κράβαττόν σου.

10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful71 for you to carry your71 mat."
John 5:11 ὁ δὲ ἀπεκρίθη αὐτοῖς, ὁ ποιήσας μὲν ὑγίᾳ ἐκείνῳ μοι ἐπεν, Ἄρων τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἠρώτησαν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρων καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἱαθεὶς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξέσευσεν ὄχλον ὄντος ἐν τῷ τόπῳ.

13But 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 ταύτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἵδε ὑγίᾳ γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χείρον σοι τι γένηται.

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

John 5:15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς ἰουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγίῃ.

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

John 5:16 καὶ διὰ τούτου ἐδίωκον οἱ ἰουδαίοι τὸν Ἰησοῦν, καὶ ἔζητον αὐτὸν ἀποκτείνα, ὅτι ταύτα ἐποίει ἐν σαββάτῳ.

16And 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 ἀπεκρίνατο αὐτοῖς, ὁ πατὴρ μου ἔως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τούτου οὖν μᾶλλον ἔζητον αὐτὸν οἱ ἰουδαίοι ἀποκτείνα, ὅτι οὐ μόνον ἠλών τὸ σαββάτον ἀλλὰ καὶ πατέρα ἵδον ἐλεγεν τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τὸ θεόν.

18For 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.

John 5:19  Apokrinato oûn ὁ Ἰησοῦς καὶ ἐλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀντ' ἐαυτοῦ ὑδέν ἐὰν μὴ τῇ βλέπῃ τὸν πατέρα ποιοῦντα· ἂ γὰρ ἄν ἐκείνος ποιή, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

19Therefore Jesus responded and said to them, “Truly, truly I say to you, the Son is not able to do anything of himself, 76 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 πατήρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυουσιν ἀυτῷ ὁ αὐτὸς ποιεῖ, καὶ μειῶνα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμᾶσίτε.

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

John 5:21 ὃς περὶ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ἐζωοποιεῖ, ὡστος καὶ ὁ υἱὸς ὁ ὁυῖς θέλει ἐζωοποιεῖ.

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

John 5:22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

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

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

John 5:24 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι οὐκ ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντι με ἔχει ἣων αἰωνίων, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

24“Truly, truly I say to you, the one 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 ὧρα καὶ νῦν ἐστίν ὅτι οἱ νεκροὶ ἀκούσουσιν 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, 77 and the ones who hear will live.

John 5:26 ὃς περὶ γὰρ ὁ πατὴρ ἐχεὶ ἣων ἐν ἐαυτῷ, ὡστος καὶ τῷ υἱῷ ἐδωκεν ἣων ἐχεῖν ἐν ἐαυτῷ.

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

John 5:27 καὶ ἐξουσίαν ἐδωκεν αὐτῷ κρίνειν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

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

non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

76 According to Bauer, ἄντ' εαυτοῦ is an expression known in Classical Greek using the preposition ἄντ' to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28; 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34

77 ὃς περὶ γὰρ ὁ πατὴρ ἐχεὶ ἣων ἐν ἐαυτῷ, ὡστος καὶ τῷ υἱῷ ἐδωκεν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

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

77 5:27a txt κρίνειν ἀναθ. ἐδωκεν K(α)2 A B C D E G H K S U Y L Δ Θ Π Ψ 063 f1 f2 f3 233 118 157 565 700 1071 1424 TR RP NA28 (fσ) [τὸ θεὸν τὸν ζωοτροφήνου K Σ Π Ω 28 2178 syriac χρυσι. al. (x80)] // lac C F N P Q T X 0210 0233 346 788

78 5:27a txt κρίνειν ἀναθ. ἐδωκεν K(α)2 A B C D E G H K S U Y L Δ Θ Π Ψ 063 f1 f2 f3 233 118 157 565 700 1071 1424 (acc. NA28) // lac C F N P Q T X 078 0210 0233 346 788

5:27b Or, "The Son of Man." Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our
John 5:28. "He who hears and does not judge him has condemned himself, for he who judged did not judge without wisdom, but as it was a human being."

John 5:29. "Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

John 5:30. and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment."

John 5:31. You have sent to John, and he has testified to the truth.

John 5:32. If I testify about myself, my testimony is not valid.

John 5:33. There is another who testifies about me, and I know that the testimony which he testifies about me is true.

John 5:34. "You have sent to John, and he has testified to the truth.

John 5:35. That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

John 5:36. But I have testified 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. And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.

John 5:38. And His word, you do not have living in you, because the one he has sent, him you do not believe.

Testimonies About Jesus

John 5:31. "Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

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John 5:38. And His word, you do not have living in you, because the one he has sent, him you do not believe.
John 5:39  ἐραυνάτε τάς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐτάς ἵνα αἰώνιον ἐχειν· καὶ ἐκεῖναί εἰσίν αἱ μαρτυρίαι ὑμῶν·

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

John 5:40  καὶ οὐ θέλετε ἐλθεῖν πρὸς μένα ἵνα ἐχῖτε.

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

Chapter 6

John 6:1  Μετὰ ταῦτα ἠρέθη ὁ Ἰησοῦς πέραν τῆς βαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

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

John 6:2  ἦκολούθει δὲ αὐτῷ ἄγιος πόλις, ὅτι ἐθεώρουν τὰ σημεῖα ὑμῶν ἐποίει ἐπὶ τῶν ἀσθενούντων.

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

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

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

John 6:4  ἦν δὲ ἐγγὺς τοῦ πάσχα, ἢ ἑορτή τῶν Ἰουδαίων.

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

John 6:5  ἔπαραν οὖν τοὺς ὀρθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενοι ὅτι πόλις ἄγιος ἐρχεται πρὸς αὐτὸν λέγει πρὸς Φιλίππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωμεν οὕτως;

5 Then, 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?"

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62 | τὰ σημεῖα
65 | ἀγοράσωμεν

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John 6:6 that he had known what he was about to do.

John 6:7 "And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

John 6:10 Then 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 He said this testing him, for he himself had known what he was about to do.

John 6:14 But he said this testing him, for he himself had known what he was about to do.

John 6:16 About 8 months of a man's wages

John 6:17 Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"

John 6:18 The feeding of the 5,000, all four gospels agree, does not make it a contradiction. He surely is the Prophet who was to come into the world."

John 6:19 Jesus 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 ‘Ως δὲ Ὄφη εγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16 And 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 σκοτεῖ ἦδη ἐγεγόνει καὶ οὕτω ἔληλυθε πρὸς αὐτούς ὁ Ἰησοῦς.

17 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 θάλασσαν ἄνεμου μεγάλου πνεύμονος δειμνεῖτο.

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

19 Then, after having rowed about twenty-five or thirty stadia,91 they beheld him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμί μη φοβέσθε.92

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

John 6:21 ὑψίζων οὖν λαβέω αὐτὸν εἰς τὸ πλοίον καὶ εὐθείας ἐγένετο τὸ πλοίον ἐπὶ τῆς γῆς εἰς ἓν ὑπῆγον.

21 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 ἄγιος ὁ ἐστιν ἐν τῇ διαπέρασθε τῆς θαλάσσης εἰδόν ὅτι πλοιάριον ἄλλο οὖν ἢ ἔκει εἰ μὴ ἐν, καὶ ὃτι οὐ κυνησόληθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον,

22 The next day, the crowd that had stayed on the other side of the lake realized93 that no other boat had been there except one,94 and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

John 6:23 ἄλλα δὲ ἤλθεν πλοίαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγαν τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

23 (But then other boats, from Tiberias,95 arrived near the place where they had eaten the

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90 6:17 txt oupμας  
91 6:19 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
92 6:20 but he says to them, "I am the Lord. Don't be afraid."
93 6:22 the next day, the crowd that had stayed on the other side of the lake realized that no other boat had been there except one, and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.
94 6:23 but then other boats, from Tiberias, arrived near the place where they had eaten the
loaves, *where the Lord had given thanks.*

John 6:24 ὅτε οὖν εἶδεν οἱ ἄγγελοι ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοιάρια καὶ ἤλθον εἰς Καφαρναοῦν.”

24When therefore the crowd saw that neither Jesus nor his disciples were there, they also got into boats and went to Capernaum in search of Jesus.

John 6:25 καὶ εὐρώντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, ὦ Ῥαββί, πότε ὦδε γέγονας;

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

John 6:26 ἀπεκρίθη αὐτῶι ὁ Ἰησοῦς καὶ εἶπεν, ἀμήν ἀμήν λέγω ὑμῖν, ζητεῖτε με οὐχ ὅτι εἰδετε σημεία ἀλλ’ ὃτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτασθήτε.

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

John 6:27 ἐργάσασθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωήν αἰωνίου, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτο γὰρ ὁ πατὴρ ἐσφάγισεν ὁ θεός.

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

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

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

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ ἑργόν τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὅν ἀπέστειλεν εἰκόνος.

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

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

30So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working?

John 6:31 οἱ πατέρες ἡμῶν τὸ μάνα ἔφαγον ἐν τῇ ἑρήμῳ, καθὼς ἔστιν γεγραμμένον, ἀρτον ἐκ τοῦ οὐρανοῦ ἐδωκεν αὐτοῖς φαγεῖν.

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

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**Ancient Syrian’s source text must have read ἀλλα πλοιαρια εκ τιβεριαδος ηλθον L**

epelonthwnoun ton plouion ek tiberialados Χ

alla ploriaiwhon elphonton ek tiberialados D

alla plhven plouto ek tiberialados \(\text{v}^{\text{75}}\) TH

alla plhven ploria ek tiberialados 091

alla plhven ploria ek tiberialados SBL NA28

lac \(\text{v}^{\text{28}}\) P\(\text{h}\)\(\text{es}^{\text{66}}\) CP QT 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."

94 6\(\text{24}\) 6\(\text{23}\) φαραγνουσκ Φ\(\text{v}^{\text{75}}\) Β Δ N W SBL TH NA28 \{\| \} καιρανουσκ Α Ε Λ 047 TR RP lac Φ\(\text{v}^{\text{66}}\) CP QT 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: \(\text{n}, \text{d}, \text{p}\) (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 \(\text{P}\), \(\text{T}\), and \(\text{k}\), 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 \(\text{P}\) was φ (sounds just like our English \(\text{P}\)) and the unaspirated was Π, which English does not have a letter for. The Greek aspirated \(\text{T}\) was θ, like our English \(\text{T}\), and the unaspirated was \(\text{t}\), which English does not have a letter for. The Greek aspirated \(\text{K}\) sound was the letter \(\chi\), like our English letter \(\text{K}\), and the unaspirated was \(\text{k}\), which English does not have a letter for. The Greek language has changed very much since then. For example, the letter \(\beta\) is no longer the \(\text{B}\) sound but is now \(\text{V}\). You now write the \(\text{B}\) sound as the two letters \(\upsilon\). The letter \(\delta\) is no longer the \(\text{D}\) sound, but is now voiced \(\text{TH}\) as in "then." Now, to write the \(\text{D}\) sound you write two letters, \(\upsilon\). 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 6\(\text{31}\) Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
John 6:32 εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Ἄμην ἁμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δεῖδωκεν υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατὴρ μου διδασκαίης υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἄλλην ὑμῖν:

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

John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ωθήνη διδόσαι 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 αὐτῷ ὁ Ἰησοῦς, Ἔγω εἰμί ὁ ἄρτος τῆς ζωῆς; ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

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

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

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

John 6:37 Πάντα δὲ διδασκαίης ὑμῖν πατήρ μου ἐμέ ἦσει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξο.

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

John 6:38 οὗτοι ἐκ τοῦ οὐρανοῦ οὐκ ἰναι ποιώ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

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

John 6:39 τοῦτο δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντός με, ἤνια πάντα δὲ διδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐστήτῃ ἡμέρᾳ.

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

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636 John 5:38, 47; Diatess. 8:15, 17
637 See the footnote on 6:39.
639a b cf. ne A B D L T W itbcpδ syr vgl lat tr rp pm omitt. τοῦτο δέ εστίν τὸ θέλημα τοῦ πέμψαντός με λατ. SBL TH NA28 \{ \} ℃1 patrocs i na en 0233 ital syn rh tr rp pm omitt. τοῦτο δε εστιν τὸ θέλημα του πέμψαντος με. 11 \{ \} ℃1 patrocs i na en 0233 ital syn rh tr rp pm omitt. τοῦτο δε εστιν τὸ θέλημα του πέμψαντος με. (of v. 39 and add patrocs at end of v. 38) 047 (homoioteleuton) \lap 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.
639b c cf. auton ne A B D L εκ τοῦ τοῦ θεοῦ τοῦ πέμψαντος με. ιτa εκ τοῦ τοῦ θεοῦ τοῦ πέμψαντος με. 047 (homoioteleuton) \lap p q 070 091. 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, ὁ θέλημα-τὸ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μή.") 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
John 6:40  τούτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιόν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσόχητε 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  Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς 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, ὡς οὗτος ἐστὶν Ἱησοῦς ὁ υἱὸς Ἱωάνης, ὡς ἡμεῖς οἴδαμεν τὸν πάτερα καὶ τὴν μητέρα; πώς νῦν λέγει ὁ ἐκ τοῦ οὐρανοῦ καταβῆκεν;

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 Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

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

John 6:44  οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἂν ἀναστήσω αὐτόν ἐν τῇ ἐσόχητε 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  ἦστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἐρχεται 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 ὁτι τὸν πατέρα ἐώρακεν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν πατέρα.

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

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 6:47 ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἐξεῖ ἡζον αἰώνιον.  

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

John 6:48 ἐγὼ εἰμί ὁ ἀρτος τῆς ζωῆς.  

48 I am the bread of life.  

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

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

John 6:50 οὗτος ἐστίν ὁ ἀρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθνῄσκῃ.  

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

John 6:51 ἐγὼ εἰμί ὁ ἀρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ· καὶ ὁ ἀρτος δεῖ ὅτι ἐγὼ δῶσω ὑμῖν ἄνωθεν τῆς τοῦ κόσμου ζωῆς.  

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

John 6:52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δὸναι τὴν σάρκα φαγεῖν;  

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

John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ ιοῦ τοῦ ἀνθρώπου καὶ πίπτε αὐτοῦ τὸ αἷμα, σὺκ ἔχετε ζωὴν ἐν ἑαυτοῖς.  

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.  

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

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

John 6:55 ἦ γὰρ σάρξ μου ἀληθῆς ἐστιν βρώσις, καὶ τὸ αἷμα μου ἀληθῆς ἐστιν πόσις.  

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

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105 Ἀληθής...αληθῶς ἐστιν.  

106 Ἐστιν...καὶ ἐστιν Π ρ.  

107 Ἐστιν...καὶ ἐστιν Π ρ.  

108 Ἐστιν...καὶ ἐστιν Π ρ.  

109 Ἐστιν...καὶ ἐστιν Π ρ.
John 6:56 ο̣ τ̣ρ̣ώ̣γ̣ν̣ω̣ν̣ μου̣ τ̣ή̣ν̣ σάρκα κα̣ὶ̣ πίν̣ω̣ν̣ μου̣ τ̣ό̣ α̣ίμα̣ ἐν̣ ἐμ̣ο̣ι̣ μένει̣ κἀ̣γ̣ὼ̣ ἐν̣ αὐ̣τ̣ῷ̣.

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

John 6:57 καθ’δε ἀπέστειλαν ἐμ̣ τ̣ο̣ν̣ πατή̣ρ̣ κἀ̣γ̣ὼ̣ διά̣ τ̣ό̣ν̣ πατέ̣ρα, καὶ̣ ο̣ τ̣ρ̣ώ̣γ̣ν̣ω̣ν̣ με̣ κἀ̣κε̣ῖνος̣ ζή̣τω̣τα̣ί̣ δ’ ἐμέ.

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.

John 6:58 οὕτος̣ ἔστιν̣ ὁ̣ άρτος̣ ἐ̣κ̣ το̣ῦ̣ οὐρανοῦ̣ καταβάς, οὐ̣ καθ’δε̣ ἔφαγον̣ οἱ̣ πατέ̣ρες̣ καὶ̣ ἀπέ̣θανον̣· ο̣ τ̣ρ̣ώ̣γ̣ν̣ω̣ν̣ το̣ύ̣το̣ν̣ άρτον̣ ζή̣σει̣ εἰ̣ς̣ τὸ̣ν̣ αἰ̣ώ̣ν.

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 Ταύτα̣ ἔπει̣ν̣ ἐ̣ν̣ συναγω̣γῇ̣ διδά̣κτος̣ ἐ̣ν̣ Κα̣φαρναο̣υ̣.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ̣ οὐ̣ν̣ ἀκού̣σαντες̣ ἐκ̣ τῶ̣ν̣ μαθητῶ̣ν̣ αὐ̣τοῦ̣ ἔπα̣ν̣, Σκληρὸς̣ ἔριτεν̣ ὁ̣ λόγος̣ οὔ̣τος̣ τῆ̣ς̣ δύναται̣ αὐ̣τοῦ̣ ἀκού̣ειν;

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

John 6:61 εἴδως δὲ̣ ὁ̣ Ἰησοῦς̣ ἐ̣ν̣ ἑ̣α̣υ̣τ̣ῳ̣ ὁ̣ διδασκαλεῖ̣ν̣ περὶ̣ το̣ύ̣το̣ν̣ οἱ̣ μαθηταὶ̣ αὐ̣τοῦ̣ ἔπα̣ν̣ αὐ̣τοῖ̣ καὶ̣ ὁμιλεῖ̣ν̣;

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

John 6:62 ἦν̣ οὐ̣ν̣ θεωρήτη̣τε̣ν̣ τοῦ̣ ι̣ό̣ν̣ το̣ῦ̣ ἀνθρώ̣που̣ ἀναβαίνοντας̣ ὁμο̣ι̣ βαί̣νοντας̣ ἡ̣μᾶ̣ς̣ ἂ̣ν̣ τὸ̣ πό̣ρτερον̣;

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

John 6:63 τὸ̣ πνεύ̣μα̣ ἔστιν̣ τὸ̣ ζω̣ς̣ ποι̣σιο̣υ̣ν̣, ἢ̣ σάρκς̣ σοῦ̣ ὡ̣ρφελεὶ̣ οὐ̣δεν̣· τὰ̣ ἰ̣ματα̣ ἡ̣ ἐ̣γὼ̣ λελάληκα̣ ὁμιλεῖ̣ν̣ καὶ̣ ζω̣̣ς̣ ἔστιν.

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 ἀλλ’̣ εἰοῦ̣ν̣ ἓ̣ ὑμῶ̣ν̣ τίνες̣ οὐ̣ ὁ̣ πιστεύοντες̣, ἤ̣δεί̣ γάρ̣ ἐ̣ξ̣ ἄρχης̣ ὁ̣ Ἰησοῦς̣ τίνες̣ εἰοῦ̣ν̣ οἱ̣ μὴ̣ πιστεύοντες̣ καὶ̣ τὶς̣ ἔστιν̣ ὁ̣ παραδώ̣σω̣ν̣ αὐ̣τό̣ν̣.

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.

110 658 txt omit Π66 Π75 Β C D L W cop sams Or SBL TH NA28 {A} / vμων̣ D it de syṛṣ corṣṃ lỵ yphḅ Vict-Rome / vμων̣ το̣ μαννα̣ E N 047 091 0250 M lat syṛp̣ ḥ palmaṣ arm eth geo ChrVys Cyril Aug Spec TR RP / vμων̣ το̣ μαννα̣ E N 047 091 0250 M lat syṛp̣ ḥ palmaṣ lac̣ A P Q 023 111 662 According to Friedrich Blass, this is a weak NT version of the Classical Greek "apopiosepsia." 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 apopiosepsia 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 λελαληκα̣ Π66 Π75 Β C D L N T W lat syṛ cop arm eth Or Eus Ath Did Cyr Chr Vys Tert SBL TH NA28 ↛ / Λαλω̣ E 047 TR RP / lac̣ Π75 A P Q 091 023 113 664 Rare NT occurrence of the future participle.
John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο εἴρηκα ύμῖν ὅτι οὕτως δύναται ἐλθεῖν πρὸς με ἐὰν μὴ Ἰησοῦς τοὺς δώδεκα, Ἔφη ὅτι οὐκ οὐκέτι μετὰ αὐτοῦ περιπάτησαν.

66He went on to say, “This is why I told you that no one has the ability to come to me, unless it is given to him from the Father.”

John 6:66 Εἰκ τούτου πολλοὶ εἰκ τῶν μαθητῶν αὐτοῦ ἀπήλθον εἰς τά ὅπως καὶ οὐκέτι μετ’ αὐτοῦ περιπάτησαν.

68From 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 οὐκέτι ἥθελεν ὑπάγειν;

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

John 6:68 ἀπεκρίθη αὐτῷ Ζήσων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ρήματα ἰδιώς αἰωνίου ἔχεις.

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

John 6:69 καὶ ἤμεις πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι οὐ εἰ ὁ ἄγιος τοῦ θεοῦ.

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

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔγιν ὑμᾶς τοῖς δώδεκα ἐξελεξάμην, καὶ εἴ ὑμῶν εἰς διάβολος ἔστιν;

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

John 6:71 ἔλεγεν δὲ τὸν Ἰούδαν Ζήσων Ἰακώβου ὁ διδάσκαλος ἐμελλὼν παραδίδοναι αὐτόν, εἰς τὸν δώδεκα.

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

Chapter 7
Jews’ Brothers Judge Him Falsehly

John 7:1 Καὶ μετὰ ταῦτα περιπάτησε ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἔξησαν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναι.

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 ήν δὲ ἔγγυς ἡ ἐορτή τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

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114 6:65 txt patrocs Ψ68 X B C δ D L W it syrᵃ-c copᵃ-syms cv cx pbo eth Cyp SBL TH NA28 (f) // patrocs μου C* E N 047 M lat syrᵇ-c copᵃ-syms ly arm Bas Chrys Cyr TR RP // lac Ψ75 A P Q 070 091 0233

115 6:66 εἰκ τούτου – εἰκ τοῦτου; Opinion is divided on whether this means "because of this teaching," or, "from this point on."


117 6:70 Or, “one of you is an enemy." Greek: διάβολος - διάβολος. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
John 7:3 ἐπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί 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, φανερώσουσα σεαυτὸν τῷ κόσμῳ.

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

John 7:5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν εἰς αὐτὸν.

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

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς. Ὅ καιρὸς ὁ ἐμὸς ὧν πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντως ἔστιν ἐκεῖνος.

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

John 7:7 οὗ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἔστιν.

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

John 7:8 ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν· ἐγὼ οὖν ἀναβάινω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς ὧν πεπλήρωται.

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 ταύτα δὲ εἶπών, αὐτὸς ἔμεινεν ἐν τῇ Γαλαή.

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

Jesus Goes Up for Sukkot

John 7:10 οὐ οὗ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλʼ ἐν κρυπτῷ.

10And when his brothers went up to the festival, then he also went up, not openly,

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118 ὁτι (not yet) K D K M P 1071 1079 1241 1242 1546 1672 1673 1813 1950 1223 ita aur,b,c,d,e,ff vg syrca copb arm eth geo sp Diatessaron Porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 | ὁ ὧν πασιν (not yet) P6 P7 B E F G H I N S T U V W X Γ Α Ω 047 070 0105 0141 0211 0250 f1 f2 f3 2 28 69 124 157 180 205 597 700 788 892 1006 1100 1195 1216 1230 1243 1292 1342 1344 1365 1424 1505 1646 2148 m Lect itTy vgms syrP hbg pal copb phoachii Basil TR RP TH omit 33 565 579 (homoioteleuton τὴν ἐορτὴν...τὴν ἐορτὴν) lac P2 P3 P6 P12 P22 P28 P36 P39 P44b P46 P52 P55 P59 P60 P63 P76 P80 P90 P93 P95 P106 P107 P108 P109 P110 P120 P121 P122 A C P Q Y 050 054 060 065 066 068 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (P66, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὗ πασι is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
John 7:11 ο ούν Ιουδαιοι έξητουν αυτόν εν τη έορτῃ και έλεγον, Ποῦ έστιν έκεινος;

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

John 7:12 και γογγυσμός περι αυτοῦ ήν πολὺς εν τοι ὄχλω· οί μὲν έλεγον οτι Άγαθος έστιν, ἄλλοι έλεγον, οδ', ἄλλα πλανᾷ τὸν ὄχλον.

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

John 7:13 ούδεςις μεντοι παρρησία ἐλάλει περι αυτοῦ διὰ τὸν φόβον τῶν Ιουδαίων.

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

John 7:14 Ἡ δὲ τῆς έορτῆς μεσοῦνσης άνέβη Ισούους εἰς τὸ ιερόν και ἐδίδασκεν.

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

John 7:15 ἐδάφαμαζον οὖν οἱ Ιουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

15The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"²¹²

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰσούος καὶ εἶπεν, Ἦ ἡμὶ διδαχῇ οὐκ έστιν ἐμὴ ἄλλα τοῦ πέμψαντός με·

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

John 7:17 εάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ έστιν ἡ ἔγω ἀπ’ ἐμαυτοῦ λαλῶ.

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

John 7:18 ὁ ἀφ’ ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ίδιαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτῶν, οὗτος ἀληθής έστιν καὶ αδικία ἐν αὐτῷ οὐκ έστιν.

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

John 7:19 οὐ Μοισέως δεδώκεν υμῖν τὸν νόμον; καὶ οὐδες έξ υμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

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

John 7:20 ἀπεκρίθη ὁ ὄχλος, Δαιμόνιον έχεις· τὶς σε ζητεῖ ἀποκτείναι;

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

John 7:21 ἀπεκρίθη Ἰσούος καὶ εἶπεν αὐτοῖς, Ἐν έργων έποίησα καὶ πάντες βασανίζετε.

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

¹¹Text from the New American Standard Bible.

¹²²The only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitive, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutaie 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.”

²¹They 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.
John 7:22 διὰ τοῦτο Μωϋσῆς δέδωκεν υἱὸν τὴν περιτομήν — οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἄλλ’ ἐκ τῶν πατέρων — καὶ ἐν σαββάτω περιτέμενε ἄνθρωπον.

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

John 7:23 εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολάτε ὅτι ὑλὸν ἄνθρωπον ὑψηλή ἐποίησα ἐν σαββάτῳ;

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

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

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

Is Jesus the Anointed One?

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμίτων, Οὐχ οὐτὸς ἐστὶν ὁ ζητοῦσιν ἀποκτεῖναί;

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

John 7:26 καὶ ἰδεῖς παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μὴποτε ἄληθῶς ἐγνωσαν οἱ ἄρχοντες ὅτι οὐτὸς ἐστὶν ὁ Χριστὸς;

26 And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?

John 7:27 ἀλλὰ τοῦτον οἰδαμεν πόθεν ἐστίν; ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

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

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122 7:22a The Greek words I translated "Why is it," are ἀρεσκάτου—διατότου. 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.

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 gentle 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, 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 κρίνοντο...κρίνον τὴν 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 κρίνον καὶ γραμματεῖοι...κρίνον τὴν δικαίαν, "judges and clerks.”

126 7:26 ὁ χριστὸς τοῦτος Ν B D L N T W lat syr-c p56 arm Or Epiph Chrysostom Cyr Isid Nonn SBL TH NA28 || ἄληθως ὁ χριστὸς E 047 Itᵃ syr-p,h,pal eth Chrysostom TR RP lac A C P 070 0233
John 7:28  ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησούς καὶ λέγων, Καὶ μὲ οἴδατε καὶ οἴδατε πόθεν εἰμὶ καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστιν ἀληθινὸς ὁ πέμψας με, ὅτι οὕτως οὐκ οἴδατε.

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 ἔγω οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ εἰμὶ κἀκεῖνος με ἀπέστειλεν.

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

John 7:30 Ἐξήτουν οὖν αὐτόν πάσας, καὶ οὕτως ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὐπώ ἐλήλυθεν ἡ ὃ ᵐα 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 ἱσχον δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅ Χριστὸς ὤτι ἔλθη μὴ πλείονα σημεία ποιήσῃ ἃν οὕτως 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 Ἡκουσαν οἱ Φαρισαίοι τοῦ ἱσχον γογγύζοντος περὶ αὐτοῦ ταύτα, καὶ ἀπέστειλαν οἱ ἄρχοντες καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πᾶσωσιν αὐτὸν.

32The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers127 to arrest him.

John 7:33 εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι χρὸνον μικρὸν μεθ’ ύμων εἰμι 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 ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἔγω ὑμεῖς οὐ δύνασθε ἔλθεν.

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 ὑπηρέται πρὸς Αὐτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτὸν; μή εἰς τὴν διασπορὰν τῶν Ἐλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τίς ἐστιν ὁ λόγος οὗτος οὐ εἶπεν, Ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἔγω ὑμεῖς οὐ δύνασθε ἔλθεν;

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

John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐρημτῆς εἰσῆλθε ὁ Ἰησοῦς καὶ ἐκραξεν λέγων, Ἐάν τις διψᾷ ἐρχθῇ πρὸς με καὶ πινέτω.

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

John 7:38 ὁ πιστεῦων εἰς ἐμὲ· καθὼς εἶπεν ἡ γραφή, ποσίµοι ἐκ τῆς κοιλίας αὐτοῦ ἰδού οὐκ εἰσέρχεται υδατος ζωντος.

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

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 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the
John 7:39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλὼν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὖν γὰρ ἂν πνεύμα, ὅτι Ἰησοῦς οὖν ἐδόξασθη.

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

John 7:40 Ἐκ τοῦ ὀχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἠλέγον, οὗτος ἐστιν ἄλλος ὁ προφήτης·

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

John 7:41 Ἅλλοι ἔλεγον, ὁ άνθρωπος ὁ Χριστός· οἱ δὲ ἔλεγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;  

43 Others were saying, "This man is the Christ." The former 42 were then saying, "What? The Christ comes from Galilee?  

John 7:42 οὐχ ἦ γραφη ἐπεὶ δι' ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστός ἔρχεται;  

44 Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"  

John 7:43 σχέσα μον ἐν γένεσιν ἐν τῷ δόξῳ δι' αὐτὸν.  

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

John 7:44 τινὲς δὲ ἦσαν εἰς αὐτῶν πίσαι αὐτῶν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.  

46 And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities

John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τὸ οὐκ ἠγάγετε αὐτὸν;  

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

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδὲποτε ὁ άνθρωπος ἐλάλησεν, ὡς οὗτος λαλεῖ ὁ ἀνθρώπος.  

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

John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνηθε;  

49 The Pharisees therefore answered them, "Have you also been deceived?"  

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

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

John 7:49 ἀλλ' ὁ δόχος οὗτος ὁ μὴ γνώσκων τὸν νόμον ἐπάρατο εἰσίν.  

51 As for this crowd, accursed are they, not knowing the law."

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ εἰλθὼν πρὸς αὐτὸν πρῶτον, εἰς ὧν ἦν αὐτῶν,  

52 Nicodemus, the one who had come to him previously, 132 who was one of them, says to them, John 7:51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ;  

53 "Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"

131 7:40b Deuteronomy 18:14-20  
132 7:41 οἱ δὲ; the ἰ δὲ supposedly complementary to an earlier "ghost" μεν at the beginning of verse 40. Verse 40 starts out ἐκ τοῦ δόχου, "of the crowd," with no μεν present and the subject only implied. Granted it is a typical situation for a μεν / δὲ combination. But the fact remains that there is no μεν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.  
133 7:46 txt στοιχεῖον τοῦ ανθρώπου ελάλησεν οὕτως ὡς οὗτος λαλεῖ ο ἀνθρώπος Ρ3858 Ρ3859 Ρ3843 LXX (L) arm eth geo Chrysost  
Aster Theod TR AN HF BG RP ἐλάλησεν στοιχεῖον τοῦ ανθρώπου ὡς οὗτος ο ἀνθρώπος Φ9372 Φ9370 K2 L T W (vulcan) Or Chrysostom Cyp (Aug) WH SB L TH NA28 [B] ἸΑΑ L C P Q 070 0233  
John 7:52 ἀπεκρίθησαν καὶ εἶπον ἅ ν ἡ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ ἐφοβώνσον καὶ ἠδὲ ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἔγειρεται.

53They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."136

The Woman Caught in Adultery
John 7:53 Καὶ ἐπορεύθησαν ἐκαστος εἰς τὸν οἴκον αὐτοῦ,

53And each went to his home.137

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

1But Jesus went to the Mount of Olives.

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135 752a txt εἶπον ΚΕΓΛΜΣUXYWΓΔΠΨΩ0470211xfordA10278928532565682124315052323TRRPA75756BÇDΚΝΤΨΘ332561SBLTHNA28lacaCFPQV06307080233346. This is a difference of dialect, εἶπον being epic Ionic 3rd pl aor ind act, and εἶπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here http://en.wikipedia.org/wiki/Ancient_Greek_dialects a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of Ψ66. Or, perhaps Ψ66 "normalized" the word to the Attic.

136 752b txt reading first:

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται (pres pass) ΤΨSBLTHNA28

ἐκ τῆς Γαλιλαίας ὅ προφήτης οὐκ εἰρεται Ψ669

ἐκ τῆς Γαλαλας προφήτης οὐκ ἐγέρεται Ψ75

ἐκ τῆς Γαλαλας προφήτης οὐκ ἐγέρεται N

ἐκ τῆς Γαλαλας προφήτης οὐκ ἐγέρεται B

ἐκ τῆς Γαλαλας προφήτης οὐκ ἐγέρεται 1424

ἐκ τῆς Γαλαλας προφήτης οὐκ ἐγέρεται L.X.397

ἐκ τῆς Γαλαλας προφήτης οὐκ ἐρχεται 2561

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται ΝΚΨΘΓΔ2331181582

προφήτης ἐκ τῆς Γαλαλας οὐκ εἰρεται Ψ96c

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται 2k

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται G

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται EHMΠΩ128461565

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται (perf pass) SΛ04702110233vidf11221575797001192TRRP

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται 1071

προφήτης ἐκ τῆς Γαλαλας οὐκ ἐρχεται U

Iacuna ΔΚΨΡQV

The reading of Ψ66 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 (Ψ66Ψ68Ψ69Ψ69ΑΨΛΨBLNTWXYΔΠΨΘ070vid014102112233124157209213397461713788799821828489865107311921210124124212533331st14244st219323232561*2768- some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Λ Π Ω 18351424mg1514270 minusculs 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.
John 8:2 Ὁρθρὸν δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας εἶδε δακτυλικὰ αὐτοῦ.

2And at dawn he showed up in the temple again, and all the people were coming toward him. 

John 8:3 ἀγωνία δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχείᾳ κατείληπτην, καὶ στήσαντες 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 κατείληπται ἐπὶ αὐτοφόρῳ μοιχευομένη.

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

John 8:5 ἐν δὲ τῷ νόμῳ ἤμεν Ἡχώδης ἔνετελιστὼ τάς τοιαύτας λιθάζειν σὺ σὺν 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 αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὃ δὲ Ἡσυχίας κάτω κοῦράς το πάντως κατέγραφεν εἰς τὴν γῆν, μὴ προσωποῦμενος.

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 earth with his finger, taking no notice.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἔπειράν 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 ἐγράφεν εἰς τὴν γῆν.

8And after bending down again, he continued writing in the earth.

John 8:9 οἱ δὲ ἀκούσαντες ἐξέβησαν εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψαν μόνος, καὶ ἠ γυνὴ ἐν μέσῳ ὁδός.

9And after they heard this, they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἄνακυψας δὲ ὁ Ἡσυχός εἶπεν αὐτῇ, Γύναι, ποῦ εἰσίν; οὐδείς σε κατέκρινεν;

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

John 8:11 ἢ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἡσυχός, Οὐδὲ ἐγὼ σε κατακρίνω σε πορεύοις, καὶ μηκέτι ἀμάρτανε.

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

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138 8,2,3 Here the NA28 and TR have ἐπρος αὐτος, "coming toward him," and the RP has just "coming." But then in 8:3 the TR and RP have ἐπρος αὐτος, "bringing to him," and the NA28 has just "bringing."

139 8,4 The RP text has here πειράζοντες, "testing him," and the TR and NA28 do not.

140 8,5α ἒτι μὴ προσωποῦμενος ἐγένετο 18 27 35 65* 346 475 532 579 682 1212 1505 1519 2253 2561 2907 ἐν γεωμετρίᾳ τὸ ἐμῆς ἐς τό ἱερόν 2253 2561 115 SUP 118 700 892 1071 1203 1216 1243 1514 2722 lat TR-Eras, Beza, Elz, steph AT HG BG [NA28] // προσωποῦμενος 1194 // lac. A C F P

141 8,5β 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, John 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; that they turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."

http://www.mechon-mamre.org/p/pt/pt1117.htm This is in contrast to those who believe in the Son of God and are born again. Their names are written in heaven, not in the earth which will be destroyed. Luke 10:20; Hebrews 12:23; Phil 4:3; Rev. 13:8; 17:8;20:12,15; 21:27; Psalm 69:28.

142 8,9 The TR and RP texts also have here, καὶ ἕκαστος συνειδήσης ἐξελεξόμενον "and were convicted by their conscience," and the NA28 does not.
The Validity of Jesus’ Testimony

John 8:12 ταῦτα οὖν αὐτοῖς ἔδειξεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμί τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί ὦ μὴ πεπιστάτη ἐν τῇ σκότῳ, ἀλλ’ ἔχει τὸ φῶς τῆς ζωῆς.

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

John 8:13 εἶπον οὖν αὐτῷ οἱ Φαρίσαιοι, Σὺ περὶ σαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀλήθης.

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἔγνα μαρτυρῶ περὶ ἐμαυτοῦ, ἀλήθης ἐστίν ἡ μαρτυρία μου, ὅτι οὐδὲ πέθην ἠλθὼν καὶ ποῦ ὑπάγων ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἐρχομαι. Ἡ δὲ οὐκ ὑπάγω.

14 Jesus answered and said to them, "Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from, or where I am going.

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

15 You judge by the flesh; I judge no one.

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμῆ ἀληθινῆ ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

16 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 ἐὰν τὸ νόμον δὲ τῷ ὑμετέρῳ γεγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀλήθης ἐστίν.

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

John 8:18 ἐγὼ εἰμί ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἔστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὕτως ἐμὲ οἴδατε οὕτε τὸν πατέρα μου εἰ ἐμὲ οἴδατε, καὶ τὸν πατέρα μου ἄν οἴδατε.

19 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 ρήματα ἔλαλησεν ἐν τῷ γαζοφυλάκῳ διδάσκον ἐν τῷ ἰερῷ· καὶ οὐδεὶς ἐπίσης αὐτοῦ, ὅτι οὐκ ἔλελυθεν ἡ ώρα αὐτοῦ.

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

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143 8:14 τετ η Π66 P79c B D N T 070 ℃ ἔδειξεν Ε συρβ ὁ λεγομένος Π38 SBL TH NA28 {\} ὁ δὲ Π39 καὶ Π79κ N E L W 047 ὁ λεγομένος η εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί οὐκ ἔστιν ἀλήθης.

144 8:17 Deuteronomy 19:15
Continuing, he said to them, "I am going; and you will seek me, and you will die in your sins. Where I am going, you are not able to come."

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

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

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

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

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

Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, and of myself I do nothing, but rather exactly as the Father has taught me, those things I have heard from him, those are the things I speak in the world."

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

146 The BAGD lexicon says, "τὴν αρχὴν 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 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὅ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with αρχὴν being accusative case. The BDF gives many examples from Clement in which τὴν αρχὴν means "to begin with." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.

147 ὅτι ἐγὼ εἰμὶ - 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.
things I speak.
John 8:29  καὶ ὁ πέμψας με μετ’ ἐμοῦ ἔστιν· οὐκ ἄρηκέν με μόνον, ὅτι ἔγω τὰ ἁρεστὰ αὐτῶ ποιῶ πάντοτε.

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 αὐτὸ θαλανύσει πολλοὶ ἐπίστευσαν εἰς αὐτὸν.

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

The Children of Abraham
John 8:31  Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἑμῶ, ἀληθῶς μαθηταί μοι ἔστε,

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

32 and you will know the truth, and the truth will make you free."
John 8:33  Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδεὶς δεδουλεύκαμεν πάσοτε: πῶς οὐ λέγεις ὅτι Ἐλευθεροί γενήσεσθε;

33 They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"
John 8:34  Ἀπεκρίθη αὐτῶς ὁ Ἰησοῦς. Αμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστιν τῆς ἁμαρτίας.

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

35 And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.
John 8:36  Ἐὰν οὖν ὁ υἱὸς ὑμῶν ἐλευθερώσῃ, ἕντος ἐλευθεροί ἔσονται.

36 If therefore the Son should make you free, you will be free indeed.
John 8:37  Ὁδιὰ ὧν ἡ ἁμαρτία ἐστε: ἄλλα ζητεῖτε ἣν ἀποκτείνητε, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

37 I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.
John 8:38  ᾧ ἐγὼ ἔωρακα παρὰ τῷ πατρί λαλῶ: καὶ ὑμεῖς οὖν ἢ ἡκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

8 The things that I have seen with the Father, I speak, and you then the things you have heard from your father, 152 you are doing.”

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149 8:28b According to Bauer, ἀν’ ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀν’ to indicate the originator or author of the action.
150 8:28c ὁ πατὴρ ὁ Πατήρ. In this instance, ὁ πατὴρ, who is the generic term for father, is being used to indicate the originator of the action.
151 8:38a ἔωρακα παντὶ καὶ ἡκούσατε παρὰ πατρός, which means "I spoke to all of you and you heard me from your father.”
152 8:38b ᾧ ἐγὼ ἔωρακα παρὰ τῷ πατρὶ λαλῶ: ἤ ἡκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. This means "I spoke to all of you and you heard me from your father, you are doing.”
They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham.

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

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

The Children of the Devil

John 8:43 διὰ τὴν λαλίαν τῆς ἐμῆς οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τοῦ ἐμῶν.

But 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 γεγεννημέθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσέλθεται 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 לַמְזֵר - mamzer, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

The Greek verb translated "tolerate" is the infinitive form of ἀκούειν - akouē, 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.

153 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσέλθεται 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 לַמְזֵר - mamzer, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

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things, for he is a liar, and the father of the lie. 

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

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

John 8:46 τίς εἶ ύμων ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τὸ ὑμεῖς οὐ πιστεύετέ μοι; 

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

John 8:47 ὃς ἐκ τοῦ θεοῦ τὰ ρήματα τοῦ θεοῦ ἁκούει, διὰ τούτο ὑμεῖς οὐκ ἁκούετε, ὃτι ἐκ τοῦ θεοῦ οὐκ ἐστί.

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

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

John 8:48 ἀπεκρίθησαν οἱ Ιουδαῖοι καὶ εἶπαν αὐτῷ, οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρίτης εἰ σὺ καὶ δαιμόνιον ἔχεις; 

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

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

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

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

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

John 8:51 ἂμην ἂμην λέγω ὑμῖν, ἐὰν τὸν ἐμὸν λόγον τιρῆσῃ, θάνατον οὐ μὴ δικρίνῃ ἐις τὸν αἰῶνα. 

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

John 8:52 εἶπον αὐτῷ οἱ Ιουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, ἕαν τὸν ἐμὸν λόγον τιρῆσῃ, οὐ μὴ δικρίνῃ τὰν αἰώνα. 

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

John 8:53 μὴ σὺ μεῖζόν εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅσιτις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; 

53 Are you greater than our forefather Abraham, who died? And the Prophets also died.

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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 αὐρώς - αυτός, 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 BDAG grammar, for John 8:44b, refers you to section 282(3), which says that αὐτοῦ 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 φεύγεις to ὅπως παρὰ τὸ φεύγεις, 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.

157 846: The BDAG explains Ὑμῶν as it is translated in verse 46; it is a neuter pronoun, and in the oblique case; that is, the third 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 BDAG grammar, for John 8:46, refers you to section 282(3), which says that ὑμῶν 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 φεύγεις to ὅπως παρὰ τὸ φεύγεις, 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.

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What sort of man do you reckon yourself?"

John 8:54 ἀπεκρίθη Ἰησοῦς. Ἐὰν ἐγὼ δοξᾶσο ἐμαυτόν, ἢ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὦ θεός ἡμῶν ἔστιν.

54Jesus 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 ἔγνωκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἰπὼ ὅτι οὐκ οἶδα αὐτόν, ἐσομαι οἱ αὐτῶν οὐμιν ψεύτης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

55And 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 ἡγαλλιάσατο ἵνα ίδη τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἔχαρη.

56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."

John 8:57 εἶπον οὖν οἱ ἱερεῖς ὑπὲρ αὐτοῦ, Πεντηκόντα ἤτη οὖν ἔχεις καὶ Ἀβραὰμ ἑώρακας;

57The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"

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

161 ἐγώ εἰμι - egō 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.

162 εἰμί ἐγώ - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But

163 8:59 "I am" or "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.
**Chapter 9**

*Jesus Heals a Man Born Blind*

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

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

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

2And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?" 164

John 9:3 ἀπεκρίθη Ἡσυχός, Οὕτε οὗτος ἦμαρτεν οὕτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4 ἡμᾶς δὲ ξεχάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐξ ἣς ἡμέρα ἐστίν· ἔρχεται νῦν ὡς οὗτε δύναται ἐργάσεσθαι.

4We must 165 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 ἦσαν ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου.

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

John 9:6 ταῦτα εἶπον ἐπὶ οἵματι καὶ ἐποίησεν πῆλον ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πῆλον ἐπὶ τοὺς ὄφραν μοι.

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 ἐπεζητεὶ αὐτόν, ἢπανιναί εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὃ ἐρμηνεύεται Ἀπεσταλμένος, ἀφίλθες ὑμῖν καὶ ἐνίφασατ, καὶ ἔλεγεν βλέπων.

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 οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὄντι προσαίτης ἥν ἔλεγεν, Οὐχὶ οὗτος ἐστιν ὁ καθήμενος καὶ προσαίτης;

8His neighbors therefore, and those who had previously observed him being a beggar, 166 were saying, "Isn’t this the man usually sitting and begging?"

John 9:9 ἄλλοι ἔλεγον ὅτι ὁ οὗτος ἐστιν ἄλλοι ἔλεγον, Οὐχὶ, ἄλλα διὸς αὐτώ ἐστιν. ἐκείνος ἔλεγεν ὅτι έγώ εἰμι.

9Some were saying, "This is the same man." Others were saying, "No; he only looks like him." 167 He himself kept saying, "I am the one."

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164 9:2 The Pharisees taught that an unborn child could sin.

165 9:4 αλλοι ελεγον στι ουτος εστιν αλλοι ελεγον ουχι αλλ ομοιος αυτω εστιν Ψ78 B SBL TH NA28

166 9:9 αλλοι ελεγον στι ουτος εστιν αλλοι ελεγον ουχι αλλ ομοιοι αυτω εστιν C

167 9:9 αλλοι ελεγον στι ουτος εστιν αλλοι ελεγον ουχι αλλ ομοιοι αυτω εστιν W

αλλοι ελεγον στι ουτος εστιν αλλοι ελεγον ουχι αλλ ομοιοι αυτω εστιν T
The Authorities Investigate the Healing

John 9:13 "And the day on which Jesus had made mud and opened his eyes had been a Sabbath." 170

John 9:15 "And they took him to the Pharisees, the man who had once been blind."

John 9:14 "And the day on which Jesus had made mud and opened his eyes had been a Sabbath." 170

John 9:15 "And the day on which Jesus had made mud and opened his eyes had been a Sabbath." 170

John 9:16 "And 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 9:17 "Then they are talking to the blind man again: "What do you say about him? For it was your eyes he opened." And he said, "He is a prophet.""

170 The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it was life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of “kneading” or “grinding” were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath was also forbidden, since that was a part of “building.” MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:19  καὶ ἤρωτησαν αὐτοῦς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς ὑμῖν βλέπει ἄρτι;

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, ὦ δαμας ὃτι ὅτι ὅτι ἐστίν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;

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

John 9:21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἡ τίς ἤνιοξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικιαν ἐχει, αὐτὸς περὶ ἑαυτοῦ λαλῆσα.

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

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

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὃτι ἐρωτοῦντο τοὺς ἱουδαίους, ἣδη γὰρ συνετεθεῖντο οἱ ἱουδαίοι ἵνα ἔλθη τις αὐτῶν ὁμολογηθῇ Ἰησοῦν, ἀποσυνάγωγος γένηται.

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

John 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἐχει, αὐτὸν ἐπερωτήσατε.

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

John 9:24 ἐφώνησαν οὖν τὸν αὐθρόπον ἐκ δευτέρου δίκαιο ὅ τι τυφλος καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι αὐτός ὁ ἀνθρωπος 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."³¹⁷

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, Ἐά μαρτυρῶν ἐστιν οὐκ οἴδατε ἐν οἴᾳ, ὅτι τυφλὸς ὃν ἄρτι βλέπω.

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

John 9:26 εἶπον οὖν αὐτῷ, Τί ἐποιήσαν σοι; πῶς ἤνιοξεν σοι τοὺς ὀφθαλμοὺς;

26They said therefore²⁷ to him, "What did he do to you? How did he open your eyes?"

John 9:27 ἀπεκρίθη αὐτοῖς, Εἴπον ὡς ἴδη καὶ οὐκ ἤνιοσατε· τί πάλιν θέλετε ἈΚΟΥΣΕΙ; μή καὶ ὑμεῖς θέλετε αὐτὸ ταῦτα μαθηταί γενέθαι;

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 ἐλοιδορήσαν αὐτόν, καὶ εἶπον, Σὺ μαθητής εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί;

28They ridiculed him,³¹ and said, "You are the disciple of that one. We are disciples of Moses.

John 9:29 ἡμεῖς οἴδαμεν ὅτι Ἰωάννης λελάληκεν ὁ θεός, τούτον 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 ἀνθρώπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστάν ἐστίν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνιοξεν· καὶ ὑμεῖς Ἰωάννης μοι 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.

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³¹⁷ 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.

²⁷ 9:26 GNT B D W SBL TH NA28 { } / autou K / του τους ophthalmoi; --

²⁸ 9:28 eloiorthasan --

AN RP SBL TH / eloiorthasan K / και eloiorthasan P46 K B W (070) / copta KNA28 { } / και eloiorthasan 070 / οi de eloiorthasan Π Δ Θ Ψ 0211 33 ita z syr P H corbu / eloiorthasan ouv G / eloiorthasan ouv G (f) TR lac C
John 9:31 οίδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ᾽ εάν τις θεοσεβής ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη ὅτι ἤνεῴξετο τὶς ὀρθάλμους τυφλοῦ γεγεννημένου

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

John 9:33 εἶ μή ἢ οὗτος παρὰ θεοῦ, οὐκ ἤδυνατο ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαις οὐ γεννήθη ὁ λόγος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἐξω.

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

Spiritual Blindness

John 9:35 Ἡκούσας Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξω, καὶ εὐρὺ τὸν αὐτόν ἐπεν, ὡς πιστεύεις εἰς τὸν θύρα σου ἀνθρώπου; 173

35Jesus 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 εἶπεν, καὶ τίς ἐστίν, κύριε. Ἡκούσας Ἰησοῦς, καὶ ἔκρυκες αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἐστίν.

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

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

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

John 9:38 δὲ ἐφες, Πιστεύεις, κύριε; καὶ προσεκύνησαν αὐτῷ.

38And he said, “I believe, Lord.” And he worshipped him.

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

John 9:35 ἴνα πιστεύες εἰς αὐτόν.

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

John 9:36 ἐπεστάλεθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε?

And he said, “I believe, Lord.” And he worshipped him.
John 9:39  καὶ ἐπεν ὁ Ἰησοῦς, Εἰς κρίμα ἔγω εἰς τὸν κόσμον τούτον ἢλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

John 9:40  Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτῶν ὄντες, καὶ ἐπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἔσθεν;

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

John 9:41  Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐι τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

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

Chapter 10

The Good Shepherd

John 10:1  Ἄμην ἄμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλοχθόνων ἐκείνος κλέπτης ἔστιν καὶ λῃστής.

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

John 10:2  ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας τοιμὴν ἔστιν τῶν προβάτων.

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

John 10:3  τοῦτώ ὁ θυρωρός ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἰδιὰ πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἑξάγει αὐτά.

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

John 10:4  ὅταν τὰ ἰδιὰ πάντα ἐκβάλη, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἶδαν τὴν φωνήν αὐτοῦ.

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

John 10:5  ἅλλοτριῷ δὲ οὐ μὴ ἀκολουθήσουσιν ἅλλα φεύγονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἅλλοτριῶν τὴν φωνήν.

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

John 10:6  ταῦτῃ τῆς παροιμίας ἐπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἐγνωσαν τίνα ἢν ἀ ἐλάλει αὐτοῖς.

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

John 10:7  Ἐπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἄμην λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θúρα τῶν προβάτων.

7Again therefore Jesus said to them, "Truly, truly I say to you, I am the door of the sheep.
John 10:8  pantes dss poi lhabon pros empou kleptai eisin kai lystai: all' ouk ekouasan autow tis probeta.

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

John 10:9  egow emi h thura: di' emio ean tis eiselthe suthsetai kai eiseleusetai kai ezeleusetai kai vnomin eurhsei.

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  o kleptis ouk erchetai emi h ina klasei kai thura kai apolesei egow lhabon ina zowin ekousin kai perioson ekousin.

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  'Egow emi o poimhn o kalos' o poimhn o kalos tis fphysin autou tithsin uper ton proboaton.

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

John 10:12  o misiothos o kai ouk wv poimhn, ouk ouk estin ta probeta idi, theworin ton lukon erchomeronon kai afirin ton probeta kai fuygei - kai o lukos arpaizei auta kai skoritzei -

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  oti misiothos estin kai ou melei autw peri ton proboaton.

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

John 10:14  'Egow emi o poimhn o kalos, kai ginwasko ta ema kai ginwaskousi me ta ema,

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

John 10:15  kathws ginwaskiei me o pathei kawv ginwaskov ton patera kai tis fphysin mou tithmi uper ton proboaton.

15Just as the Father knows me, and I know mine, and mine know me.

And I lay down my life for the sheep.

John 10:16  kai alla probeta ehoi ouk estin ek tis aulhs tautes kakeina dei me aaganein, kai tis fwnhs mou akousousin, kai genetheta mia poimhn, eis poimhn.

16Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.

John 10:17  dia toto me o pathei agapas oti egho tithem tis fphysin mou, ina palin labw autin.

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

179 1088 txt lhabon pro empou P16 K29 A B D E F G L W X Λ Π Ψ Σ 33 157 579 700 1006 1071 1079 1216 1230 1241 1243 1505 1546 1646 2174 It4 vgmss synch with * corb0 eth Or 35144 dub Severian Hesych; Luc Faustus-Milevis Jer5/9 Aug1/6 SBL TH NA28 [pro empou] C [C] / eisplabon pro empou 0250 / lhabon pro empou 0233 / pro empou lhabon Θ 205 565 1365 arm geo Diatessarm Velantiniangss. to Hippolytus OrLat.; Abrosiaster Greg-Elv Jer4/9 Aug2/6 TR Θ lhabon P39 K2b E F G M S U Y Γ Ω 047 0141 0211 2 288 180 8925 1009 1010 1195 1242 1292 1342 1424 2148 Itb,c,s,f,fil,jd,x1 vg synphil pal corapsho,ach2 slav goth Diatessyrt Basil Chrys Cyp; Ps-Cypr Aug1/6 RP / omit 1344 / lac P34 C H N P 070 0306

180 1012 NA28 -eestin, RP -eiauv. The editions take turns and switch back and forth about following the Attic grammar rule that neuter plural subjects take a singular verb. There is no consistency in New Testament Greek about this.

181 1013 txt oti misiothos estin P44Avd P65 P66 P79 N B D E F L Θ 0211 2274 33 1241 2561 txt (253 2211 al. it d syr pal) cop eth arm SBL TH NA28 [s] / W omits O de misiothos fuygei, but also oti misiothos estin / O de misiothos estin misiothos Α/ ο de misiothos estin 579 / ο de misiothos fuygei, oti misiothos estin Α/ ο de misiothos fuygei, oti misiothos estin E F G K M S U Y Γ (fuygei) Δ Λ Π Ψ Σ 047 (fuygei) 0141 0233 025 Ω 0286vid 2 223mg 28 69 118 157 565 700 1071 1242 2562 It lat syr P3 goth TR lac C H N P Q T V 070 0306. Some say that 'O de misiothos fuygei was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.

182 1016b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.
John 10:18  οὐδεὶς αἴρει αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγώ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἐχω θείναι αὐτήν, καὶ ἐξουσίαν ἐχω πάλιν λαβεῖν αὐτήν ταυτήν την ἐντολήν ἐλαβον παρά τοῦ πατρός μου.

19No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”

John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς ἱουδαίοις διὰ τούς λόγους τούτους.

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

John 10:20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαμιόνιον ἐχει καὶ μινεῖται τι αὑτῶ ἀκούετε;

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

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου μὴ δαμιόνιον δύναται τυφλῶν ὀφθαλμοῦς ἀνοίξαι;

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

The Authorities Attempt Stoning for Claim of Equality With God

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

22Then came the Festival of Dedication183 at Jerusalem. It was winter,

John 10:23 καὶ περιεπάτε ὁ Ἰσσοῦς ἐν τῷ ἱερῷ ἐν τῇ στοι τοῦ Σολομώνος.

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

John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαίοι καὶ ἔλεγον αὐτῷ, Ἐως πότε τὴν ψυχήν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἶπε ἡμῖν παρρησία.

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

John 10:25 ἀπεκρίθη αὐτῷ ὁ Ἰσσοῦς, ἐπον υμῖν καὶ σὺ πιστεύετε· τὰ ἔργα ἃ ἐγώ ποιῶ ἐν τῷ ὄνοματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

25Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me.

John 10:26 ἄλλα ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.

26Yet, you are not believing, because you are not of my sheep.184

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183 10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine’s flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

184 10:26 omit Ποιεῖς Ποιεῖς Β Κ Λ Μ* W Θ Π 0141 33 597 821 1241 2561* ἀπέστη ἀπό τοῦ ναοῦ των βρέχων αἵματα; arm geo.1B OrStr,Apoll Cyr; Aug SBL TH NA28 (B) // καθὼς εἰπόν υμῖν Α Δ Ε Φ Γ Η Μ Ζ Τ Υ Ζ Δ Ψ Ω 047 0211 0233 f1 f2 f3 2 157 180 205 565 579 700 892 1006 1010 1071 1243 1292 1342 1424 1505 M Lect Itb,de,f,IP,lr, syr,p,h, (pal) cop,pco,boL eth geo slav goth Cyrlem TR RP // καθὼς εἰπόν υμῖν οτι Ποιεῖς // lac Ποιεῖς C N P Q T V 070
John 10:27  τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούοντιν, ἀποδεικνύει τοὺς, καὶ ἀκολουθοῦν μοι,
My sheep hear my voice, and I know them, and they follow me.

John 10:28  καὶ ὁ πατὴρ μου ὡς δεδωκέν μοι μεῖζων πάντων ἐστὶν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς.
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  ὡς δεδωκέν μοι μεῖζων πάντων ἐστὶν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς.
My Father, the one who gave them to me, he is greater than all, and no one is able to snatch them out of the Father’s hand.

John 10:30  ἐγὼ καὶ ὁ πατὴρ ἐν ἔχειν.
I and the Father are one.

John 10:31  ἢ βάπταται πάλιν λίθους οἱ οὐδοῖοι ἵνα λιθάσωσιν αὐτῶν.
Again, the Jews lifted up stones in order to stone him.

John 10:32  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ ἐργά καλὰ ἐδέξατο ὡς καὶ τοῦ πατρὸς διὰ ποιὸν αὐτῶν ἔργον ἐμὲ λιθάζετε;
Jesus responded to them, "Many good works I have shown you from the Father. For which work of them are you stones me?"

John 10:33  ἀπεκρίθησαν αὐτῶ οἱ οὐδαίοι, Περὶ καλοῦ ἔργου ὑμῶν λιθάζομεν ἐν ἅλλοις περὶ βλασφημίας, καὶ οἱ οὐ ἀνήθροπος ὡς οἰκεῖς σεαυτὸν θέον.
The Jews answered him, "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God."

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185  10:27  txt ἀκοουσιν  (plural) ὑμὶς Ν B L W X Θ 0211 f 133 33 157 1071 1241 I2211 Or Did Did SBL TH NA28 I/  ἀκοουσιν  (pl subj) 579  ἀκοους  (singular) 73 A D E F G H K M S U Y Γ Δ Λ Π Ψ Ω 047 2 28 566 700 892 1424 λ444 721 918 954 968 070 0233.  The singular number reading ἀκοους is not in concord with the neuter plural subject τα προβατα τα εμα, "my sheep" (plural) nor with the rest of the verse, αυτα, "them," ἀκολουθοῦνον they follow.  BDF Sec 133: "Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwzyer I 581f.).  The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used exclusively in Mgr.  In the NT (as in the LXX and pap.: Mayser II 3, 28ff) there is marked diversity, and often in individual instances the MSS diverge.  "What is interesting to me to John originally wrote the plural verb, and ὑμὶς and others "corrected" it.

186  10:29a  txt τοῦ πατρὸς ὑμῶν ὑμὶς B L SBL TH NA28 I  τοῦ πατρὸς μου A D E F G H K M S U W X Y Δ Γ Λ Θ Π Ψ Ω 047 1021 0302 133 f 133 2 33 28 124 157 565 700 1071 Π lat syr BDF Sec 133: "Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwzyer I 581f.).  The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used exclusively in Mgr.  In the NT (as in the LXX and pap.: Mayser II 3, 28ff) there is marked diversity, and often in individual instances the MSS diverge.  "What is interesting to me to John originally wrote the plural verb, and ὑμὶς and others "corrected" it.

187  10:29b  txt δεδωκέν μοι μεῖζων πάντων Ε F G H K M S U W Γ Δ Η Π Ψ Ω 047 2 28 33 157 566 700 1071 1424 1192 070 0233.  The singular number reading δεδωκέ.. is not in concord with the neuter plural subject τα προβατα τα εμα, "my sheep" (plural) nor with the rest of the verse, αυτα, "them," δεδωκένον they follow.  BDF Sec 133: "Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwzyer I 581f.).  The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used exclusively in Mgr.  In the NT (as in the LXX and pap.: Mayser II 3, 28ff) there is marked diversity, and often in individual instances the MSS diverge.  "What is interesting to me to John originally wrote the plural verb, and ὑμὶς and others "corrected" it.

188  10:33  txt απεκρίθησαν αὐτῶ οἱ οὐδαίοι, Περὶ καλοῦ ἔργου ὑμῶν λιθάζομεν ἐν ἅλλοις περὶ βλασφημίας, καὶ οἱ οὐ ἀνήθροπος ὡς οἰκεῖς σεαυτὸν θέον.  The Jews answered him, "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God."
John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὡς ἐστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἔγώ εἶπα, Θεοὶ ἐστε;

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

John 10:35 ἐκείνους εἶπεν θεοὺς πρὸς ὅσιος ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ.

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

John 10:36 ὅτι ὁ πατὴρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι ἐπίνης, Ὁ ὁ τοῦ θεοῦ εἶμι;

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 οὖν ποιῶ 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 ἐκ τοῦ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνώτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

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

John 10:39 ἔξησαν πάλιν αὐτόν πίπανι καὶ ἔξησαν ἐκ τῆς χειρὸς αὐτών.

39And again 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.

190 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: 'Ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεῶν διακρίνεται - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing godlike power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

191 John 10:38a It seems there are two different aspects of the same word for "know," γινώσκω - ginôsko, the first, gnôte - gnôte, being punctiliar in aspect, and the second, γινώσκετε - ginôskête, being linear or continuous in aspect. Later copyists appear to have considered the second ginôskê 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.
Chapter 11

The Death of Lazarus

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

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

John 11:2  ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μῦρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς βριζέν ἀυτῆς, ἡς ὁ ἀδελφός Λάζαρος ἦσθεν.

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

John 11:3  ἀπεστείλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἵνα ὑμεῖς ἁσθενεῖς.

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

John 11:4  ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἁσθενεία οὐκ ἔστιν πρὸς βάναυσον ἀλλὰ ύπερ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς.

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

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  ὦς οὖν ἠκούσεν ὅτι ἁσθενεῖ, τότε μὲν ἐμείνεν ἐν ψυχῇ τῷ ἡμέρᾳ.

6 When then he heard that he was ailing, at that time he actually194 remained in the place in which he was, for two days.

John 11:7  ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγὼμεν εἰς τὴν ᾿Ιουδαίαν πάλιν.

7 Only then, after this, he says to the disciples, "Let us go back to Judea." When then he heard that he was ailing, at that time he actually194 remained in the place in which he was, for two days.

John 11:8  λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ ᾿Ιουδαίοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

8 The disciples are saying to him, "The Jews were just now trying to stone you, and you are going back there?"

John 11:9  ἀπεκρίθη Ἰησοῦς, ὅ χι δώδεκα ὄρα τοῖς ἡμέρας ἐὰν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὕτω προσκόπτει, δι’ τὸ φῶς τοῦ κόσμου τούτου βλέπειν.

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

John 11:10  ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, δι’ τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11  ταῦτα ἔπει, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ ψίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἔζησιν ψίλον αὐτόν.

11 He 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."

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 ἔπειτα - ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μεν, then the phrase ἔπειτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
John 11:12 eipan oyn oi mathetai autw. Korie, ei kekoimietai sowhsetai.

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

John 11:13 eirhkei de l hiosou peri tou thannatu autou. ekeinoi de edoxan oti peri ti koimhsewto tou upnou legei.

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

John 11:14 tote oyn eipen autow de l hiosou parhseia. Laggara apethanei,

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

John 11:15 kai chaioi de iwmac, iwa pisteusite, oti ouk hieun ekei alla agwmen prs auton.

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

John 11:16 eipen oyn thewma de legomenos didymos tois symmathetais. Agwmen kai hemies iwa apotahwmen met autou.

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 Elhwn oyn l hiosou edwv auton teosara hdehemera exonta en tw mnimeio.

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

John 11:18 hne de th Bebani eghus twn hresolymwn ws apd stadiai dekapeinte.

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

John 11:19 polloi de ek twn ioudaivn elhtheisan prs thn Marthan kai Mariam iwa paramuthwontai autas peri tou adelefous.

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

John 11:20 hne Mdrha ws hkonseen oti hiosou exhetai uphnthsen autw. Mariam de en tw oikw ekatheteo.

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

198John 11:21 eipen oyn h Mdrha prs twn hioson, Korie, ei h de ouk en apethanein o adelefros mou.

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

John 11:22 alla 199 and vhn oida oti ooa an aihth twn theon dwsai ois o theos.

22But even now, I know that whatever things you ask God for, God will grant you."
John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἄδελφός σου.
Jesus says to her, "Your brother will rise again."

John 11:24 λέγει αὐτῷ ἡ Μάρθα, Ὄδα ὅτι ἀναστάσει ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
Martha says to him, "I know that he will rise again in the resurrection at the last day."

John 11:25 εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,
Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;

John 11:26 καὶ πᾶς ὁ ζων καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύεις τοῦτο;
and everyone who is living, and believes in me, will never die. Do you believe this?"

John 11:27 λέγει αὐτῷ, Ναί, κύριε, ἐγὼ πεπιστέυκα. Ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ἐς τὸν κόσμον ἐρχόμενος.
She 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 εἴποσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς ἀπὸ τοῦτο πρὸς αὐτῶν:
And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

John 11:29 ἐκείνῃ δὲ ὡς ἤκουσεν ἤγερθη ταχύ καὶ ἤρχετο πρὸς αὐτῶν:
That one then, when she heard, quickly got up and was coming toward him.

John 11:30 οὖν δὲ ἐλθθεῖ τοῦ Ἰησοῦς εἰς τὴν κόμην, ἀλλʼ ἦν ἐς τῷ τόπῳ ὅπου ὑπήντησαν αὐτῷ ἡ Μάρθα.
John 11:31 οἱ δὲν Ἰουδαίοι οἱ δὲντες μετʼ αὐτῆς ἐν τῇ οίκῳ καὶ παραμυθοῦμενοι αὐτῆς, ἴδοντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολουθησαν αὐτῇ, δοξάντες ὅτι ὑπάγει εἰς τὸ μνημείον ἕνα κλαύσθε ἐκεῖ.
The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

John 11:32 ἡ δὲν Μαριὰμ ὁδῆλεν ὅπου ἦν Ἰησοῦς ἴδοσα αὐτόν ἐπεεος αὐτοῦ πρὸς τοὺς πόδας, λέγομεν αὐτῷ, Κύριε, εἰ ἦν ὁ δεν σὺν ὑμῖν ἀπέδαναν ὁ ἄδελφος.
John 11:33 Ἰησοῦς δὲν ὡς εἶδεν αὐτὴν κλαίομεν καὶ τοὺς συνελθόντας αὐτὴ Ἰουδαίους κλαίομεν, ἐνεβριμάσατο τῷ πνεύματι καὶ ἐπάραξεν ἐκεῖνον,
Mary 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."

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

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200 11:30 λέγει ἀπὸ τινος εἰς τοῦτο ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν αἰῶνα πιστεύεις τοῦτο πρὸς αὐτοῦ πρὸς τοὺς πόδας, λέγομεν αὐτῷ, Κύριε, εἰ ἦν ὁ δεν σὺν ὑμῖν ἀπέδαναν ὁ ἄδελφος.
201 11:33 Greek: ἐνεβριμάσατο τῷ πνεύματι - "snorted in his spirit." The verse is ἐμβριμάσατο - embrumomai, of which there is a relatively small sampling in all of Greek 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 - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says
John 11:34 καὶ ἐπεν, Ποῦ τεθείκατε αὐτὸν; λέγουσιν 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 ἔδακρυσεν ὁ Ἰσσοὺς.

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

36Jesus showed tears.

John 11:37 τινὲς δὲ έξ αὐτῶν ἐπίσημον, οὐκ ἐδύνατο οὗτος ὁ ἀνώτατος τοῦ ὄρθολομος τοῦ τυφλοῦ ποιήσαι ἵνα καὶ οὗτος μὴ ἀπόδειξῇ;

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?"

Jesus Raises Lazarus from the Dead

John 11:38 Ἰσσοὺς οὖν πάλιν ἔμβρυμωμένος ἐν ἑαυτῷ ἤρχεται εἰς τὸ μνημεῖον ἣν δὲ σπηλαίον, 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 Ἰσσούς, Ἀρατέ τὸν λίθον. λέγει αὐτῷ ἡ ἁδερφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥν δέκει, τεταρτάζει γὰρ ἐστίν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰσσούς, οὐκ εἶπόν σοι ὅτι έστω πιστεύεις δύψ202 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 ἤραν οὖν τὸν λίθον. ὅ δὲ Ἰσσοὺς ἤρεν τοὺς ὄρθολομος ἄνω καὶ ἐπέν, Πάτερ, εὐχαριστῶ σοι ὅτι ἦκουσας μοι.

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 ἐγὼ δὲ ἤδειν ὅτι πάντοτε μου ἂν κούοις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστότα ἐπίσημον, ἵνα πιστεύσωσιν ὅτι σοῦ με ἀπέστειλαν.

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 εἶπόν ψωμὶ μεγάλῃ ἐκράυγασεν, Ἀλαζαρε, δεῦρο ἔξω.

43And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 ἐξῆλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλῆς, καὶ ἤ δύσις αὐτοῦ σοφαρίω περεπέδευσε. λέγει αὐτοῖς ὁ Ἰσσοὺς, Λύσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγετε.

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."

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.
Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν ἱουδαϊῶν, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἐποίησαν, ἐπίστευσαν εἰς αὐτόν.

John 11:46 τινὲς δὲ ἀυτὸν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἐποίησαν Ἰησοῦς.

John 11:47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι ύποτος ὁ ἀνθρώπος πολλὰ ποιεῖ σημεία;

John 11:48 ἔλεγον οὖν οἱ ἦσαν οἵ, οἱ υἱοὶ τοῦ Ἰσραήλ, ἵνα ἐντυπώσηται υἱοί τοῦ Ἰσραήλ

John 11:49 εἰς δὲ τις αὐτῶν Καίβας, ἀρχιερεὺς ὁς τοῦ ἐνιαυτοῦ ἐκείνου, ἐπεν αὐτοῖς, Ἡμεῖς οὖν οἴδατε οὐδένες, ἐκατέρωθεν ἡ ημέρα, καὶ ἀρέσκετε ἢν ημῶν καὶ τὸν τόπον καὶ τὸ ἕθος.

John 11:50 If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place and our nation.

John 11:51 τοῦτο δὲ ἠρ′ ἦσαν οἵ, εἴπεν, ἀλλὰ ἁρχιερεὺς ὁς τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἐμελλήν ησοῦς ἀποθανατίζειν ὑπὲρ τοῦ ἔθους.

But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.

John 11:52 καὶ οὐχ ὑπὲρ τοῦ θεου τῶν μόνον ἀλλὰ ἵνα καὶ τὰ τέκνα τοῦ θεου τὰ διεσκορισμένα συναγάγῃ εἰς ἐν.

And not for the nation only, but such that the children of God scattered about, he

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205 11:45 txt omit ὑς ὁ πολλοὶ οὖν ἐκ τῶν ἱουδαϊῶν. οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἐποίησαν, ἐπίστευσαν εἰς αὐτόν.

206 11:48 Perhaps, "our place of worship," or temple.

207 11:50a txt οἶδαν οἵ, ἑλθοίτες πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἐποίησαν Ἰησοῦς.

208 11:50b Greek ἀνθρώπος - ἀνθρόπως, 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 and 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.
would gather also, into one people. 209

John 11:53 ἀπ' ἑκείνης ὑπὸ τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτὸν.

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

John 11:54 Ὁ οὖν Ἰησοῦς συνέπεσε παραπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κἀκεῖ διετριβεν μετὰ τῶν μαθητῶν.

210 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, 210 to a town called Ephraim, and stayed put there, 211 along with his disciples.

John 11:55 Ἡν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσσωσιν ἑαυτοὺς.

211 But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves.

John 11:56 ἔζησαν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἄλληλων ἐν τῷ ἱερῷ ἑστηκότες. Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?"

John 11:57 διετριβεν δὲ 212 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἑνὸς ἔκαθαν ἐν τῇ γυνὶ ποῦ ἦστιν μνήμη, ὅπως πιάσωσιν αὐτόν.

212 Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

Chapter 12
Jesus Anointed at Bethany

John 12:1 Ὁ σύν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὅν ἠγερεν ἐκ νεκρῶν ὁ Ἰησοῦς.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus 213 was, whom Jesus 214 had raised from the dead.

John 12:2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἑκεί, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἣν ἦν ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.

2Then they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him.

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209 11:52 Ephesians 3:6; 2:15; John 10:16; I 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 ὑ πρὸ ἑκείνης ὑπὸ τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτὸν.  
212 11:57 ἐποίησαν οὖν αὐτῷ δεῖπνον ἑκεί, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἣν ἦν ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.
John 12:3  If one Mary Magdalene, another woman who had a large sum of perfume of pure nard, ... or the money bag, he would steal from what was put in.

John 12:7 Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial."

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

216 It is a year’s wages.

217 About a year’s wages.

218 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 persons. Was this Mary sister of Lazarus at the burial preparation later? But I do not think the latter question matters, since the Mark account explains that. In Mark 14:8 it says προέλαβεν which seems to indicate being prepared for burial. Therefore this event could have been this Mary’s idiosyncratic way of ceremonially preparing Jesus’ body 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...τηρησί...τηρησή "so she may keep it for the day of my burial" or "it was that she keep it for the day of his burial". Another thing to consider is that the word ἵνα as relating to her charge of the moneybag, he would steal from what was put in.

219 charge of the moneybag, he would steal from what was put in.
Then the great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 ἔβουλεύοντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

John 12:11 οὐκ οὖν ὅτι πολλοὶ δι’ αὐτοῦ ὑπῆγον τῶν ἱουδαίων καὶ ἐπίστευον εἰς τὸν Ἴησοῦν.

12And Jesus, having found a young donkey, took his seat upon it, just as it is written:

13John 12:15 Ἡ φοβοῦτ, θύγατερ Ιαβών· ἵνα ὁ βασιλεὺς σου ἐρχέται, καθήμενος ἐπὶ παλάν θόνου.

14For many of the Jews were going out because of him, and then believing in Jesus.

The Triumphal Entry

John 12:12 Τῇ ἑπαρίγιον ὁ ὄχλος τούτος ἐλθὼν εἰς τὴν ἔρημην, ἀκούσαντες ὅτι ἐρχεται ὁ Ἴησοῦς εἰς Ἰεροολύμα,

John 12:13 ἔλαβον τὰ βασιλεία τῶν φοινικῶν καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον, Ἐανάνα: εὐλογημένος ὁ ἐρχόμενος ἐν οἴνοματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

15took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" "Blessed is he who comes in the name of the Lord," the king of Israel!"
John 12:16 ἡ αὐτὴ αὐτὸ ὠς ἀναπήνησαν αὐτὸ οἱ μαθηταὶ τὸ πρῶτον, ἀλλὰ ὡς ἐδοξάσθη ἢ ἦν ἐν αὐτῶ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῶ.

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

John 12:17 ἐμπρόετε οὖν ὁ δὲ λέγει ὁ δὲ μετ’ αὐτῶν ὅτε ποὺς ἡμέρας καὶ ἔγειρεν αὐτὸν ἐκ νεκρῶν.

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

John 12:18 δύ τοῦτο ὑπήντησαν αὐτῷ ὁ δὲ λέγει ὅτι ἠκουσαν τοῦτο αὐτῶν πεποιηκέναι τὸ σημεῖον.

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

John 12:19 οἱ οὖν φαρισαῖοι εἶπαν πρὸς ἑαυτούς, ἐξερεύνη ὅτι οὐκ ἐφελείτε οὕτων; ὅτι οὐκ ἔγειρεν αὐτὸν ἐκ νεκρῶν.

19Then 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 ἦναν δὲ ἔλημνης τινες ἐκ τῶν ἀναβαίνοντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ:

20And among those going up to worship at the festival, were some Greeks.

John 12:21 οὕτως οὖν προσῆλθον Φιλίππος τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἱησοῦν ἴδεν.

21These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 ἔρχεται οὖν Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ ἔρχεται ἄνδρας καὶ Φιλίππος καὶ λέγουσιν τῷ Ἰησοῖ.

22Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

John 12:23 ὅ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, ἔλημυθεν ἢ ὄρα ἴνα δοξάσῃ ὁ υἱὸς τοῦ ἀνθρώπου.

23And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified."
John 12:24  ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γην 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  ὁ πῦλὸν τὴν ψυχὴν αὐτοῦ ἀπολλάσσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς τῷ αἰῶνα αἰώνων φυλάξει αὐτὴν.

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 ἐμοὶ δίκαιον, ἐμοὶ ἀκολουθεῖται, καὶ ὅπου εἰμὶ ἡ ἐγω ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ δικαιον ὑμῖν τιμήσει αὐτὸν ὁ πατήρ.

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 ἡ ψυχὴ μου τεταρτάκτηκε, καὶ τί εἶπο; Πάτερ, σῶσον με ἐκ τῆς ὀρας ταύτης· ἀλλὰ διὰ τοῦ ἡλίου εἰς τὴν ὄραν 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."

John 12:28  πάτερ, δόξασόν σου τὸ δνομα. ἠλθεν οὖν φωνή ἐκ τοῦ ωρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάω.

28 "Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again."

John 12:29  ὁ οὖν χλὸς ὁ ἐστῶς καὶ ἀκούσας ἠλεγεν βροντῆν γεγονενα ἄλλου ἠλεγεν. Ἀγγελὸς αὐτῶ λελάθηκεν.

29 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 Ἡσυχοῦ, Οὐ δὲ ἐμὲ ἡ φωνή αὕτη γέγονεν ἄλλῳ ἠλεγεν. Ἀγγελὸς αὐτῶ λελάθηκεν.

30 Jesus answered and said, "Not for my sake has this voice happened, but for you."

John 12:31  νῦν κρίσις ἐστιν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἐξω.

31 Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32  κἀγὼ ἐὰν ψυψω ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

32 And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33  τοῦτο δὲ ἠλεγεν σημαίνον ποιῶς θεανται ἠμελέσκειν.

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

John 12:34  ἀπεκρίθη σοι αὐτῷ ὁ χλὸς. Ἡμεῖς ἠθεούσαμεν ἐκ τοῦ νόμου ὃς ὁ ἄρχων ἡμῶν ἐστιν εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις ὃς; 21 ἔτι ὑψωθήσεται τὸν υἱόν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

34 The crowd then232 responded to him: "We have heard out of the law of 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 Ἡσυχοῦ, Ἐπὶ μικρὸν χρόνον τὸ φῶς ἐν χρόνιον ἐστιν, περιπατεῖτε ως τὸ φῶς ἐχετε, ἵνα μὴ σκοτίᾳ ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν εἰς τῇ σκοτίᾳ οὐκ οἴδει καὶ ὑπάγει.

35 Jesus therefore said to them, "The light is among you233 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  ὥστε ἵνα ὁ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα ἴσοι φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν έκρυβή ἀπ’ αὐτῶν.

36While you have the light, believe in the light, so that you may be children of light.” Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief
John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐξερρήθησαν αὐτῶν οὐκ ἐπίστευσαν εἰς αὐτόν,

37But, though having done so many signs right in front of them, they were not believing in him,
John 12:38 ἵνα δὲ λόγος Ἰησοῦ τοῦ προφήτου πληρωθῇ ἄν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἄκοη ἦμων; καὶ δὲ βραχίων κυρίον τίνι ἀπεκαλύφθη;  

38so that the word of Isaiah the prophet would be fulfilled, which said, “Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?”
John 12:39 διὸ τούτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,

39Because of this they were not able to believe: that again, Isaiah said, John 12:40 ἑτέρῳ ὡς τούτων ὁρθαλμούς καὶ ἐπώρωσαν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδουσιν τοὺς ὀρθαλμοὺς καὶ νοσίοις τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἴσοις αὐτοῖς,

40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them.”
John 12:41 ταῦτα εἶπεν Ἰησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

41(Isaiah said these things, because he saw Jesus’ glory, so he spoke about him.)
John 12:42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοί ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολογοῦν ἵνα μὴ ἀποσυναγωγοὶ γένωνταί

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 ἥπερ τὴν δόξαν τοῦ θεοῦ.

43For: They loved the approval of human beings over and above the approval of God.
John 12:44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ο πιστεύων εἰς ὑμᾶς ὃ μοι πιστεύει εἰς ἐμὲ ἄλλα 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 ἐλήλυθα, 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 μοι ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἴδουν ἵνα κρίνω τὸν κόσμον ἀλλὰ ἵνα ὁμοίωσο τὸν κόσμον.

47"And if someone hears my sayings and does not keep them, I do not judge him. For

234 12:36 ὡς Ἰσαί 53:1
235 12:37 Ἰσαίας 53:1
236 12:38 Ἰσαίας 53:1
237 12:39 Ἰσαίας 6:10
238 12:40 Ἰσαίας 6:10
239 12:41 Ἰσαίας 53:1
I did not come in order to judge the world, but to save the world.

John 12:48 ó ἀθέτην ἐμε καὶ μὴ λαμβάνω τά ῥήματα μου ἔξε ὁ τόν κρίνοντα αὐτόν· ὁ λόγος δὲν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐοχῇ ἡμέρας.

The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὁτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτὸς μοι ἐντολὴν ἐδώκεν τί εἰπω καὶ τι λαλήσω.

For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἐντολή αὐτοῦ ζωὴ αἰωνίας ἐστιν. ὁ οὖν ἐγὼ λαλῶ, καθὼς εἰρήκεν μοι ὁ πατήρ, οὕτως λαλῶ.

And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.”

Chapter 13
The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἶδος ὃ Ἰησοῦς ὅτι ἔλθεν· ἀυτὸν ἢ ὅρα ἦν αὐτὸν καὶ μετὰ τὸν κόσμον τοῦτο πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτοὺς.

And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἦν βεβληκότος εἰς τὴν καρδίαν ἦν παραδοὺ αὐτὸν ὁ οὖν ὁ Ἰσαρίωνος Ἰσαρίωνος,

And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him,

John 13:3 εἶδος ὅτι πάντα ἐδώκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐθηλίθη καὶ πρὸς τὸν θεὸν ὑπάγει,

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

John 13:4 ἐγειρέται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέντην διέξωσεν ἑαυτόν.

Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.
Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

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

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

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

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

Peter says to him, 'No way will you ever wash my feet.' Jesus answered, and said to him, "Unless I wash you, you have no place with me."

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

When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.'

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

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

Since these things you are knowing, blessed are you if you do them.

I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread' has lifted up his heel against me."

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242 ἐξαίτη βάλλει ὑδόρ εἰς τὸν νιπτήρα καὶ ἥρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάζεσεν τῷ λεντῷ ὦ ἢ διεξωσμένοι.

243 Τότε, ἀλλαὶ ὁ Κύριος λέγει πρὸς Σίμωνα Πέτρον, λέγει αὐτῷ: Ὑμᾶς φωνεῖτε με, ὑμεῖς φωνεῖτε με, ὑμεῖς φωνεῖτε με.

13:6 ὜ψεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, Ἅρων ὑμῖν νίπτειν τοὺς πόδας.

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

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

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

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

Peter says to him, 'No way will you ever wash my feet.' Jesus answered, and said to him, "Unless I wash you, you have no place with me."

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

When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.'

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

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

Since these things you are knowing, blessed are you if you do them.

I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread' has lifted up his heel against me."
John 13:19 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.

19"Yes indeed," I am telling you now before it happens, so that when it happens, you may believe who I am.246

John 13:20 ἂμὴν ἂμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

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

John 13:21 Ταῦτα εἶπὼν ὁ Ἰησοῦς ἔτραφθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, ἂμὴν ἂμὴν λέγω ὑμῖν ὅτι εἰς ἐμὲ 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."


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

John 13:23 ἦν248 ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅτι ἡγάπα ὁ Ἰησοῦς...

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεύει ὁν τοῦτον Σίμων Πέτρος πυθόμενος τὶς ἐν εἰς περὶ οὗ λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.249

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

246 John 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 John 13:19a Greek: ἀπαρτὶ - apart—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.

248 John 13:20 ἂμὴν ἂμὴν - certainly, certainly, certainly. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἂμὴν ἂμην - certainly, certainly, certainly. 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 DeBrunner says, it was originally one word, ἄμην, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἄμην altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἄμην, and it would make sense that vai (yes) was added by later copyists as a replacement for the same idea.

249 John 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."
John 13:25 ἀναπεσὼν οὖν ἐκεῖνος ὑμως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν;
26 That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"
John 13:26 ἀποκρίνεται Ἰησοῦς, Ἑκεῖνός ἐστίν ὁ ἐγὼ βάψω τὸ ψωμίον καὶ δῶσω αὐτῷ, βάφας
οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰουδᾶς Σίμωνος Ἰσακριώτου.
27 Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After
dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of
Kerioth.
John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἑκεῖνον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὃ
ποιεῖς ποίησον τάχιον.
28 And 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 τούτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.
29 But none of those reclining knew why he said this to him.
John 13:29 τινὲς γὰρ ἔδοξον, ἐπεὶ τὸ γλωσσοκομένον εἶχεν Ἰουδᾶς, ὃτι λέγει αὐτῷ ὁ Ἰησοῦς,
Ἀγόρασον ὅν χρεῖαν ἔχουμεν εἰς τὴν ἔρημην, ἢ τοῖς πτωχοῖς ἵνα τι δῷ.
30 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 ἑκεῖνος ἐξῆλθεν εὐθὺς· ἦν δὲ νῦς.
31 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 ὁτε οὖν ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ ύιὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς
ἐξοδάσθη ἐν αὐτῷ·
33 Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him
God is glorified.
John 13:32 εἶ ὁ θεὸς ἐξοδάσθη ἐν αὐτῷ, καί ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει
αὐτὸν.
34 If God is glorified in him,22 God will also glorify the Son in himself, and glorify him at
once.
John 13:33 τεκνιὰ, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετε με, καὶ καθὼς εἴπον τοῖς Ἰουδαίοις ὃτι
Ὅπου ἐγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν, καὶ ὑμῖν ἕλθεν·
35 "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 ἐντολὴν καὶνὴν δίδωμι ὑμῖν, ἵνα ἐγγαπᾶτε ἀλλήλους καθὼς ἡγάστησα ὑμᾶς ἵνα καὶ
ὑμεῖς ἐγγαπᾶτε ἀλλήλους.
36 "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.

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250 13:26 txt Ἰσακριώτου Κ B C L 068 0233 vg(s,t,wv) eth Or SBL TH NA28 [¶] // apo Karwouto D // Ἰσακριώτη
Φ 28 A W 047 M latt syr cop TR RP // lac Π7 N P Q. The BYZ reading would be rendered "Judas of Kerioth, son
of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." The reading of Codex D
would be "Judas of Kerioth, son of Simon from Kerioth."
251 13:31 txt ὁτε οὖν ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ // apo Karwouto D // Ἰσακριώτη
Φ 28 A W 047 M latt syr cop TR RP // lac Π7 N P Q. The reading of Codex D
would be "Judas of Kerioth, son of Simon from Kerioth."
Chapter 14

John 14:1 Μὴ ταρασσέσθω ὑμῶν ἢ καρδία πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 Ἐν τῇ οἴκῳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἶσον· εἰ δὲ μὴ, εἶπον ἃν ὑμῖν ὅτι πορεύομαι ἐτοιμάζομαι τόπον ὑμῖν;

2In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you? 254

John 14:3 καὶ εὰν πορευθῶ καὶ ἐτοιμάζω τόπον ὑμῖν, πάλιν ἐρχόμεθα καὶ παραλήφωμαι ὑμὰς πρὸς ἐμοῦ ἐμοῦ, ἵνα ὅπου ἐμόι ἐγὼ καὶ ὑμεῖς ἔστε.

3And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδὸν.

4And where I am going, you know the way." 256

Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὔκ οίδαμεν ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὁδὸν;

5Thomas 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, Ἄγιοι εἰμὶ ἡ ὅδος καὶ ἡ ἀλήθεια καὶ ἡ ζωή: ὁ δὲ ἵππος ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δί[

6] εἰμὶ. 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  εἶ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεσθε καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἐμφάνισε αὐτὸν.

If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him.”

John 14:8  λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Philip says to him, "Lord, show us the Father, and that will satisfy us.”

John 14:9  λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνων μεθ’ ὑμῶν εἰμι καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐμφανίζω ἔμε ἐόρασεν τὸν πατέρα· πῶς σοὶ λέγεις, δεῖξον ἡμῖν τὸν πατέρα; Jesus 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 πιστεύετε ὑμῖν ἀπ’ ἓν ἐμοί ἐστιν; τὰ ρήματα δ’ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ ὑμῖν ἀπ’ ἑνὸς ἐμοί μένων ποιεῖ τὰ ἔργα αὐτὸν.

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

John 14:11  πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

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

John 14:12  ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ ἔχει τὰ ἔργα αἱ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μεῖζον τούτον ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

The person who believes in me, truly, truly I say to you, I do not speak from myself, but the Father abiding in me is doing his works.

John 14:13  καὶ δ’ ἐὰν αἰτήσητε ἐν τῷ ὅνοματί μου τούτον ποιήσω, ἡν νοσέρθη ὁ πατὴρ ἐν τῷ υἱῷ.

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

John 14:14  ἐὰν τί αἰτήσητε ἐν τῷ ὅνοματί μου ἐγὼ ποιήσω.

If you ask me for something in my name, I will do it.
Jesus Promises the Holy Spirit

John 14:22: The person who has my commandments and also keeps them, that is the one who receives, because it neither perceives nor knows him. You know him, because he abides among you, and will be in you.

John 14:20: In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21: 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 14:25 “Then they would hang the trimmings aside and dry them, for later use.”

25“These things I have spoken to you while abiding with you. John 14:26 ‘His parakletos, his parakletos, is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit.

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 ‘If they had believed my word, they would believe my parakletos, because the parakletos is from me and he will bear witness of me.’

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 ‘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 and you will know that I am with you.”

And now I have told you, before it happens, so that when it happens, you will believe. John 14:30 I 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 ‘All’ you will know the parakletos, parakletos, when he is glorified, I am glorified.

But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you. John 14:27 ‘If they had believed my word, they would believe my parakletos, because the parakletos is from me and he will bear witness of me.’

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 ‘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 and you will know that I am with you.”

Chapter 15

“I Am the Vine, You Are the Branches”

John 15:1 ‘I am the true vine, and my Father is the farmer.

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

John 15:2 ‘Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

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 ‘You are now clean, because of the word which I have spoken to you.

3You are now clean, because of the word which I have spoken to you.

John 15:4 ‘Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

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 ‘I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

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.

John 15:6 ‘If someone does not abide in me, he is thrown aside like the branch that is withered;”

256 156 Greek: καί, 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
and they gather such and cast them in the fire, and they are burned.

John 15:7  έαν μείνητε ἐν ἑμοί καὶ τα βῆματά μου ἐν ὑμῖν μείνη, δέ αν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

7 If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8  ἐν τούτῳ ἐδοξάσθη ο πατὴρ μου, ἵνα καρπὸν ποιῶν φέρητε καὶ γένησθε ἐμοί μαθηταί.

8 In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9  καθὼς ἤγάπησέν με ὁ πατὴρ, κάγῳ ὑμᾶς ἤγάπησα· μείνατε ἐν τῇ ἁγάπῃ τῇ ἐμῇ.

9 Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10  ἐαν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγώ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ.

10 If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love.

John 15:11  Ταῦτα λελάληκα ὑμῖν ἵνα ἢ χαρὰ ἢ ἁμή ἐν ὑμῖν ἢ καὶ ἢ χαρὰ ὑμῶν πληρωθῇ.

11 These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12  αὕτη ἡ ἐντολή ἡ ἁμή, ἵνα ἢ ἁμάτητα ἅλλα ὑμᾶς καθὼς ἤγάπησα ὑμᾶς·

12 This is my commandment: that you love one another, as I have loved you.

John 15:13  μείζονα ταύτης ἁμαρτίας οὐδεὶς ἔχει, ἵνα τις τῆν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φιλῶν αὐτοῦ.

13 Greater love has no one than this: that one lay down one's life for one's friends.

John 15:14  ὑμεῖς φίλοι μού ἀδειε ἐν αὐτῷ ἢ ἐγὼ ἐντέλλομαι ὑμῖν.

14 You are my friends, if you practice the things I am commanding you.

John 15:15  οὐκέτι λέγω ὑμᾶς δοῦλους, ὅτι ο δοῦλος σίκ οίδεν τι ποιεῖ αὐτοῦ ο κύριος ὑμᾶς δε ἐνδικοφαίρης φιλούς, ὅτι πάντα ἢ ἡκούσα παρὰ τοῦ πατρός μου ἐγνώρισε ὑμῖν.

15 No longer do I call you servants, for the servant does not know what his lord is doing.

But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16  σοι ὑμεῖς με ἔξελέξαμεν, ἄλλο ἐγὼ ἔξελέξαμεν ὑμᾶς καὶ ἠθένας ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μενη, ἵνα δι αἰτήσετε τὸν πατέρα ἐν τῷ ὄνοματί μοι δῷ ὑμῖν.

16 You have not chosen me, but I have chosen you, and appointed you, that you go and

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 aloud," the topic is neuter plural, which can take a singular verb. I translated αὖρα as "such" because I insist the topic is still generally the "unfruitful branch" of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §533, 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.

267 158a br ext γενεσθε (aor subj) P* B D L 0250 it vg Amphil Chrys à Cyrcômm Aug SBL TH NA28 (C) sitis (pres subj) τιμασον το πάντο (pres subj) ερωτησον εφειδιαμιν (pres pass subj) "be made, be proven" ἡμαρτ. ὅποις καὶ ὅποις "be able to become" ἡμαρτ. το πάντο (fut ind) A E 047 0233 m Chrys à Cyrcômm TR RP lac P* C N P T W

268 158b 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.
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 τάται ἐνέκλειμι υμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17 These instructions I am giving you, so that you will love one another.\textsuperscript{260}

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος υμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμισθηκέν.

18 If the world hates you, be assured that it hated me first, before you.

John 15:19 εἰ ὁ κόσμος ἔθε, ὁ κόσμος ἀν ὁ ἴδιον ἐρύθει ὅτι δε ἐκ τοῦ κόσμου ὑμῶν ἔστε, ἀλλ’ ἐγὼ ἔξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτου μισεῖ ὑμᾶς ὁ κόσμος.

19 If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20 μημονεύσητε τοῦ λόγου ὦ ἐγὼ εἶπον ὑμῖν, ὅκ ἐκέχιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἔδωκαν, καὶ ὑμᾶς διώκουσιν εἰ τόν λόγον μου ἔπηρεσαν, καὶ τόν ὑμέτερον περήσουσιν.

20 Be mindful of the word that I said to you, 'A servant is not greater than his lord.'\textsuperscript{270} 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 ἀλλ’ ταῦτα πάντα ποιήσουν εἰς ὑμᾶς διὰ τὸ ὅνομά μου, ὅτι ὁ σοὶ οἴδασιν τὸν πέμψαντά με.

21 But 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 ἐλάλησα αὐτοῖς, ἀμαρτίαν ὑμῶν εἴχοσαν· νῦν δὲ πρόφασιν ὑμῶν ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22 If 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.

23 One who hates me also hates my Father.

John 15:24 εἰ τά ἔργα μὴ ἐποίησα ἐν αὐτοῖς ὁ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν ὑμῶν εἴχοσαν· νῦν δὲ καὶ ὑμῶν ἐποίησαν καὶ μεμισθήσαν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24 If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25 ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἑμὶσθάν με δωρεάν.

25 But so that the word written among them in the law might be fulfilled, 'They hated me without a cause.'\textsuperscript{271}

John 15:26 Ὅταν ἠλθῇ ὁ παράκλητος δὲν ἐγώ πέμψα ὑμῖν παρὰ τοῦ πατρὸς, τό πνεῦμα τῆς ἀληθείας ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκείνος μαρτυρήσει περὶ ἐμοῦ·

26 "When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπὸ ἀρχῆς μετέ ἐμοῦ ἔστε.

27 And you also will bear witness, because you have been with me from the beginning.

\textsuperscript{269} 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.

\textsuperscript{270} 15:20 John 13:16; Diatessaron 28:32

\textsuperscript{271} 15:25 Psalm 35:19; 69:4

\textsuperscript{272} 15:26 tetm omit PG \textsuperscript{273} P K L B it \textsuperscript{274} it.copas\textsuperscript{275} Epiph SBL TH NA28 */ (*) δὲ A D E L 047 065 M (it) syr copas\textsuperscript{276} pho bo TR RP lac PG C N P T W 0233
Chapter 16

John 16:1   Τά τα ἐλαλήκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1"These things I have spoken to you so that you may not fall away.

John 16:2   ἀποσυναγόγοις ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὁ παῦς ἵνα πᾶς ὁ ἄποκτείνας ὑμᾶς δόξη λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to being up religious service to God.

John 16:3   καὶ τά τα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν παῖτα υἱὸν ἐμοῦ εἶμι.

3And these things they will do, because they have not known the Father, neither me.

John 16:4   ἀλλά ταῦτα ἐλαλήκα ὑμῖν ἵνα ὁ παῖς ἔλθῃ ἥ ὁ παῦς αὐτῶν μνημονεύσῃ αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

4But these things I have spoken to you, so that when the hour of them273 comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Τά τα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμιν.

5"And I have not told you these things from the beginning, because I was with you.

John 16:5   νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὕτως ἕξ ὑμῶν ἐρωτᾶ με. Ποῦ ὑπάγεις?

6But 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 τά τα ἐλαλήκα ὑμῖν ἀλλ' ὅτι λύπη πεπλήρωκεν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7   ἀλλ' ἐγὼ τὴν ἀλλή ιευνάντα λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω, ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράλληλος σας ἐλέησαι 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 ἐλθῶν ἐκείνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

8And when he has come, that one will refute274 the world concerning sin, and

273 164 txt

274 168 It is hard to chose an English word to render the Greek word here, ἐλέγξει - elengchō. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
concerning righteousness, and concerning judgement;
John 16:19 perì ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
9concerning sin, because they do not believe in me;
John 16:10 perì δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·
10concerning righteousness, because I am going to the Father and you will be observing me no longer;
John 16:11 perì δὲ κρίσεως, ὅτι οὗ ἄρχον τοῦ κόσμου τούτου κέκριται.
11and concerning judgement, because the ruler of this world has been judged.
John 16:12 Ἐτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλὰ οὐ δύνασθε βαστάζειν ὅρτι·
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 ἁληθείας, οἴδημα ὑμᾶς ἐν τῇ ἁληθείᾳ πάση οὐ γάρ λαλῆσαι ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούσῃ λαλησεῖ καὶ τὰ ἐρχόμενα ἀναγγελεῖ υμίν.
13But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.
John 16:14 ἐκείνος ἐμὲ δοξάζει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ υμῖν.
14That one will glorify me, because from mine he will take, and report it to you.
John 16:15 πάντα δὲ ἔχει ὁ πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ υμῖν.
15Everything the Father has is mine; this is how I said, 'from mine he will take, and report it to you.'
John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίψαθε με.
16"A little while, and you will be observing me no longer;" and another little while, and you will see me."

The Disciples’ Pain Will Be Turned to Joy
John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τούτο ὅ λέγει ημῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίψαθε με; καὶ ἦπτι ὑπάγω πρὸς τὸν πατέρα;
17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?
John 16:18 ἔλεγον οὖν, Τί ἐστιν τούτο, τὸ μικρὸν; οὐκ ὀδαμεν τί λαλεῖ.
18They kept saying therefore, "What is this 'little while'?" We don't know what he is saying.
John 16:19 ἔγνω ὁ Ἰησοῦς ὅ ἦνεκος αὐτὸν ἐρώταν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον, Μικρόν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρόν καὶ δίψαθε με;
19Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?"

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275 16:16a txt οὐκετει Π66 K B D L N W 068 0233 lat syr PBL TH NA28 (]){/} ou A E 047 054 M ἱ de syr P RP TR RP lac Π C
276 16:16b txt omit Π5 P66 K B D L W 0250 it cor pαλαλαβοτ geo 3 Or SBL TH NA28 {A} ὅτι οὐ παγω πρὸς τον πατερα A E 047 068 0233 lat syr cor pαλαλαβοτ (arm) eth geo Chrys Cyril Vict Rom er Aug TR RP ὅτι εγω υπαγω πρὸς τον πατερα 054 ὅτι υπαγω πρὸς τον πατερα μου 0233 lac C Jesus said "because I am going to the Father" in verse 10.
277 16:18 txt omit Π5 P66 K 35 6 W 40 60 120 154 214 240 arm geo ὅ ὅ λέγει Ν3 A B D E L N 054 068 0233 0250 μαιρειαν vg syr pαθα του cor pαλαλαβοτ (arm) eth Cyr bem Amb r Aug RP SBL TH NA28 lac Π22 Π45 P Q T 070
278 16:19 txt omit Π5 P66 K B D L W 068 0233 SBL TH NA28 ()){/} ou A E 047 054 M TR RP δε 0233 lac Π 22 C P
John 16:20 ἀμήν ἀμήν λέγω ὑμῖν ὅτι κλαύσετε καὶ θηρήσετε ὑμείς, ὅ δέ κόσμος χαρῆσαι υμείς λυπήθησθε, ἀλλ’ ἢ λύτη ὑμῶν εἰς χαρᾶν γενήσεται.

21Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy.

22In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

23Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

24And 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.

25Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

26These 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.

27In 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.

28For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

29I 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."

30His disciples are saying, "There, now you are talking with clarity and not speaking any allegory.

31Now 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."

32Jesus answered them, "For now you believe.

33Behold, 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 ταύτα λελάθηκα ὡμίν ἵνα ἐν ἔμοι εἰρήνην ἐχθεῖ ἐν τῷ κόσμῳ θλίψιν ἐχθεῖ, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

Chapter 17

Jesus Prays for Himself

John 17:1 Ταύτα ἐλάλησεν Ἰησοῦς, καὶ ἔπαρα τούς ὄρθολμούς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὦρα· δόξασόν σοι τὸν θόν, ἵνα ὁ υἱός δοξάση σε.

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: 'Father, the hour has come; glorify your Son, so that the Son may glorify you;

John 17:2 καθὼς ἐδώκας αὐτῷ ἐξοσιάσω πάσι ναρκός, ἵνα πάντα ὁ διδώκας αὐτῷ δώσῃ αὐτοῖς ἐκαθὼν.

2Inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant eternal life.

John 17:3 αὕτη δὲ ἐστὶν ἡ αἰωνίας ἐκαθή, ἵνα γινώσκωσιν σε τὸν μόνον ἄληθινον θεόν καὶ ὁν ἄπεστιας Ἰησοῦν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελείωσας ὁ διδώκας μοι ἵνα ποιῆσω:

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοὶ.

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 ἔφανερώσα σοι τὸ δόμον τοὺς ἀνθρώποις οὓς ἔδωκας μοι ἕκ τοῦ κόσμου. σοὶ ἴσαν κάριοι αὐτοῖς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6"I have made known your name to the humans of the world that you have given to me. They have been yours, and you gave them to me, and they have taken your word to heart. John 17:7 νῦν ἔγνωκαν ὅτι πάντα δῶα διδώκας μοι παρὰ σοῦ εἶστιν;"

7Now they are persuaded that all the things you have given to me are indeed from you; John 17:8 ὅτι τὰ ρήματα ᾧ ἔδωκας μοι διδώκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, 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.

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280 16:33 Εἴρητε Δ 69 124 788 8925 It vgl. Antoniades Scriv1894 TR omit ἐν τῷ κόσμῳ θλίψιν εἴρητη Ψ 86 Δ 157 1424
281 17:2a See the footnote on 6:39.
282 17:2b ὅτι δοσὺ αὐτοῖς ἔπετε A C 0250 TR SBL NA28 (?) δοσὺ αὐτῷ Ἱδω T δῶσῳ αὐτῶ NA 0109 δῶσει αὐτοῖς B E N 047 054 0301 M RP TH δῶσῃ αὐτοῖς L ἡ ιναῖς αὐτοῖς Ψ 68 Ἕρητι Δ ἐφέξεῃ Δ lac Ψ 283. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
283 17:4 ἐπελείωσας Ψ 86 Κ Α Β Ζ Λ Ν Β 0109 0301 (lith.) copa 936, B 5255 SBL TH NA28 (?) δοσὺ αὐτοῖς D E 047 Ψ 054 Μ lac copa 936, B 5255 TR RP lac Ψ 284 17:7 δοσὺ αὐτοῖς Ψ 86 Κ Α Β Ζ Λ Ν Β 0109 0301 (lith.) lac. Ψ 285. Remember the peculiar Attic rule that neut. pl. subjects take a singular verb.
John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὃν δεδωκάς μοι, ὡς σοὶ εἶσιν,

9 I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σά εἰμα, καὶ δεδόξασαι ἐν αὐτοῖς.

10 indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἐρχομαι. Πάτερ ἄγιος, τήρησον αὐτούς ἐν τῷ ὄνομάτι σου ὃ δεδωκάς μοι, ἵνα ὡσὶν ἐν καθὼς ἦμεις.

11 yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, that flesh that you have given to me, so that they may be one, just as we are one.

John 17:12 ὃς ἦν μετ’ αὐτῶν ἐγὼ ἔτρεψαν αὐτοὺς ἐν τῷ ὄνοματι σου ὃ δεδωκάς μοι, καὶ ἐφυλάξα, καὶ ὡδείς εἰς αὐτῶν ἀπώλειο, εἰ μὴ ὁ υἱός τῆς ἀπωλείας, ἵνα ἐγερθῆ πληρωθῇ.

12 While I was with them, I kept them in your name, that flesh you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμήν πεπληρωμένην ἐν αὐτοῖς.

13 But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δὲ δεδώκα τὸν λόγον σου, καὶ ὁ κόσμος ἐμισήσαν αὐτοὺς, διὸ ὡκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ ὡκ εἰμὶ ἐκ τοῦ κόσμου.

14 I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 ὡκ ἐρωτῶ ἵνα ἐργίς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃ αὐτοὺς ἐκ τοῦ πονηροῦ.

15 I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου ὡκ εἰσίν καθὼς ἐγὼ ὡκ εἰμὶ ἐκ τοῦ κόσμου.

16 They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτοὺς ἐν τῇ ἅγιασε: ὁ λόγος ὁ σῶς ἅγιασε ἐστιν.

17 Sanctify them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18 Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγίασον ἐμαυτῶν, ἵνα ὡσὶν καὶ αὐτοὶ ἥγιασμένοι ἐν ἅγιαις.

19 And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

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285 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.

286 17:12a, b 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.

287 17:12c ὁ υἱός τῆς ἀπωλείας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλώνιος, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

288 17:17 ἀγίασω - hagiazō; dedicate or set something apart for God's holy purposes.
Jesus Prays for All Believers

John 17:20  Ὡν περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἔμε.

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 ὦσιν, καθὼς σὺ, πάτερ, ἐν ἔμοι κάγῳ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

21th they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

John 17:22 κάγῳ τὴν δόξαν ἴνα δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμείς ἔν.

22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

23I in them, and you in me, so that they may become fully developed into one,290 that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24 Πάτερ, ὁ δέδωκας μοι, θέλω ἵνα ὅπου εἰμί ἐγώ κἀκεῖνοι ὦσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἴνα δέδωκας μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24"O Father, that flesh291 you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

John 17:25 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἐγνω, ἐγὼ δὲ σε ἐγνων, καὶ οὕτω ἐγνωσαν ὅτι σὺ με ἀπέστειλας,

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

John 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ἐνόμα σου καὶ γνωρίσω, ἵνα ἴνα ἡ ἐγνώρισας με ἐν αὐτοῖς ἴνα κάγῳ ἐν αὐτοῖς.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1 Ταῦτα εἶπὼν Ἰησοῦς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρόν ὅπου ἦν κήπος, εἰς ὧν εἰσῆλθεν αὐτοῖς καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἦδει δὲ καὶ Ἰούδας ἐν παραδίδους αὐτὸν τὸν τόπον, ὅτι πολλὰς συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

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

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290 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

291 17:24 See the footnote on 6:39.
Jesus Arrested

John 18:3  ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἁρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort292 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἦσοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἔπ ἐπὶ αὐτὸν ἔξηλθεν καὶ λέγει αὐτοῖς, Τίνα ζητείτε;

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, Ἦσοῦς τὸν Ναζωραῖον. λέγει αὐτοῖς, ἔγω εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδίδους 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 ώς οὖν εἶπεν αὐτοῖς, ἔγω εἰμι, ἀπῆλθον εἰς τὰ ὁπίσω καὶ ἔπεσαν χαμάε.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν εὑρίσκουσαν αὐτοὺς, Τίνα ζητείτε; οἱ δὲ εἶπαν, Ἦσοῦς τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἦσοὺς, Ἐπίσημον ὅτι ἔγω εἰμί· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους υπάγειν·

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἵνα πληρωθῇ ὁ λόγος ὅτι εἶπεν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα εξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σήμου οὖν Πέτρος ἐξον μάχαραν εἶλκουσαν αὐτὴν καὶ ἔπαισαν τὸν τοῦ ἁρχιερέως δοῦλον καὶ ἀπέκοψαν αὐτοῦ τὸ ὀφεῖν τὸ δεξιόν. ἦν δὲ ὅνομα τῶν δουλών Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 εἶπεν οὖν ὁ Ἦσοὺς τῷ Πέτρῳ, βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δέδωκέν μοι ὁ πατήρ οὐ μὴ πιῶ αὐτῷ;

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ υπηρετάται τῶν ἱουδαίων συνελάβον τὸν Ἦσοῦν καὶ ἔθησαν 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 Καϊάφα, δὲ ἦν ἁρχιερεὺς τοῦ ἑναυτοῦ ἐκείνου·

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καϊάφας ὁ συμβούλευσας τοῖς ἱουδαίοις ὅτι συμφέρει ἑνά ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

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292 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.
John 18:15 Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκείνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεσήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερείου.

18And 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 τὴν θύρα ἐξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερείου καὶ εἶπεν τῇ θυρωφά καὶ εἰσῆλθαν τὸν Πέτρον.

19but 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 ὡς παρίστηθη ἡ ὑπηρέται, Μή καὶ σὺ εὶ τῶν μαθητῶν εἶ τῷ ἀνθρώπῳ τούτῳ; λέγει ἐκείνος, ὅσι εἰμί.

20Then 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 δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὡς πρὸς τὸν μητέρα τοῦ Ἱησοῦ· ἔδωκεν ῥάπισμα ᾧ ἦν τῇ θυρωφῇ καὶ ἔπεσεν ἐπὶ τὸ κέφαλά του.

21And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

22Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 εἰς αὐτὸν εἰπὼν εἶς παρεστηκὼς τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν, οὕτως ἀποκρίνεται τῷ ἀρχιερεῖ;

23As 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 ἐκακῶς ἠλάλησα, μαρτύρησον περὶ τού κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

24Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καίαφαν τὸν ἀρχιερέα.

25(Ḥannanniah had sent him to Caiafas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνόμενος, εἶπον οὖν αὐτῷ, Μή καὶ σὺ εἰς τῶν μαθητῶν αὐτοῦ εἴς ἑρήμιον ἐκείνος καὶ εἶπεν, ὅσι εἰμί.

26And 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 εἰς τὸν δούλῳ τοῦ ἀρχιερέως, συγγενῆς ὁν ὁ ἀπέκοψεν Πέτρος τὸ ώτόν, ὅσι εἴρων εἰς ἑδόν ἐφ τῷ κέφαλι μετ’ αὐτοῦ;

27One 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 τάλιν οὖν ἤρνησσαν Πέτρος· καὶ εὐθέως ἀλέκτωρ ἔφωνησεν.
27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod
John 18:28 Ἡγούσαι οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτος καὶ αὐτοὶ οὖν εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθώσων ἀλλὰ φάγωσιν τὸ πάσχα.
28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.
John 18:29 ἦξηθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτούς καὶ φησίν, Τίνα κατηγοροῦν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;
29 So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"
John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐι μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἦν οἱ παρεδώκαμεν αὐτόν.
30 They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."
John 18:31 εἶπεν οὖν αὐτῶς ὁ Πιλάτος, Ἰάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν, εἶπον αὐτῷ οἱ Ἰουδαίοι, Ἡμῖν οὐκ ἔξετιν ἀποκτείναι οὐδένα·
31 So Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."
John 18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὡς εἶπεν σημαίνων ποίως θανάτῳ ἠμελλεν ἀποθνῄσκειν.
32 So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 ἦξηθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησαν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
33 So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τούτῳ λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;
34 Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Ἔτη εὖ Ἰουδαῖοι εἶμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκαν σε ἐμοί· τί ἐποίησας;
35 Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"
John 18:36 ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ ἦστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἦστιν ἐντεθέν.
36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact, my kingship is not from here."

293 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?
John 18:37 eire officers saw him, they shouted out, saying, "Is this the one who called himself the Son of God?"

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

John 18:38 λέγει αὐτῷ ὁ Πιλάτος. Τι ἔστω ἅληθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμιᾶν εὐρίσκω ἐν αὐτῷ αἵτινες.

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

John 18:39 Εἶστιν δὲ συνήθεια ὡς ἵνα ἐνα ἀπολύσω ὡς ἐν τῷ πάσχα ἔβουλεσθε οὖν ἀπολύσω ὡς τὸν βασιλέα τῶν Ἰουδαίων;

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

John 18:40 ἐκάρφυσαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραβάν, ἢν δὲ τὸν Βαραββάς λῃστής.

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

Chapter 19

John 19:1 Ἐπεν οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ καὶ μάτιον πορφυροῦν περιέβαλον αὐτόν,

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπύσατα.

3 Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἐδο αὖ ἑώρακαν αὐτὸν ἔξω, ἢν γνώτε ὅτι οὐδεμίαν αἵτινες εὑρίσκω εἰς αὐτῷ.

4 And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸ ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἄνθρωπος.

5 Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ἐπεν οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταυρώσατε σταυρώσατε, λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γάρ οὐχ εὑρίσκω ἐν αὐτῷ αἵτινες.

6 When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι, Ἰησοῦς γὰρ ἔχωμεν, καὶ κατὰ τὸν νόμον ὁφείλει ἀποδανεῖν, ὅτι ὕπον θεοῦ ἐκατόν ἐποίησεν.

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

John 19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μάλλον ἐφοβήθη.

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

John 19:10 ἐλεγεί ὑδ ο Πιλάτος, ἕμοι οὐ λαλεῖς, οὐκ οἴδας ὅτι ἠξούσιαν ἔχω ἀπολύσαι σε καὶ ἠξούσιαν ἔχω σταυρόσασθα σε;

11Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11 ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἰχές ἠξούσιαν οὐδεμίαν θεσμοῦ, εἰ μὴ ἦν σοι διδομένον ἀνουθεν; διὰ τοῦτο ὁ παραδίδουσιν με οὐκ οἰκετεύοντος ἔχει.

12Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12 ἐκ τούτου ὁ Πιλάτος ἔζητε ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐάν τούτον ἀπολύσω, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλεύς ἑαυτοῦ 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 οὔ πιλάτος ἀκούσας τῶν λόγων τούτων ἠγαγεν ἄξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τὸπον λεγόμενον λειδίστρωτον, ἔβρατίστε 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 Paveiment, but in Hebrew called Gabbatha.


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, ἀρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτῶις ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρόσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, οὐκ ἔχουσαν βασιλεία τί ἡ Μαίσαρα.

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 παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

17At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρελαβαν οὖν τὸν Ἰησοῦν· They took Jesus therefore.

John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραίστη Γολγόθα.

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgota [807677].

John 19:18 ὃπου αὐτὸν ἐσταυρώσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρηνός ὁ βασιλεὺς 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 τὸῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγὼς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον ἐξάραντες, Ἐβραίους, Ἑλληνιστές.

20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἔλεγεν οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃ, ὁ βασιλεὺς τῶν Ἰουδαίων, ἄλλ’ ὅτι ἐκείνος εἶπεν, ἤδη ἐστιν ἐμὶ τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 οἱ οὖν στρατιῶται ὁτὲ ἐσταυρώσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ τὸ χιτῶνος ἁραμός, ἐκ τῶν ἄνωθεν ύφαντος δι’ άλου.

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 ἔπαν οὖν πρὸς ἄλλης, Μὴ σχῖσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐσται ἵνα γραφή πληρωθῇ, Διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλίρον. Οἱ μὲν οὖν στρατιῶται ταῦτα 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, "They divided my garments among them; and cast lots over my clothing,"296 those things therefore the soldiers did.

John 19:25 εἰσηχείσαις δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία καὶ τοῦ Κλωπᾶ 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 ἦσον οὖν ἄδεια καὶ τὸν μαθητὴν παρεπτώτα ὅν ἦνα, λέγει τῇ μητρί, γίναι, ἰδέ ὦ γεώσ σου.

26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 εἶτα λέγει τῷ μαθητῇ, ἵδε ἡ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ώρας ἔλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ίδια.

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τούτου εἶδος ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 297
John 19:29 ἐκεῖνος ἔκειτο ὃς ἦσεν μεστόν· σπόγγον ὦν μεστόν τοῦ ὃς ὕσσωπῳ περιθέντες προσήγαγαν αὐτοῦ τῷ στόματι.

A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὅτε ὦν ἔλαβεν τὸ ὁς ὁ Ἰησοῦς εἶπεν, Τετέλεσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τῷ πνεύμα.

When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν ἱουδαῖοι, ἐπεὶ παρασκευή ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα καταγώσαν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

The Jews therefore, since it was Preparation Day, asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.

The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἔλθοντες, ὡς εἶδον ἢδη αὐτῶν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 ἀλλ' εἰς τῶν σταυρωθέντων λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

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

John 19:35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀλήθινη αὐτοῦ ἦστιν ἡ μαρτυρία, καὶ ἐκείνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ἑμεῖς πιστεύσητε.

And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡστούν ὦν συντριβήσεται αὐτοῦ.

And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, Ὡσονται εἰς ὅν ἐξεκέντησαν.

And again, another scripture says: "They shall look upon him whom they have pierced."
Jesus’ Burial

John 19:38  And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39  ηλθεν δε και Νικοδημος, ο ελθων προς αυτων νυκτος το πρωτον, φερων μιγμα σμορνης και αλος ως λιτας έκατον.

38And 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.304

John 19:40  έλαβον ουν το σωμα του 'Ιησου και έδησαν αυτο άθονιος μετα των αρωματων, καθως έθος εστων τως 'Ιουδαιως ένταριαζεν.

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  ήν δε εν τω τοπω οπου έσταιρωθη κηπος, και εν τω κηπω μνημειον καινον εν ω ουδεπο σωδεις ήν τεθειμενος.

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

John 19:42  εκει ουν δια την παρασκευην των 'Ιουδαιων, δη εγγυς ήν το μνημειον, έθηκαν τον 'Ιησουν.

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

Chapter 20

The Empty Tomb

John 20:1  Τη δε μια των σαββατων Μαρια ή Μαγδαληνη έρχεται πρωι σκοτιας ετη ουσης εις το μνημειον, και βλεπει τον λυθον ήρμενον εκ του μνημειου.

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  τρεχει ουν και έρχεται προς Σιμωνα Πετρου και προς τον άλλον μαθητην άν εφιλε ο 'Ιησους, και λεγει αυτως, 'Ηραν τον κυριον εκ του μνημειου, και ουκ ουδαμεν του έθηκαν αυτων.

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  'Εξηλθεν ουν ο Πετρος και ο άλλος μαθητης, και ήρχουτε εις το μνημειον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4  έτρεχον δε οι δυο ομοι· και ο άλλος μαθητης πρειδραμεν ταχιον του Πετρου και ήλθε πρωτος εις το μνημειον.

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

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304 19:39 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.

305 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.
John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, 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 ἀκολούθων αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια 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 οὐσοῦριον, δὴ ἐν τῇ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθόνιων κείμενον ἄλλα χωρὶς ἐντευτυλιγμένον 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 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευεν·

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.306

John 20:9 οὖν ἔλευσεν γὰρ ἤδεισαν τὴν γραφήν 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 αὐτούς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸ μνημεῖον ἕξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,

11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἄγγελον ἐν λευκόν καθεσσύμνους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying,

John 20:13 καὶ λέγουσιν αὐτῇ ἐκείνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι ἔχεις τὸν κύριόν χαίνεις, καὶ οὐκ οἶδας πός ἂν ἐκεῖ.

13And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don’t know where they have put him."

John 20:14 ταῦτα ἐπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἔστιν.

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

John 20:15 λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηρυγμάτως ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἔβαστασας αὐτόν, εἰπέ μοι πός ἂν ἂν ἂν, κάγω ἂν ἂν ὄρω.

15Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ ἐβραίστι, Ραββουνί (ὁ λέγεται Διδάσκαλε).

16Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

306 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 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μου ἀπτοῦ, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύον δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεόν ὑμῶν.

17Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἔῳρακα τὸν κύριον, καὶ τάυτα εἶπεν αὐτῇ.

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

Jesus Appears to the Ten Apostles

John 20:19 Ὑσῆς οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἤλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἐἱρήνη ὑμῖν.

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

John 20:20 καὶ τοῦτο εἶπόν ἐδειξέν τὰς χειρὰς καὶ τὴν πλευράν αὐτοῖς, ἐχάρησαν οὖν οἱ μαθηταὶ ἑ ὑμῶν.

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

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Ἐἱρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

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

John 20:22 καὶ τοῦτο εἶπόν ἐνεφώσις καὶ λέγει αὐτοῖς, Ἀβατε πνεῦμα ἄγιον

22And having said this, he blew, and says to them, "Receive the Holy Spirit."

John 20:23 ὃν τινων ἀφήση τὰς ἀμαρτίας ἀφέωνται αὐτοῖς, ὃν τινων κρατήσετε κεκρατήσται.

23Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς εκ τῶν δώδεκα, ὁ λεγόμενος Διδυμός, οὐκ ἦν μετ’ αὐτῶν ὅτε ἠλθεν Ἰησοῦς.

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, Ἐσφάγαμεν τὸν κύριον, ὁ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἴδω ἐν ταῖς χεραίς αὐτοῦ τὸν τύπον τῶν ἠλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλων καὶ βάλω μου τὴν χειρὰ εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστέσω.

25So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 Καὶ μεθ’ ἡμέρας ὅκτω πάλιν ἦσαν ἑως οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐἱρήνη ὑμῖν.

26And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said,

307 ἐμφοιάσω - emphusō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נָפַל, 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.
"Peace be with you."
John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὄντες καὶ ἰδεῖ τὰς χεῖράς μου, καὶ φέρε τὴν χείρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστός.

27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."
John 20:28 ἀπεκρίθη ὁ Θωμᾶς καὶ ἔπεξεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

28Thomas responded and said to him, "My Lord and my God."
John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἑώρακας μὲ πεπίστευκάς μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing with them, compared to the signs mentioned in v. 31, and what was done with them.

Chapter 21

Resurrection Fish & Bread

John 21:1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφανέρωσεν δὲ οὕτως.

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 ὁμοίως Ὁμών Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.
John 21:3 λέγει αὐτοῖς Ὁμών Πέτρος, Ὕπαγω ἀλείπτειν. λέγουσαν αὐτῷ, ἔρχομεθα καὶ ἥμεις σὺν σοὶ, ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσαν σάς ὑδάεν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.
John 21:4 πρῶτας δὲ ἦδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὗ μέντοι ἤδεισαν οἱ μαθηταὶ ὁτι Ἰησοῦς ἔστιν.

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, Παιδί, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ. Τις therefore says to them, "Children, have you no fish?"

311 They answered, "No."
John 21:6 And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work, and he threw himself into the lake, and bread.

John 21:8 According to BDF §53(2), the mariners would wear only underwear while working.

John 21:10 Jesus says to them, "Bring some of the fish which you have now caught." Jesus says to them, "Come, eat breakfast." And not one of the disciples got up to challenge him, "Who are you?" For they knew it was the Lord.

John 21:11 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. As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:12 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. As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:13 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. As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:14 And the Lord said to them, "I have loved you." He said to him, "Feed my lambs."
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς· λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε· λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

16Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς· ἐλύπηθη δὲ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς· καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε· λέγει αὐτῷ, Ἰησοῦς ὁ Παρὰ θέλεις τὰ πρόβατά μου.

17He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me?" And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep." 315

John 21:18 ἀμὴν ἀμὴν λέγω σοι, διὸ ἢς νεώτερος, ἐξώνυμες σεαυτὸν καὶ περιπατήσεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου σὺ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hands, and someone else will dress you, and lead you somewhere you will not want."

John 21:19 τούτῳ δὲ εἶπεν σημαίνων ποίῳ βανάτῳ δοξάσει τὸν θεόν. καὶ τούτῳ εἶπόν λέγει αὐτῷ, Ἀκολούθει μοι.

19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιτραφεὶ οὖν Πέτρος βλέπει τὸν μαθητήν ὅτι ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσέν εἰς τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδιδόων σε;

20Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"

John 21:21 τούτῳ οὖν εἶπεν Πέτρος Ἰησοῦς ἐγράφεται τῷ Ιησοῦ, Κύριε, οὗτος δὲ τί;

21So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολούθει.

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἔξηλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι οὗτος μαθητὴς ἐκεῖνος ὁ λόγος ἀποδήχομαι. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποδηχόμεθα, ἄλλη, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ;

23This therefore is the word that got out to the brothers: that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 Οὗτος ἐστιν μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφως ταῦτα, καὶ οἶδατον ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἦττον.

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

John 21:25 Ἐστὶ δὲ καὶ ἄλλα πολλά ἐποίησεν ὁ Ἰησοῦς, ἀτίνα εάν γράφηται καθ' ἐν, σὺδ' αὐτὸν οἴμαι τὸν κόσμον χωρίσας 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.

315 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 ἀγαπᾷς in vv. 15 and 16, but φιλεῖς in v. 17; and why Peter used the verb οἶδα 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.
Endnotes

GENDER INCLUSIVENESS

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

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

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

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

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

**Endnote #2**

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

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

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

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

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

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 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" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?"' (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

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

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

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

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

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

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as "am ha'aretz," "people of the land." Originally, this phrase am-ha'arets 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
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<td>(3) Βιθανίᾳ</td>
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Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?
John 7:53- 8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius’ "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206 Ῡ, A.D. 692. These are the manuscripts from which it is absent on purpose: P75 Avid B Cvid L ΝΤ X Y Δc Θ W 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 556 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 780 788 799 800 817 821 827 828 843 849 865 896 899 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333vid 1424vid 2193 2323 2561* 2768 (some 280+ total) plus the majority of lectionaries TH NA28 [A] // include it with scribal marks: E (only 8:2-11 indicating Lection boundaries?) M S Λ (only 8:3-11 indicating Lection boundaries?) ΠΩ 4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 814 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424vid 1443 1455 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U Δvid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f¹³ (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f¹ (1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333vid // lac P V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0224 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565* - apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list P75vid as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: 
"(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord." The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find,
therefore, in certain gospels...” Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

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

**Some observations on Style**

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

Here is the pericope in question:

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

53And each went to his home.

**Chapter 8**

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

1But Jesus went to the Mount of Olives.

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

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

John 8:3 Ἀγουσίν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείας κατείληψαν, καὶ στήσαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφόρῳ μοιχευομένη

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

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

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

John 8:6 τοῦτο δὲ ἔλεγον πείραζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὃ δὲ Ἡσοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

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

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὃ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον·
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.

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

John 8:9 οἱ δὲ ἀκούσαντες ἤξηρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν προσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἦ γυνὴ ἐν μέσῳ οὐσα.

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 ἀνάκυψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γυναῖκα, ποῦ εἶσιν; οὔδεὶς σε κατέκρινεν;

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

John 8:11 ἦ δὲ εἶπεν, Οὔδεις, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὔδε ἐγώ σε κατακρίνων πορεύομαι, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

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 אאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאאα α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α α αα alpha beta gamma delta epsilon zeta eta theta iota kappa lambda mu nu omega.
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;
5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.
5 times in 9 verses.

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

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

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

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

**USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE**

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

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

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

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground

8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.
In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

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

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


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

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

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζον ἀυτόν But he said this testing him
7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἄφροντος αὐκ εἶπεν But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο αὐχ ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)
12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death
21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; 1 Cor. 7:16.

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

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

Another Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, “lectionary readings,” for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:  
https://www.zeolla.org/christian/versions/e-mails/adultery.htm

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

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

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

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.”


Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?
John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν δὲ τι καὶ λαλῶ υμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHERESOMETHINGMISUNDERSTOOD. 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 - ὥτι, which mean "that which." Or are they one word, ὅτι - ὥτι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

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

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - 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 - ὥτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַהוּכָּע מַהוּכָּע Mַהוּכָּע and מַהוּכָּע מַהוּכָּע.
2. As an exclamation, with ὥτι as a Hebraism after מַהוּכָּע ("That I speak to you at all!")
3. As an affirmation, with ὥτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, I told you in the beginning that which also I am telling you." For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

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

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

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

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

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

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