The GOSPEL of JOHN

The Gospel of

JOHN

part of

The Holy Bible

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

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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 δψεσθε P66 P75 Willoughby Papyrus K B L W5 0141 397 579 821 850 1819 1820 2129 it⁶⁶b,c,ff cop arm Epiph Or SBL TH NA28 1/1 ΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤΤТТТТТТТТΤТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТТΤΤΤТТТТТТТТΤΤΤΤΤΤΤΤΤΤΤТТТТТТΤΤΤТΤΤТΤΤΤТТТТТТТТΤΤΤТΤТТТТТΤТΤТΤΤТТΤТΤΤΤТТΤΤΤТТТТТΤΤТΤΤТΤΤΤТТТΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣΣSigma Sigma
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 ζωὴ ἐν, καὶ ἦν ζωὴ ἂν τὸ φῶς τῶν ἀνθρώπων.

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

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

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

John 1:6 ἔγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

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

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

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

John 1:8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλὰ ἦν μαρτυρία περὶ τοῦ φωτός.

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

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

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

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

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

John 1:11 εἰς τὰ τοῦτο ἦλθεν, καὶ οἱ ἰδιοὶ αὐτὸν οὐ παρέλαβον.

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

John 1:12 διὸ δὲ ἐλαβον αὐτόν, ἐβδοκὲν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσασιν 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 ἔχει αἰματῶν οὐδὲ ἐκ θελημάτων σαρκὸς οὐδὲ ἐκ θελημάτως ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.

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

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

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

John 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, ὅτις ἦν δὲν εἶπον, Ὄ ὁπίσω μου ἐρχόμενος ἐμπροσθὲν μου γέγονεν, ὅτι πρῶτος μου ἦν.

16 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 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἔλαβομεν, καὶ χάριν ἀντὶ χάριτος

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

John 1:17 δεῖ ὁ νόμος διὰ Μωϋσέως ἔδοθή, ἢ χάρις καὶ ἡ ἄλλης διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

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

John 1:18 θεόν υἱός ἐξαρκέα τινής – ὁ μονογενὴς υἱός, ὃ οὐκ εἰς τὸν κόλπον τοῦ πατρὸς, ἔκεινος ἐξηγήσατο.

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

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2:15 τοῦ ὑπὸ τοῦ Πατρὸς "θεοῦ", Εφραίμ, ἀρχηγὸς Πολυτροτήτως, ὁ ἐν τῇ Θεῷ ἀσκεῖ χρόνον ἐν θανάτῳ. Ὁ Σταύρωσας Πάθος τῆς Χριστιανής ἐλευθερίας ἐν τῷ οἰκετεῖν Θεῷ. Ὁ Θεός καὶ Κύριος ἀπεστάλη ὁ Χριστός ἐν τῇ Γεννήσει τῆς Παρθένου Παρθένου. 

1:18 theos μονογενης θεος ὁ μονογενὴς ἡμῶν ὁ θεός τὸ ἐθνὸς αὐτοῦ ἐν τῷ βίῳ τοῦ πατρὸς αὐτοῦ. 

The GOSPEL of JOHN

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Father, he has made him known.

The Pharisæes Question John

John 1:19 Καὶ ἀνὴρ ἦταν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ιουδαῖοι Ἐξ Ἰερουσαλήμ ἰρεῖς καὶ λευτάς ἵνα ἐρωτῆσαν αὐτόν, ὥστε τὸν εἶναι ἐν σοι. 19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem in order to ask him, "Who are you?"

John 1:20 καὶ ὠμολόγησεν καὶ ὤφη ἑρμήνευσι, καὶ ὠμολόγησεν ὁ Οὐκ εἰμὶ ἐγὼ ὁ Χριστός. 20 And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:21 καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἡλίας εἶ σὺ; καὶ λέγει, Ὅμως εἰμὶ τοῦ προφήτης εἰ σὺ; καὶ ἀπεκρίθη, ὦ.

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

more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the Theos reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the Theos reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox view "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. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Grammm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot μ. 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., Lycurgos 31, 8; Josephus, Ant. 20, 20) ἦκ 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. –Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. monogenēs ὁ κόσμος ἐστὶ. monogenē k. μόνα ἐστὶν=unique and alone!; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 252. –In the Johannine lit. monogenēs is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, 53, 213-19; FGGrant, ATR 36, 54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard monogenēs as somewhat heightened in meaning in John 1 and John to "only-begoten" or "begotten of the Only One," in view of the emphasis on γέννασαι εἰς θεόν (Jn 1:13 al.); in this case it would be analogous to πρωτόκοτος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἑδοκέω Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 1, 10, 33: Cronus offers up his monogenēs υἱὸς ὁ monogenēs υἱὸς τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν υἱὸν τοῦ μ. ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 102. On the expr. δόξαν ὡς monogenēs monogenēs para πατρος 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. monogenēs θεος (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ monogenēs υἱὸς is found. Mpol. 20:2 in the doxology διὰ πατίδος αὐτοῦ τοῦ monogenēs Ἰησοῦ Χριστοῦ. –On the mng. of monogenēs in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423A ἱλατων...αὐτῷ δὴ φησὶ δικεῖν τούτον [SC. τὸν κόσμον] εἶναι monogenē τῷ θεῷ καὶ ἀγαπητῷ; Wsd 7:22 δὲ σοφία: ἐστὶ ἐν αὐτῇ πνεύμα νοερὸν ἄγιον monogenēs.—Vett. Val. 11, 32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlösers: Αγγέλους I '25, 24-33; RBüttmann J, 47, 2; 55f; FBeuchsel, TW IV 745-50. M-M.*

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

22They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23 ἔφη, ἕγεγραμένη ἦταν οὗτος ἐν τῇ ἐρήμῳ; Ἐπεθύμηκα τὴν ὀδόν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

23He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, 'Prepare the way for the Lord.'" 1:26
John 1:24 Καὶ ἀπέσταλμενοι ἦσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.
John 1:25 καὶ ἤρωτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὐν βαπτίζεις εἰ σοὶ οὐκ εἶ ὁ Χριστὸς οὗδε Ἡλίας οὗδε ὁ προφήτης?

25And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ἔγω βαπτίζω ἐν υἱῷ μέσος δὲ υἱῶν ἔστηκεν ὁμοίας οὐκ οἴδατε,

26John answered them as follows: "I baptize in water, but7 among you stands one you do not know,
John 1:27 ὁ ὄπισθος μου ἔρχόμενος, οὐκ οἶκι ἅξιος ἴνα λύσῃ αὐτὸ τὸ ἱμάνα τοῦ ὑποδήματος.

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

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

**Behold the Lamb of God**

John 1:29 Ἐκ τῆς ἐκαίρου βλέπει τὸν Ἰησοῦν ἔρχομενον πρὸς αὐτόν, καὶ λέγει, ἵδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὐτός ἐστιν περί οὗ ἔγω ἐπίστων, ὃποίῳ μου ἔχεται ἀνήρ ὃς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτος μοι ἦν.

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

John 1:31 κἀγὼ οὗτος ἁμαρτήσῃ καὶ μισθός παρὰ ἁμαρτίαν καταβάειν καὶ μένον ἐπ' αὐτόν, οὐτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

John 1:32 Καὶ ἐμαρτύρσεν ἦν ἰωάννης λέγων ὅτι Θεός ἐστιν τὸ πνεῦμα καταβαίνον ὅσιος περιστέραν ἐξ οὐρανοῦ, καὶ ἐμείνεν ἐπ' αὐτόν.

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

John 1:33 κἀγὼ οὗτος ἁμαρτήσῃ καὶ μισθός παρὰ ἁμαρτίαν καταβάειν ἐν ὕδατι ἐκείνῳ μου ἐπέστη, ἦν δὲ ὁ Ἱωάννης ἱππατός ἐν πνεύματι ἁγίῳ.

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

John 1:34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτος ἐστιν ὁ ὀνόμα τοῦ θεοῦ. 34And 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 Ἕλθον δύο ἵνα εἰστήκηκαί ἦν ἰωάννης καὶ ἦν τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιστεραὶ λεγεὶ, ἦν δὲ ὁ ἀμνὸς τοῦ θεοῦ.

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

John 1:37 καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦσαν καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

John 1:38 σταράφες δὲ ὁ Ἰησοῦς καὶ θεαόμενος αὐτοῦ ἠκολουθοῦσα τοῦ λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί ὁ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις;

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

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11 134a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

12 134b ἐκ τοῦ ὀνόματος τοῦ θεοῦ Π*PGP* ἐκ τοῦ ὀνόματος τοῦ θεοῦ Π*PGP*

13 135 John the son of Zebedee and Andrew the brother of Peter.
John 1:39 λέγει αὐτοῖς, ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὃ ἐν ὑμεῖς ἐκάτῃ.

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

John 1:40 Ἡν Ἀνδρέας ὁ ἄδελφος Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκοουσάντων παρὰ Ἰωάννου καὶ ἀκοουσάντων αὐτῶν.

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

John 1:41 εὑρίσκει οὖν πρῶτον τὸν ἄδελφον τοῦ Ἰωάννου καὶ λέγει αὐτῷ, Εὕρηκας τοῦν Μεσσίαν 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 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς ὁ ἐρμηνεύεται Πέτρος.

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

Philip and Nathaniel

John 1:43 Τῇ ἐπαύριον ἡθέλησαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθε 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 ήν δὲ ὁ Φιλίππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45 εὑρίσκει Φιλίππον τὸν Ναζανάηλ καὶ λέγει αὐτῷ, Ὡν ἐγράψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται ἐυρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ;

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

John 1:46 καὶ εἶπεν αὐτῷ Ναζανάηλ, Ἐκ Ναζαρέτ δυνάται τι ἁγαθὸν εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχοϋ καὶ οἶδε.

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 Ναζανάηλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄληθος Ἰσραήλ ὁ εἶναι ἐν καθαρτείᾳ εἰς τὸ ὅσιόν ὑμῖν ἔσται.

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

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14 139 txt οὐκ ὅσις Π75 Ν Α Β Ζ Λ Ν Ζ5 083 0233 synrging cop SBL TH NA28 {}/ omit Πνευμ E P 047 I I lat synh TR RP j lac Πνυς D Q T
15 142a txt Ιωάννου Ποιος Π75 Π10 ΚΒ* (Ιωαννου) L Wupp331a,b,f,fp,e,vg60a,cop,n,bo NA28 {}/ Ιωάννου ΝΑ75 Π75 ΝΑ75 ΑΒΓΔΕΗΚΛΜΝΟΠΣΤΥ Φ ΓΔ ΒΨ Θ Α Β Γ Δ Ε Ζ Χ Ψ Κ Ν Ο Π Σ Τ Υ Φ Ω μss Bariona
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 Ναζαρέτ Ποιος Ν Α Β Ζ Λ Ν Ζ5 ΝΑ28 {}/ Ποιος Π75 Π10 Κ Μ Λ Ψ Τ Υ Ο νπ Ο νπ
Chapter 2

Water Into Wine

John 2:1 And there was six stone water jars lying there, for the wedding of the Jews, each holding from two to three measures.  

John 2:2 and Jesus tells them, "Fill the jars with water." So they filled them to the brim.  

John 2:3 and he tells them, "Now draw some out and take it to the master of the banquet." And they took some.

John 2:4 His mother says to the servants, "Whatever he tells you, do."  

John 2:5 And when wine was lacking, Jesus' mother says to him, "They have no wine."  

John 2:6 and he tells them, "Now draw some out and take it to the master of the banquet." And they took some.

John 2:7 and he tells them, "Now draw some out and take it to the master of the banquet." And they took some.
John 2:9 ὡς δὲ ἐγέοσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἰνὸν γεγενημένον, καὶ οὐκ ἦδει πόθεν ἐστιν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἤντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφιόν ὁ ἀρχιτρίκλινος

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

John 2:10 καὶ λέγει αὐτῷ, Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἴνον τίθησιν, καὶ ὁταν μεθυσθοῦν τὸν ἐλάσσω, σὺ τετήρηκας τὸν καλὸν οἴνον ἕως ἁρτι.

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

John 2:11 Ταύτῃν ἐποίησεν ἄρχιν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλαλαίας καὶ ἔφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπιστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τούτου κατέβη εἰς Καρφαναοὺμ αὐτός καὶ ἤ μητρ αὐτοῦ καὶ οἱ ἀδελφοί καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμειναν οὐ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγυς ἦν τὸ πάσα τῶν ἱερατῶν, καὶ ἀνέβη εἰς ἱεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ εῦφην ἐν τῷ ἱερῷ τούς πωλοῦντας βόσκας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστάς καθήμενους,

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

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22:10 txt μεθυσθῶσιν P66 P73 κ* B L W5 083 1027 it anglais. B SL SBL TH NA28 (1) μ μεθυσθῶσιν τοτε κ* A E N 047 0233 M lat syr TR RP || lac C D P Q T.


The GOSPEL of JOHN

John 2:15 and 215a ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ιεροῦ, τά τε πρόβατα καὶ τοὺς βόσκας, καὶ τῶν κολλυβιστών ἐξέχεεν 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 ἐπένεε, Ἄρατε ταῦτα ἐνετεύκθης, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

16and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

John 2:17 Ἐμνήσθησαν οἱ μαθηταί αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι, ὅ ζήλος τοῦ οἴκου σου καταράγεται με.

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

John 2:18 Ἀπεκρίθησαν οὖν οἱ Ιουδαίοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

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

John 2:19 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τριάν ἡμέρας ἑγερῶ αὐτὸν.

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

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215a ἔκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ιεροῦ, τά τε πρόβατα καὶ τοὺς βόσκας, καὶ τῶν κολλυβιστών ἐξέχεεν τὸ κέραμα καὶ τὰς τραπέζας ἀνέτρεψεν.

215b το κέραμα το κέραμα "The zeal for your house will consume me."

215c made a whip of cords; 'he made a kind of whip of chords.'

215d and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

215e His disciples remembered that it is written: "The zeal for your house will consume me."

215f responded therefore and said to him, "What sign do you show to us, that you can do these things?"

215g Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τριάν ἡμέρας ἑγερῶ αὐτὸν.

215h Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
John 2:20 εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ξέ ἐσται ὁ ἱδρυμήθη ὁ ναὸς οὗτος, καὶ αὕ ἐν τρισ ἡμέραις ἔγερθε αὐτῶν;
21 Then the Jews said, “This temple was built in forty-six years, and you in three days will raise it?”
22 But he had spoken of the temple of his body.
John 2:22 ὅτε οὖν ἤγερθη ἐκ νεκρῶν, ἐμφανίσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἐλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὅν εἶπεν ὁ Ἰησοῦς.
23 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.
24 And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing.
25 But Jesus on his part did not commit himself to them, because he knew all people,
26 καὶ ὅτι οὐ χρείαν ἔχειν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτός γὰρ ἐγνώκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
27 and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1 Ὁ γὰρ ἄνθρωπος ἐκ τῶν Φαρισαίων, Ἰησοῦς αὐτῷ, ἄρχων τῶν Ἰουδαίων.
1 And there was a man of the Pharisees named Nicodemus, a ruler of the Jews.
John 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ἑβαβέβηκας ὁτι ἐν τῷ θεῷ ἔληλυθας διὰ τοῦτο, οὔτε διὰ τούτων ἕξεσθε τῇ ὑπηρεσίᾳ αὐτοῦ ἠκούσαν τήν μνήμην τῆς ἁγίας.
2 He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing unless God were with him."
John 3:3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἂμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἁνωθεν, οὐ δύναται ἰδεῖν τῇ βασιλείᾳ τοῦ θεοῦ.
3 Jesus answered and said to him, "Truly, truly I tell you, Unless one is born again from above, it is not possible to see the kingdom of God."
John 3:4 λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὅν; μὴ δύναται εἰς τὴν κοίλιαν τῆς μητρὸς αὐτοῦ δέοτο ἐσήλθεν καὶ γεννηθῆναι;
4 Nicodemus says to him, "How is it possible for someone who is old to be born? Can he enter a second time into his mother’s womb and be born?"
John 3:5 ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἂμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὀδατος καὶ πνεύματος, οὐ δύναται ἐσήλθεν εἰς τῇ βασιλείᾳ τοῦ θεοῦ.
5 Jesus answered, "Truly, truly I tell you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God.
John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν.
6 That born from flesh is flesh, and that born from Spirit is spirit.
John 3:7 μὴ θαυμάζῃς ὅτι εἰπόν σοι, Δεῖ ὅμως γεννηθῆναι ἁνωθεν.
7 You should not be surprised that I said to you, ‘You must be born from above.’

31 ἄνθρωπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ek tôn Pharisaion, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same piece of speech as each other, "the adjectival use of a substantive."
John 3:8 to pneuma ὅπου θέλει πνεί, καὶ τὴν φωνήν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει’ οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

John 3:9 ἀπεκρίθη Ἰησοῦς καὶ ἔπειπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι?

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

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

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

John 3:11 ἀμήν ἀμήν λέγω σοί ὅτι ὅσα οἶδας λαλοῦμεν καὶ ὅ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἠμῶν οὐ λαμβάνετε.

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

John 3:12 εἰ τὰ ἐπίγεια ἐποίην ὑμῖν καὶ οὐ πιστεύετε, πῶς ἔαν ἐποίην ὑμῖν τὰ ἐπουράνια πιστεύετε?

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

John 3:13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν ἐκ μη ὃ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ νόος τοῦ ἄνθρωπος.

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

John 3:14 καὶ καθὼς Μωϋσῆς ψώσει τὸν ὄριν ἐν τῇ ἐρήμῳ, οὕτως ψώβηθη φυσικώς διε τὸν οὐν τοῦ ἄνθρωπος,

14And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up.
John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰωνίων.

So that everyone who believes in him38 may have eternal life.39

John 3:16 Όὔτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν τὸν μονογενῆ ἐξωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληται ἀλλ’ ἔχῃ ζωὴν αἰωνίων.

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

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

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται νὴ μὴ πιστεύων ἤδη κέκριται, ὧτι μὴ πεπίστευκεν εἰς τὸ ἄνωμα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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 οὕτω δὲ ἔστιν ἡ κρίσις, ὡτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτία ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρά τὰ ἔργα.

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.

John 3:20 πᾶς γὰρ ὁ φαύλα πράσσων μισεῖ τὸ φῶς καὶ σὺν ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

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

John 3:21 δὲ πιστεύει ἐρχέται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῷ τὰ ἔργα ὅτι ἐν θεῷ ἔστιν εἰργαζόμενα.

“But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God.”40

"He Must Increase; I Must Decrease"

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

22 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 ἐν αὐτῷ
39 3:15b In order to say "believe in him," John usually writes εἰς αὐτὸν, so εἰς αὐτῶν was probably original, and scribes unconsciously wrote the familiar εἰς αὐτὸν. Now, since εἰς αὐτῶ is not usual for John for "believe in him," it is possible that the text with εἰς αὐτῶ means, "so that everyone who believes, may have eternal life in him."
John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγύς τοῦ Σαλείμ, ὡς ὅτα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

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

John 3:24 οὖπω γὰρ ἦν βεβλημένος εἰς τὴν φυλάκιν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

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

25Then a dispute arose between the disciples of John and a certain 41Jew 42about ceremonial washing.

John 3:26 καὶ ἥλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, ὦ Ῥαββί, διὸ ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὥς ὁ μεταφιπτὴς, ἵνα διήλθητε καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, ὦ δύναται ἀνθρώπος λαμβάνειν οὕδε ἐν αὐτῷ μὴ ἐν 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 ὑμεῖς μοι 43μαρτυρεῖτε ὅτι εἶπον, ὦ θεός εἰμι ἡ χριστός, ἀλλὰ ὅτι ἀπεσταλμένος εἰμὶ ἐμφάνισθεν ἐκείνου.

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

John 3:29 ὁ ἐξω τὴν νύμφην νυμφίος ἐστιν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἄκοος ἀυτοῦ, χαρά χαρίζει διὰ τὴν φωνήν τοῦ νυμφίου. αὐτὴ οὖν ἡ χαρὰ ἡ ἐμὴ πληρώθηται.

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

John 3:30 ἔκεινον δὲ αὐξάνειν, εἰμὶ δὲ ἐλαττοῦσαται.

30He must increase, and I must decrease.

John 3:31 ὁ δὲ ἄνθρωπος ἐρχόμενος ἐπάνω πάντων ἐστιν· ὁ δὲ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ δὲ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστιν·

31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all;" 44

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41 3:25a txt ιουδαίου Π73 K8 A B C D L W 070 086 M syr sq,pal ms sa cop sa R P SBL TH NA28 [B] // ιουδαίου Π73 K8 lat syr p sa cop sa eth geo Or Aug TR // lac C D P 0233. John always used the plural, other than perhaps in this passage. For more, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

42 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.


John 3:32 ὅτι ἔφρακεν καὶ ἠκούσεν τοῦτο ὁ μάρτυρες, καὶ τῇ μαρτυρίᾳ αὐτοῦ οὐδεὶς λαμβάνει.

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

John 3:33 ὅταν ἀληθεῖαι ἡ μαρτυρία ἐσφράγισεν ὅτι οἱ θεοὶ ἀληθῆς ἐστίν.

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

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

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

John 3:35 ὃς πατήρ ἄγαπάσ τὸν υἱόν, καὶ πάντα διδώκεν ἐν τῇ χειρὶ αὐτοῦ.

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

John 3:36 ὃς πιστεύω εἰς τὸν υἱὸν ἔχει ζωὴν αἰωνίων· ὃ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ἀπέστειλεν ζωὴν, ἀλλὰ ἡ ὕποπτη τοῦ θεοῦ μένει ἐπ' αὐτοῦ.

36 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 Ὁς οὖν ἔγνω ὁ κύριος ὅτι ἠκούσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεύναν καθηκός ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

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

John 4:2 – καὶ ἤκουσε ὁ θεὸς αὐτοῦ οὐκ ἔβαπτίζεν ἄλλας οἱ μαθηταὶ αὐτοῦ –

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

John 4:3 ἂν ἤρθεν τῇ Θεοδώρᾳ καὶ ἅπαθεν πάλιν εἰς τὴν Γαλιλαίαν.

3 He left Judea and went back into Galilee.

John 4:4 ἐξε χὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας.

4 But he had to pass through Samaria.

40
John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχαρ πλησίον τοῦ χωρίου ὁ ἐδωκεν ἵακωβ ἵωσθ’ τῷ υἱῷ αὐτοῦ:

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

John 4:6 ἦν δὲ ἐκεί πηγή τοῦ ἵακωβ. ὁ οὖν Ἱησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέθετο οὕτως ἐπὶ τῇ πηγῇ ὁρὰ ἡν ὡς ἐκτη.

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

John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι υδῶρ. λέγει αὐτῇ ὁ Ἱησοῦς, Δός μοι πείν

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελθόντες εἰς τὴν πόλιν, ἵνα τροφάς ἄγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις. Πῶς οὖν ἱουδαῖος ὄν παρ’ ἐμοῦ πείν αἰτεῖς γυναικὸς Σαμαρητίδος σῶσις; οὐ γὰρ συγχρωνίζει ἱουδαῖοι Σαμαρηταίς.

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 ὁ Ἱησοῦς καὶ εἶπεν αὐτῇ, Ἐπεὶ ἦδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἔστιν ὁ λέγων σοι, Δός μοι πείν, σοὶ ἄν ἡμέρας αὐτὸν καὶ ἐδωκεν ἄν σοι υδῶρ ζωῆς.

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

John 4:11 λέγει αὐτῷ, Κύριε, οὐδὲ ἀντλήσῃ ἡμεῖς καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἔχεις τὸ υδῶρ τὸ ζωῆς;

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

John 4:12 μὴ σὺ μεῖζον εἰς τὸν πατρὸς ἡμῶν ἵακωβ, δὲ ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτός ἐξ αὐτοῦ ἐπικόινος καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θέρεματα 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 ὁ Ἱησοῦς καὶ εἶπεν αὐτῇ, Πῶς ὁ πίνων ἐκ τοῦ υδάτος τούτου διψάει πάλιν;

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

John 4:14 δὲ δ’ ἐν πίθῃ ἐκ τοῦ υδάτος οὐ ἔγω δῶσω αὐτῷ, οὐ μὴ διψάσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ υδῶρ ὁ δῶσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ υδάτος ἀλλομένου εἰς ζωὴν αἰῶνον.

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 τούτο τὸ υδῶρ, ἵνα μὴ διψάσῃ διέρχεσθαι ἐνννάδει 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 φωύνησον τὸν ἄνδρα σου καὶ ἐλθε ἐνννάδει.

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

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὅπερ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἱησοῦς, Καλῶς εἶπες ὅτι ἄνδρα 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 pênte γὰρ ἄνδρας ἔσχες, καὶ νῦν ἰν ἔχεις οὐκ ἐστιν σου ἀνήρ· τοῦτο ἄλλης εἴρηκας.
19For you have had five husbands, and you now have is not your husband. This you have said honestly.
John 4:19 λέγει αὐτῷ ἡ γυνὴ, Κῦρε, θεωρῶ ὅτι προφήτης εἶ σοι.
20The woman says to him, "Sir, I am perceiving that you are a prophet.
John 4:20 οἱ πατέρες ἤμων ἐν τῷ δρει τούτῳ προσκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμωνοι ἐστίν ὁ τόπος ὅπου προσκυνεῖ δεῖ.
21Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem."
John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε ἡμι, γύναι, ὅτι ἔρχεται ὅρα ὅτε οὔτε ἐν τῷ δρει τούτῳ οὔτε ἐν Ἰεροσολύμωνοι προσκύνησε τῷ πατρί.
22Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.
John 4:22 ὑμεῖς προσκυνεῖτε δ' οὐκ οἶδατε· ὑμεῖς προσκυνοῦμεν δ' οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
23You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.
John 4:23 ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνοῦμεν προσκυνήσωσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείας· καὶ γὰρ ὁ πατήρ τοιούτους ἀπετείτα τοῖς προσκυνοῦντας αὐτόν.
24Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshipping him.
John 4:24 πνεύμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθεία δεῖ προσκυνεῖν.
25God is spirit, and those worshipping him, must worship in spirit and in truth."
John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκείνος, ἀναγγέλει ἡμῖν ἀπαντα.  
26The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."
John 4:26 λέγει αὐτῇ ὁ Ἰησοῦς ἕγω εἰμι, ὁ λαλῶν σοι.
27Jesus says to her, "I, the one speaking to you, am he."

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

John 4:27 Καὶ ἐπὶ τοῦτο ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμμαζον ὅτι μετὰ γυναικός ἔλαλην οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς· ἢ, Τί λαλεῖς μετ’ αὐτής;
28And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"
John 4:28 ἄρχηκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,
29Then, the woman left her water jar, and went away into the town. And she says to the people,
John 4:29 δεῦτε ἰδεῖτε ἅρωμαν ὃς εἶπεν μοι πάντα διὰ ἑποίησα· μήτι οὗτος ἐστιν ὁ Χριστός·
30"Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 εἶδαν ὅτι τὰς πόλεις καὶ ἤρχοντο πρὸς αὐτὸν.
31They were proceeding out of the town and coming toward him.
John 4:31 Ἔν τῷ μεταξόν ἡμῶν αὐτοῦ οἱ μαθηταὶ λέγοντες· 'Ῥαββί, φάγε.  
32In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."
John 4:32 ὁ δὲ εἶπεν αὐτοῖς, Ἐγώ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.
33But he said to them, "I have food to eat that you do not know about."

52 4:21 In the Greek, "you" is in the plural.
John 4:33 ἔλεγον οὖν οἱ μαθηταί πρὸς ἀλλήλους, Μή τις ἐνεγκεν αὐτῷ φαγεῖν;
33His disciples therefore were saying to each other, "Has someone brought him something to eat?"
John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, ὃς ὑμῖν βρῶμα ἔστιν ἢ ποιῆσαι τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω 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 οὖν ὑμεῖς λέγετε ὅτι ἔτι τετραμηνύς ἔστιν καὶ ὁ θερισμός ἔρχεται; ἵδον λέγω ὑμῖν, ἐπάρατε τούς ὁρθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκά εἰσίν πρὸς θερισμὸν ἡδή.
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 θερισμὸς μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοίως χαρή καὶ ὁ θεριστής.
36The one harvesting is taking his wage, and gathering fruit resulting in eternal life, so that the one sowing and the one harvesting may rejoice together.
John 4:37 εἰ γὰρ τούτων ὁ λόγος ἐστιν ἀληθινός ὃτι ἄλλος ἐστιν ὁ σπείρων καὶ ἄλλος ὁ θεριστής.
37For the saying, 'One is the sower and another is the reaper,' is true in this:
John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θεριζεῖν ὅσον ὑμεῖς κεκοπιήκασιν, καὶ ὑμεῖς οἰκοδομεῖτε τὸ κόπων αὐτῶν εἰς τοὺς ἑωρακότας τοῦτον ἑρμηνευόμεθα.
38I 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 ἑκάστης παρελθοῦσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τῶν λόγων τῆς γυναικὸς μαρτυρίας ὅτι Εἶπέν μοι πάντα δοκεῖ ἔρωτας.
39And many of the Samaritans from that town had believed in him because of the woman’s word testifying, "He told me everything I ever did."
John 4:40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρηῖται, ἡρῴων αὐτὸν μεῖναι παρ’ αὐτοῖς καὶ ἐμείνεν ἕκατον 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 πλείσους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

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

John 4:42 τῇ τε γυναικί ἐλέγον ὅτι ὧδετί διὰ τὴν σήν λαλιάν πιστεύομεν· αὐτοὶ γὰρ ἀκριβῶς, καὶ οἴδαμεν ὅτι αὐτός ἦστιν ἀληθῶς ὁ σωτὴρ 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." 58

The Official’s Son Stays Alive

John 4:43 Μετὰ δὲ τὰς δύο ἡμέρας ἔξελθεν ἐκείθεν εἰς τὴν Γαλιλαίαν·

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

John 4:44 αὐτὸς γὰρ Ἰησοῦς ἐμφατίσθηκεν ὅτι προφήτης ἐν ἑαυτῷ ἰδίᾳ πατρίδι τιμήν οὐκ ἔχει.

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

John 4:45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐποίησαν αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον 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 ἦλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὄνομα οὖν, καὶ ἤν τις βασιλικὸς οὐκ ἦν ἐκεῖ ἐν Καρφαναούν·

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 ἤκου ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἤρωτα· 59 ἵνα καταθηκῇ καὶ ἱάσῃ αὐτοῦ τὸν γιον, 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 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἑλάχιστος καὶ τέρατα ἤθετε, οὐκ ἤπιστεύσετε.

48Jesus therefore said to him, "Unless you people see miraculous signs and terrifying omens, you will never believe." 50

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάθηκή πρὶν ἀποθανεῖ τὸ παιδίον μου.

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱὸς σου ζή, ἐπίστευσεν ὁ ἀνθρώπος τῷ λόγῳ ὅτι εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπιπεφυτεύτω.

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 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι 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

58 ἔξελθεν ἐκείθεν εἰς τὴν Γαλιλαίαν·
40 When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.

59 ἠκου ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἤρωτα·
47 When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked that he would come and heal his son, for he was about to die.

60 ἤδη ... his servants met him saying that his boy was alive.
John 4:52 ἔπυθετο οὖν τὴν ὃραν παρ’ αὐτῶν ἐν ἥ κομψότερον ἔσχεν· ἐπαν οὖν αὐτῷ ὡς Ἐχθές ὃραν ἐξῆδομη ἀφῆκεν αὐτῶν ὁ παρέτος.

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

John 4:53 ἔγγον οὖν ὁ πατὴρ ἵνα ἐν ἑκείνῃ τῇ ὁρᾷ ἐν ἥ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὁ υἱός σου ζῇ, καὶ ἐπίστευσαν αὐτός καὶ ἦν οἰκία αὐτοῦ δλή.

53Then 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 Τούτῳ ζήλην δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς ἱουδαίας εἰς τὴν Γαλαάθν.

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 ἐκείνη τῶν ἱουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς ἱεροσόλυμα.

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

John 5:2 ἦστιν δὲ ἐν τοῖς ἱεροσολύμωι ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγομένη ἤβραϊστι Βηθεσδᾶ, πέντε στοῖς ἡξούσιοι.

2Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called

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οι δουλοι αυτω και ηγειλαν αυτω οτι ο ϋ
ηνττοι τουτο δε lac P 070 083 086.

The above are all the Greek manuscripts dated 8th century and earlier. There are two variants here: (1) the presence or absence of the verb for report / tell, and (2) variation between an indirect quotation as in Byz. Because of space used, П must have included some form of the verb for report / tell. I knew before I looked these readings up that E and 047 would be the pure Byzantine text. And L N would be the mixed: they lack the report / tell, but use direct quotation. And, as is often the case, D is different from all: it alone has report / tell without λεγοντες.

61 4:54 txt τουτο Ν Α C D E L N 047 0233 ΙΙΙ latt syr cop П TR RP || του σε Д E Π66 B C* T W5 cop P 0 070 083 086
62 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

63 5:2a It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectical forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he
Bethesda,\(^a\) having five colonnades.

John 5:3: ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἔρημῶν. [[ἐκδεχόμενων τὴν τοῦ ὀδότος κήπην.]]

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

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\(^a\) Probably used Greek, the lingua franca of the Greco-Roman world. (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)

\(^b\) 52c 5:28 5:30 omit v. 3b 3Q15 K A C B C* L T 0141 157 821 ita syr (c,p,h) a arm geo Amphiloctius SBL TH NA28 [A] // add v. 3b Ac C1 E F G K M U V (Wsupp) X coinm Γ Δ Θ W 063 078 0233 // 1:3 2 28 (33 -κίνησιν) (180 ἀπεδεχόμενοι) 205 213 397 565 579 597 700 799 865 926 1006 1010 1011 1079 1195 1210 1216 1220 1224 1242 1243 1244 1253 1253id 1278 1292 1344 1345 1505 1546 1582 1646 2120 2128 2174 2193 2372 2718 2786 2886. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδεχότας and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/pachart.pdf, and choose “save as.”
...it was ruled by the rabbis to be some thing "allowed" by the Torah. If something was not...

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

John 5:6: tòotôn idôv 'O Iêsoûs katakeímenon, kai gnoûs òti polûn òdê chrîon ìhêi, légei avtô, òðèlîes ýûghs genêstai;

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: âpkekrîsîn avtô o ñthrvos, Kûrîe,99 ñthrwoson ouk ìhêi ïna Ïatau taraqûthi to ðêwâr bâlî mé eis tîn kolouthíbrâv eîn w de ërômâi eîw ìllos prò èmou katabâi.nei.

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

John 5:8: légei avtô 'O Iêsoûs, Êêgîrê Ïòvñ toñð kâbstotn wou kai periátei.

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

John 5:9: kai ìvûthos ìhênto úghis o ñthrwos, kai Ïen toñð kâbstotn avtou kai periátei. Ín de ñábâbâtoñ eîn ëkêiîa tî ìmêría.

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

John 5:10: Êêgîrê ouñ woi ùoi ïívûdaiòi tòw teðêrapeumêñw, Sàbbatotn ëstîn, kai ouk ìxêstîn ñoi Ïara toñð kâbstotn ouw.

10The Jews therefore said to him, "It is a Sabbath, and not lawful77 for you to carry your mat."

65 54a txt kûrióû A K L Y Δ Π 0233 ḫ3 & many other minuscules it vg e TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

66 56b txt êlóûtoû A (K) Δ Π 0211 (579) 1079 1219 1214 1546 2161 2768 2790 ltr1 vgms

67 54c txt omit v. 4 Phil 575 K B C* D T W sup 0141 33 157 821 2718 it EJlg vgawst syr c cop sv jude bo toach arm geo Amphiloctius SBL TH NA28 {[]} add v. 4 with major variations A C E F G H K L M U V X Y Yg Ψ 063 078 0211 0233 ḫ3 f1 f2 21 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1292 1344 1346 1505 1546 1646 2148 2158 Lct Itt-w deployment of the following non-Johannine expressions and words: kátà kàirôn, ìmîbàînoû, ëkdéçëthai, ëkdéçëthai, kàtêgðëthai, ëkîthëthai, ñàtâphëthai, kàtêgðëthai, ëkîthëthai, and ñòmûp; -- the last three words only here in the New Testament. There should not be a doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/pachart.pdf, and choose "save as." See also Wieland Willker's excellent commentary on this variant.

68 57 txt kûriû 963 N A B C2 D F K L M S T U V W Y G Δ Π Ψ 078 0211 0233 ḫ3 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1292 1344 1346 1505 1546 1646 2148 2158 Lct Itt-w deployment of the following non-Johannine expressions and words: kátà kàirôn, ìmîbàînoû, ëkdéçëthai, ëkdéçëthai, kàtêgðëthai, ëkîthëthai, ñàtâphëthai, kàtêgðëthai, ëkîthëthai, and ñòmûp; -- the last three words only here in the New Testament. There should not be a doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/pachart.pdf, and choose "save as." See also Wieland Willker's excellent commentary on this variant.

69 57a The Greek word translated "lawful" is the impersonal participle ëxêstîn - ëxestîn, which is derived from the same root as ëxouîa - exousia, the word for authority. If an activity was ëxêstîn, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ëxêstîn, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

71 510b txt ouâ 963 N A B C2 D F K L M S T U V W Y G Δ Π Ψ 0211 0233 δ3 69 579 892 1071 1241 lat syr cop arm SBL NA28 {}. add AB C2 E F G H K L M S T U V W X Y G Δ Ψ 0211 0233 δ3 69 579 892 1071 1241 lat syr cop arm SBL NA28 {}. The definite article served as a weak possessive pronoun, and so these are translated the same.
John 5:11 ὁ δὲ ἀπεκρίθη αὐτοῖς, ὁ ποιήσας μὲ ὕπνη ἐκεῖνός μοι ἔπει, Ἄρων τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἠρώτησαν αὐτόν, Τίς ἔστιν ὁ ἀνδρωπός ὁ εἰπὼν σοι, Ἄρων καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἱασθεὶς οὐκ ἦδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξενευσε ὕλου ὄντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὐρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἢ ὧν ὄψιν ἐγώνας μηκέτι ἀμάρτανεν, ἢ ἤ μη χείρον σοὶ τι γένηται.

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

John 5:15 ἀπῆλθεν ὁ ἀνθρωπός καὶ ἀνηγγείλει τοῖς Ιουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτόν ὑγή.

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

John 5:16 καὶ διὰ τούτῳ ἐδίωκον οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξῆθεν αὐτόν ἀποκτείνῃ, ὅτι ταῦτα ἐποίει ἐν σάββατῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτοῖς, ὁ πατὴρ μου ἔως ἄρτι ἐργάζεται, κἀγὼ ἐργαζόμαι.

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

John 5:18 διὰ τούτῳ οὖν μᾶλλον ἐξῆθεν αὐτὸν οἱ Ἰουδαίοι ἀποκτείνῃ, ὅτι οὐ μόνον ἔλευν τὸ σάββατον ἄλλα καὶ πατέρα ὤν ἐλευθηροῦν τὸν θεόν, ἵνα ἐαυτὸν ποιών τῷ θεῷ.

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

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72 The Greek verb translated "breaking" here, is λῦω - ἑλάσσω. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moultion lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."
John 5:19 'Apekrínato oûn ó Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, ἀμὴν ἀμὴν λέγω υμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ' ἑαυτοῦ ὑδάτες ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἡ γὰρ ἄν έκείνος ποιή, ταῦτα καὶ ὁ υἱὸς ὑμῶν ποιεῖ.

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

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῶν ὁ αὐτός ποιεῖ, καὶ μείζονα τοῖς δείκει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

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

John 5:21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς υἱὸς θέλει ζωοποιεῖ.

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

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

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

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 υμῖν ὅτι ὁ τὸν λόγον μου ἀκούσαν καὶ πιστεύσαντό τῷ πεφυσάντε μὲ ἔχει ἱωθεὶν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

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

John 5:25 ἀμὴν ἀμὴν λέγω υμῖν ὅτι ἔρχεται ὁ ἡμείς καὶ οὐν ἐστίν ὅτε οἱ νεκροὶ ἀκούσασιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζησοσιν.

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

John 5:26 ὥσπερ γὰρ ὁ πατὴρ ἐχεῖ ἱωθὼν ἐν ἐαυτῷ, οὕτως καὶ τῷ υἱῷ ἐδωκεν ζωὴν 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 ἐξουσιάζων ἐδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

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

John 5:28 μὴ θαυμάζετε τούτο, ὅτι ἔρχεται ὥρα ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις άκούσουσιν τῆς φωνῆς αὐτοῦ.

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

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

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

John 5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἑαυτοῦ οὐδέν· καθὼς άκούω κρίνω, καὶ ή κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

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

Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἢ μαρτυρία μου οὐκ ἐστίν ἄληθις.

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

John 5:32 ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶเด ὅτι ἄληθις ἐστίν ἡ μαρτυρία ἡν μαρτυρεί περὶ ἐμοῦ.

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

John 5:33 ὁμοί ἀπεστάλκατε πρὸς ἑωάννην, καὶ μεμαρτυρήκεν τῇ ἄληθείᾳ.

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

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

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

John 5:35 ἐκεῖνος ἦν ὁ λόγος ὁ κατόμενος καὶ φαίνων, ὑμεῖς δὲ ἡθέλησατε ἀγαλλιάθηναι πρὸς ὄραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἐξὼ τὴν μαρτυρίαν μείζω τοῦ ἑωάννου· τὰ γὰρ ἔργα αὐτὸ ἔδωκεν· καὶ τὸ πατήρ ἦν τὰ τελειώματα αὐτὰ, καθὼς τὰ ἔργα αὐτοῦ, μαρτυρεῖ περὶ ἐμοῦ ὅτι οὐ πέμπθην·

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

John 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτυρήκεν περὶ ἐμοῦ. ὦτε φωνῆν αὐτοῦ πώποτε ἀκηκοάτε ὦτε εἴδος αὐτοῦ ἐωράκατε,

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

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

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

John 5:39 ἐραυνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐτοῖς ζωῆν αἰώνιον ἐχεῖν· καὶ ἐκεῖνα εἶσιν αἱ μαρτυρίας περὶ ἐμοῦ·

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

80 5:29 Isaiah 26:19 - 27:1, Daniel 12:1-3
81 5:30 txt omit vg syr Or SBL TH NA28 // NT παρος E G H M S U V X Y Θ Ω 047 063 0211 J 2 579 700 892 1071 1241 1424 // itb,c,f,p,l33 copb TR RP lac CF Q T X 078 0210 0233 346 788 syr
John 5:40 καὶ οὐ θέλετε ἐλθεῖν πρὸς μὲ ἰνα ζωὴν ἔχετε.

40 Yet you refuse to come to me that you may have life.
John 5:41 ἄλλον παρὰ ἄνθρωπων οὐ λαμβάνω,

41 I do not accept praise from human beings;
John 5:42 ἀλλὰ ἐγὼ θέλω ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

42 but I know you, that you do not have the love of God in yourselves.
John 5:43 εἰ γὰρ ἐλήλυθα ἐν τῷ ὄνομαί τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· εἰ τὸ ἄλλος ἔλη έν τῷ ὄνομαί τῷ ἴδιοι, ἐκεῖνοι λήψεσθε.

43 I have come in my Father’s name, and you do not accept me; if someone else comes in his own name, him you will accept.
John 5:44 πῶς δύνασθε ὑμεῖς πιστεύσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

44 How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?
John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω υμῶν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν υμῶν Μούσης, εἰς ὃν ὑμεῖς ἠλπίκατε.

45 “But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.
John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσῆι, ἐπιστεύετε ἄν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγραψεν.

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

47 “But since you are not believing his writings, how will you believe my statements?”

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης 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 ἤκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενοῦντων.

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 Ἰησοῦς, καὶ ἐκεῖ ἐκάθισε περὶ τῶν μαθητῶν αὐτοῦ.

3 Jesus went up on the mountain, and there he was sitting, with his disciples.
John 6:4 ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

4 And the Passover was near, the festival of the Jews.
John 6:5 ἔπαρας οὖν τοὺς ὅφθαλμους ὁ Ἰησοῦς καὶ θεασάμην ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

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?”
John 6:6 τούτο δὲ ἐλεγεν πειράζων αὐτόν, αὐτός γὰρ ἤδει τι ἐμελλεν ποιεῖν.

6 But he said this testing him, for he himself had known what he was about to do.
John 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχύ τι λάβῃ.

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

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

"Estin paiadairion òde òe ëxì pénte ãrtoù kriithìnou kai ëdò ðìphria: ãllà òaìta òì ëstì ëxì tosoûtìou;

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

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

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

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

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

Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."

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

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 Καφαρναοῦμ. καὶ σκοτία ἦδη ἐγεγονεὶ καὶ οὕτω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

18 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 ἢ τε θάλασσα ἀνέμου μεγάλου πνέουντος διεγέρτο. John 6:19 ἐνελάβοτες οὖν ὡς σταδίους εἰκοσιπέντε ἤ τριάκοντα θεωροῦσιν τὸν Ἰησούν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

Then, after having rowed about twenty-five or thirty stadia,90 they behold him walking on the lake, and getting close to the boat, and they were afraid.


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 ὄχλος ὁ ἐστικὸς πέραν τῆς θαλάσσης εἶδον ὅτι πλοίαριον ἄλλο οὕς ἦν ἐκεῖ ἐν, καὶ ὅτι οὐκ συνεισήθησαν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοίον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον

The next day, the crowd that had stayed on the other side of the lake realized91 that no other boat had been there except one,92 and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

John 6:23 ἀλλὰ δὲ ἠθέλησαν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

But then other boats, from Tiberias,93 arrived near the place where they had eaten the

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90 John 6:17: τοῦ ἠρέτιον Πειραιαί 587 Α Β Δ Ε Λ Ν Ψ Ψ εικοσιπέντε τριάκοντα μεγάλου ανέμου τοῦ πλοίου ἐφοβήθησαν.
93 I Am the Bread Come Down out of Heaven: ἀποκεφαλήθησαν τοῖς μαθηταῖς αὐτοῦ τῆς τετρακύκλου ἐμβάντες ἐκ τῆς τιβεριαδος εἰς τοῦ τόπου ἐνεπέμψαν αὐτοὺς τοὺς μαθηταῖς αὐτοῦ τῆς τετρακύκλου ἐμβάντες τῆς τετρακύκλου ἐμβάντες εἰς τῆς τετρακύκλου ἐμβάντες τῆς τετρακύκλου ἐμβάντες εἰς τῆς τετρακύκλου ἐμβάντες τῆς τετρακύκλου ἐμβάντες τῆς τετρακύκλου
loaves, where the Lord had given thanks.)
John 6:24 ὅτε οὖν εἶδὲν ὁ ἄγιος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταί αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καφαρναοῦν. Ὁ Ἱησοῦς δὲ ἀγγίστηκεν αὐτοῖς καὶ ἐξῆκεν τοὺς ἄρτους αὐτῶν (πεθανοῦντες τὸν Ἰησοῦν).

24 When therefore the crowd saw that neither Jesus nor his disciples were there, they also got into boats and went to Capharnaum in search of Jesus.
John 6:25 καὶ εὑρόντες αὐτὸν πέραν τῆς βαλάσσης εἶπον αὐτῷ, Ὁρα, πότε ὁδὼ γένονας;

25 And finding him across the lake, they said to him, "Rabbi, when did you get here?"
John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν, ἢττεῖτε με οὐχ ὅτι εἴδετε σημεία ἀλλ᾽ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε.

26 Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.
John 6:27 ἔργαζοταὶ ή τὴν βρώσιν τὴν ἀποκλειμένην ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἢν ὅ ὑπὸ τοῦ ἀνθρώπου ὑμῖν δόθη ἡ πατὴρ ἐφαρμάνε αὐτὸς ὁ θεός.

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

28 They therefore said to him, "What should we do in order to be working the works of God?"
John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὅν ἀπέστειλεν ἐκείνος.

29 Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent."
John 6:30 εἶπον οὖν αὐτῷ, Τί οὖν ποιησίς οὐ σημείον, ἵνα ἰδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζη;

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

31 Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven is not given by Moses; no, the real bread out of heaven my Father is giving you.

lac 腓 28 Πις 腓 96 C P Q T 070 0233
The Harkleian Syriac's source text must have read αλλά δε, for it reads "but other." The Sahidic Coptic scribe's source text also had αλλά δε, for it reads "and other."
94 6:24 την καφαρναουν Φ27 R B D N W SBL TH NA28 \| Z P Q T 070 086 0233. The spelling changed in about the 5th century with Codices W and A, except that Codices L and N and Z carried it a bit later. The BDF grammar on the transliteration of Hebrew "MUTES: π, ρ, ς (unvoiced nonemphatic stops and spirants) are represented by χ, φ, θ, except where two aspirates would follow in contiguous syllables (in which case the Greeks dissimilated even in their own words)." Ancient Greek had letters for both the aspirated and unaspirated P, T and K, while in English we have letters only for the aspirated, because the unaspirated stops do not mean something different from the aspirated versions, they are not "phonemes." In Greek, the aspirated P was Φ φ (sounds just like our English P) and the unaspirated was Π π, which English does not have a letter for. The Greek aspirated T was Θ θ, like our English T, and the unaspirated was Τ τ, which English does not have a letter for. The Greek aspirated K sound was the letter Χ χ, like our English letter K, and the unaspirated was Κ κ, which English does not have a letter for. The Greek language has changed very much since then. For example, the letter β is no longer the B sound but is now V. You now write the B sound as the two letters μη. The letter δ is no longer the D sound, but is now voiced TH as in "then." Now, to write the D sound you write two letters, vr. 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 6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἔχειν δίδοὺς τῷ κόσμῳ.

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

John 6:34 Ἐπον οὖν πρὸς αὐτόν, Ἰύριον, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 ἐπεν αὐτοῖς ὁ ἴσηος, ἕως εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ δισθησί πόστε.

35 Jesus said to them, "I am the bread of life. The person who comes to me, would certainly not drive away.

John 6:36 ἀλλὰ ἐπον οὐκ ἔδει καὶ ἑωράκατέ με καὶ οὐ πιστεύετε.

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

John 6:37 Πάντα δὲ δίδωσιν μοι ὁ πατήρ πρὸς ἐμὲ ἔξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἀκάλω ἔξο.

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

John 6:38 ὅτι καταβῆκα ἀπὸ τοῦ οὐρανοῦ οὐκ ἠν ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντος μὲ·

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

John 6:39 τὸτε δὲ ἔστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πάν ὁ διδώκέν μοι μὴ ἀπολέσω εξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸν τῇ ἑσάχθη ἡμέρᾳ.

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

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96 John 5:38, 47; Diatess. 8:15, 17
97 See the footnote on 6:39.
98 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα-το-θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μη," ) (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," the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:40  τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

40For[101] 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  Ἐγόγγυσαν οὖν οἱ ἰσοδαιοὶ περὶ αὐτοῦ ὅτι εἶπεν, Ἔγω εἰμί ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,

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

John 6:42  καὶ ἠλεγον. Οὐχ οὖτος ἐστὶν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ δὲ ημεῖς ἠδομένων τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει[101] ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

42And 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.

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

John 6:44  οὐδεὶς δύναται ἔλθεν πρὸς μὲν ἡ ὁ πατήρ ὁ πέμψας με ἐλκύσα αὐτόν, κἂν ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

44No 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 διδάκτοι θεοῦ· πάς ὁ ἀκόουσας παρὰ τοῦ πατρὸς καὶ μᾶθων ἔρχεται πρὸς ἐμέ.

45It is written in the Prophets: 'And they shall all be taught by God.'[104] Everyone who has heard and learned from the Father, comes to me.

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

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

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

47Truly, truly I say to you, the person who does believe in me[100] has eternal life.

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101 640a txt γαρ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ. Clem Ath Bas Cyr Hil Victorin SBL TH NA28 \{\} // De E O47 Chrys Chrom TR RP // omit ἐγὼ // omit τοῦ γαρ ἐστὶν τὸ θέλημα // lac P Q 070 091 0210

102 640b txt πατρὸς μου ἐστὶς εἰμί τὸ θελήμα // lac P Q 070 091 0210

103 642 txt ποικὶν λέγει \[P₇₅\] B C W SBL TH NA28 \{\} // ποικὶν \[T\] // ποικὶν λέγει \[P₆₆\] L // ποικὶν λέγει εαυτὸν \[D\] // ποικὶν οὖν λέγει \[Σ\] // ποικὶν οὖν λέγει εαυτοῦ \[N\] // lac P Q 070 091 0210

104 645 Isaiah 54:13

105 647 txt πιστεύων εἰς ἐμὲ C² D E N 047 0233 \[M\] lat syr, \[h\] copsa, \[pbo\] eth geo \[2\] Did Chr \[5/6\] Hesych Hil Aug TR RP // πιστεύων εἰς τὸν θεὸν \[T\] // πιστεύων \[P₆₆\] \[P₇₅\] \[N\] B C \[*\] L \[W\] \[it\] coply arm geo \[1\] Cyr \[1/6\] SBL TH NA28 \[A\] // lac P Q 091. Without the εἰς εἰμὲ present, Jesus is referring back to verse 29, where he says "This is the work of God, that you believe in that one whom he has sent." That this clarification was added is
John 6:48 ἐγὼ εἰμὶ ὁ ἅρτος τῆς ἀιώνος.
John 6:49 οἱ πατέρες ὤμοι ἔφαγον ἐν τῇ ἑρήμῳ τὸ μάννα καὶ ἀπέθανον·
John 6:50 οὕτως ἔστιν ὁ ἅρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἔχει αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
51 But this is bread coming down out of heaven such that one may eat of it and would not die.
John 6:51 ἐγὼ εἰμὶ ὁ ἅρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις τὸ φάγῃ ἐκ τούτου τοῦ ἅρτου ἐξελθεῖ ἐκ τῶν ζωόντων καὶ ὁ ἅρτος δὲ ἐν ἑγώ δώσω ἡ σάρξ μου ἔστιν ἐγώ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
John 6:52 Ἰησοῦς δὲ ἀπείθετον αὐτοῖς τοῦ λέγοντος· Πῶς δύναται οὕτως ἢμῖν δούναι τὴν σάρκα φαγεῖν·
53 Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 ἐπειν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἂμην λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίπτη αὐτοῦ τὸ αίμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
John 6:54 Ἰησοῦς δὲ ἀπείθέτο αὐτοῖς τῷ λέγοντι· "Ὑμνα... αληθως... αληθως... αληθως...
55 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 ἑάν ἂν αὐτὸς τὸ αίμα τοῦ ἀνθρώπου ἔχῃ καὶ τὸ αἷμα τοῦ ζωοῦ ἔχων· ἀληθως... αληθως... αληθως... αληθως... αληθως...
56 For my flesh is true food, and my blood is true drink.
John 6:56 ὁ τρώων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχων· ἀληθως... αληθως... αληθως... αληθως... αληθως...
57 Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:57 καθὼς ἀπείθετον αὐτοῖς τῷ λέγοντι· "Αληθως... αληθως... αληθως... αληθως...
58 The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.
John 6:58 ἐὰν ἂν αὐτὸς τὸ αἷμα τοῦ ἀνθρώπου ἔχῃ καὶ τὸ αἷμα τοῦ ζωοῦ ἔχων· ἀληθως... αληθως... αληθως... αληθως... αληθως...
John 6:58 οὕτως ἔστιν ὁ ἥρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τὸν ἄρτον ζησεὶ εἰς τὸν αἰώνα.

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

John 6:59 Ταῦτα ἐπεν ἐν συναγωγῇ διδάσκον ἐν Καφαρναούμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ ἐίπαν, Σκληρός ἔστιν ὁ λόγος οὕτως τίς δύναται αὐτῷ ἀκούειν;

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

John 6:61 εἶδος δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγυζοῦσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ ἐίπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

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

John 6:62 εἶδαν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνων ὁποῖον ἦν τὸ πρότερον;

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

John 6:63 τὸ πνεῦμα ἐστιν τὸ ζωοποιοῦν, ἢ σάρξ ὁὐκ ὕψει ὑμῖν· τὰ ἰδία τά ἐγὼ λελαλήκα ὑμῖν πνεύμα ἐστιν καὶ ὑμεῖς ἐστίν.

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

John 6:64 ἄλλα εἰδών ἐκ τῶν τινων οὐ ποιεῖτε ὑμεῖς· ἢ γὰρ ἐκ ἄργης ὁ Ἰησοῦς τίνες ἐιδόν οὐκ εἰσίν ὑμεῖς ἡ πιστεύοντες καὶ τίς ἐστιν ὁ παραδόθην αὐτόν.

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

John 6:65 καὶ ἔλεγεν, Διὰ τούτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλεύθερον πρὸς ὦν μὴ ἔχει διδομένων αὐτῷ ἕκ τοῦ πατρός.

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

110 658 txt omit Π66 Π75 K B C L T W cop+sams Or SBL TH NA28 {A} || +μμων D ἰττες syr+c cop+sams,ly,pbo Vict-Rome || +μμων το μαννα E N 047 091 0250 מ lat syr+h,palms arm eth geo Chrys Cyr lem Aug Spec TR RP || +μμων το μαννα εν τη ἐρημω itpalms || lac A P Q 0233

111 662 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopeis 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 λελαλήκα Π66 K B C L T W latt syr cop arm eth Or Eus Ath Did Cyr Chrys Tert SBL TH NA28 {\} || ἐλαλω E 047 TR RP || lac Π75 A P Q 091 0233

113 664 Rare NT occurrence of the future participle.

114 665 txt πατρος Π66 K B C L T W it syr+c cop+sams,cw,pbo eth Cyp SBL TH NA28 {\} || πατρος μου C⁷ E N 047 מ lat syr+h cop+sams,ly arm Bas Chrys Cyr TR RP || lac Π75 A P Q 070 091 0233
Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιπετεῖται ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ: οὐ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὡς ἐξήτονα ἄντων οἱ Ἰουδαίοι ἀποκτείναν.
1 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 7:2  ἔδωκε δὲ ἐγγύς ἣ ἐρημιῶν τῶν Ἰουδαίων ὧν σκηνοπηγία.
2 But the Jewish Festival of Booths was near.

John 7:3  ἔπνον οὖν πρὸς ἄντων οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε ἐις τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσι τὸ ἔργο αὐτοῖς.
3 So 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 παραρθείᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτόν τῷ κόσμῳ.
4 For no one who wants to become famous, acts in secret. If you really are doing these

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115 6:66 ἐκ τούτου - ek toutou; Opinion is divided on whether this means "because of this teaching," or, "from this point on."
116 6:69 τοῦ ἄγιος τοῦ θεοῦ. 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.
things, show yourself to the world."
John 7:5 oúde γάρ οἱ αδέλφοι αὐτοῦ ἐπίστευον εἰς αὐτόν.

5For even his own brothers did not believe in him.
John 7:6 λέγει οὖν αὐτοῖς ὁ Ἱησοῦς, ὃς καὶ τὸν θρόνον ἡμῶν ἐδύνατο ἐστιν. ὁ δὲ καὶ τὸν ὁμέτερον πάντοτε ἐστιν ἤτοις.

6Jesus therefore said to them, "The time for me has not yet come. But for you the time is always suitable.
John 7:7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

7The world cannot hate you, but it hates me, because I testify about it, that its works are evil.
John 7:8 ύμεῖς ἀνάβητε εἰς τὴν ἐορτήν ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ ἐμὸς καὶ τὸν ὁμόνω σώπω πεπλήρωσεν.

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 εἶπον, αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot
John 7:10 "Ὡς δὲ ἀνέβησαν οἱ ἀδέλφοι αὐτοῦ εἰς τὴν ἐορτήν, τότε καὶ αὐτὸς ἀνέβη, οὗ φανερῶς ἀλλ' ἐν κρυπτῷ.

10And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.
John 7:11 οἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἐστίν ἐκεῖνός;

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

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118 7:8 txt οὖν (not) K D K P Π 1071 1079 1241 1242 1546 672 673 813 850 1223 ita,aor,b,c,d,e,f,p vg syr c copb arm eth geo slav Diatessaron Porphyry v.a. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 [C] ‖ οὖν (not yet) P66 P75 B E F G H L N S T U W X Γ Θ Ψ Ω 047 070 0105 0141 0211 0250 052 053 055 060 070 079 080 090 095 096 097 098 103 107 110 111 112 122 123 125 126 128 142 205 it 052 053 055 060 070 079 080 090 095 096 097 098 103 107 110 111 112 122 123 125 126 128 142 205 565 579 (homoioteleuton τὴν ἐορτήν τιν...τῆν ἐορτήν) ‖ lac P1 P3 P8 P9 P10 P16 P24 P28 P36 P39 P46 P52 P55 P59 P60 P63 P76 P80 P90 P93 P95 P98 P107 P108 P109 P119 P120 P121 P122 A C P Q Y 050 054 060 065 066 068 078 083 086 087 091 0901 0109 0127 0145 0162 0210 0216 0217 0218 0223 0234 0238 0256 0260 0264 0268 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, verse 8, because Jesus was still deceptive, in that he "went up, open not, 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 οὖν 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.
fellow?"
John 7:12 καὶ γιγνυμένος περί αὐτοῦ ἦν πολὺς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἦστιν, ἄλλοι ἔλεγον, οὐ, ἄλλα πλανά τὸν ὄχλον.

12 And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." Others were saying, "No. On the contrary, he is misleading the people."
John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἔλαλε περί αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

13 Though none would speak about him openly, for fear of the Jews.
John 7:14 Ἡ δὲ τῆς ἑορτῆς μεσούσης ἄνεβη ἤσσος εἰς τὸ ἱερόν καὶ ἔδιδασκεν.

14 And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.
John 7:15 ἐθαύμαζον οὖν οἱ ἱουδαίοι λέγοντες, Πῶς οὕτως γράμματα ὁδείν μὴ μεμαθηκός;

15 The Jews then were marveling, saying, "How does this man know letters, not having received instruction?" 120
John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ ἤσσος καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἦστιν ἐμὴ ἄλλα τοῦ πέμψαντός με·

16 Jesus 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 ἦστιν ή ἐγώ ἀπ' ἐμαυτοῦ λαλῶ.

17 If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself.
John 7:18 ὁ ἀφ' ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὕτως ἂλθης ἦστιν καὶ ἄδικα ἐν αὐτῷ οὐκ ἦστιν.

18 One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.
John 7:19 οὗ Μωϋσῆςς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἔξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείναι;

19 Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?"
John 7:20 ἀπεκρίθη ὁ δῖχλος, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείναι;

20 The crowd responded, "You have a demon. Who is trying to kill you?"
John 7:21 ἀπεκρίθη ἤσσος καὶ εἶπεν αὐτοῖς, Ἐν ἐργον ἐποίησα καὶ πάντες δαιμαζέτε.

21 Jesus answered and said to them, "One work I did, 121 and you are all appalled.
John 7:22 διὰ τοῦτο Μωϋσῆςς δέδωκεν ὑμῖν τὴν περιτομήν – οὗτος ἐκ τοῦ Μωϋσεὼς ἦστιν ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμενε ἄνθρωπον.

22 Why is it? 122 Moses gave you circumcision (not that it is from Moses, but rather from

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120 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to add lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

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

122 7:22a The Greek words I translated "Why is it," areισάτοτο – διάτοτο. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.
the patriarchs) and during the Sabbath you circumcise a man?  
John 7:23  εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ψυχὴ ἐποίησα ἐν σαββάτῳ;  
22 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’ ὁψίν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.  
23 Judge not by appearances, but judge the righteous judgment.”

Is Jesus the Anointed One?

John 7:25  Ἐλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμιτῶν, Οὐχ οὕτως ἔστιν ὃν ξητοῦσιν ἀποκτείναται;  
Then some of the Jerusalemites were saying, “Is this not the man they are trying to kill?  
John 7:26  καὶ ἰδεῖ παρρησία λαλεῖ καὶ οὐδὲν ἀυτῷ λέγουσιν. ἡμῖν δὲ ἀλήθεις ἔγνωσαν οἱ ἀρχόντες ὃτι οὕτως ἔστιν 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 τούτων οὐδαμὲν πόθεν ἔστιν ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἔστιν.  
27 Except this man, we know where he is from; but the Christ, when he comes, no one will know where he is from.”  
John 7:28  ἔκραξεν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰερουσαλημιτής καὶ λέγων, Κἀμὲ οἶδατε καὶ οἶδατε πόθεν εἰμὶ καὶ ἄτι ἐμαυτοῦ οὐκ ἔλημβα, ἀλλ' ἐστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·  
28 Then Jesus cried out in the temple, teaching and saying, “Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know.  
John 7:29  ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κάκεινος με ἀπέστειλεν.  
29 I know him, because I am from him, and that One has sent me.”

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123 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.  
124 7:23 Circumcision involves cutting off part of a man, so what Jesus is asking, is, “You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?”  
125 7:24 τὴν δικαίαν κρίσιν κρίνετε - "judge the righteous judgment." The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar: that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνοντά...κρίνον 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 κρίταις καὶ γραμματοσεισωματος, "judges and clerks."  
126 7:26 ο χριστός ΠΘΠ Β Λ Ν Τ Ζ W lat syr-33 cop16 arm Or Epiph Chrysostom Cyr Isid Nonn SBL TH NA28 */|) ἀλήθως ο χριστός E 047 it sq syr h pal eth Chrysostom TR RP / lac A C P 070 0233
Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come.

And in the great assembly, they said among themselves, "Where is this man about to go, that we may find him?" For he had said, "In a little while the world will not see me anymore, but you will see me; because I live because of the Father, and the Father lives because of me."

And in the great and final day of the festival, there stood Jesus. And he cried out, saying, "If anyone is thirsty, let him come to me and drink. He who believes in me, as the scripture has said, 'streams of living water will flow from His belly.'"
John 7:39  τούτο δὲ εἴπεν περὶ τοῦ πνεύματος ὁ ἐμελλὼν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐδὲ γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἔδοξάθη.

39Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Spirit29 was not yet present, because Jesus had not yet been glorified.

John 7:40 Ἐκ τοῦ ὀχλου οὖν ἰκούσαντες τῶν λόγων τούτων ἔλεγον, ὦτός ἐστιν ἄλλη ὁ προφήτης.

40Some in the crowd therefore who heard these words130 were saying, "Surely this man is the Prophet."131

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

41Others were saying, "This man is the Christ." The former132 were then saying, "What?

Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak out of their belly vain words, who speak out of their belly for they had not yet received the Holy Spirit was not yet given" did not necessarily have a Greek source text which read that way. They could have as put "given" in italics. Whereas Tyndale reads "For the holy goost was not yet becaus received." The NIV, ESV, NET, CSB appear to follow the αγιον δεδομεν οτι ις ·· δεδομεν "the holy spirit was not yet given" B it

Verse 40 starts out αυτου των λογων Θ syr

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[131] ⁹

[132] ²
The Christ comes from Galilee?
John 7:42 οὐχ ἦν γραφή εἰπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστός ἐρχεται;

42“Didn’t the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?”

John 7:43 σχήμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτὸν.

A split therefore occurred in the crowd because of him.
John 7:44 τινὲς δὲ θέλον ἐξ αὐτῶν πιάσαι αὐτὸν, ἄλλοι δὲ επέβαλεν ἐπʼ αὐτὸν τὰς χεῖρας.

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 τί οὗκ ἠγάτευ αὐτόν;

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

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδὲποτε ὁ λόγος ἐλάλησεν, ώς οὗτος λαλεῖ ὁ ἄνθρωπος.

46The officers answered, “Never has someone spoken so, like this man speaks.”133

John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαίοι, Μή καὶ οἱ μεταπλάνηθησθε;

47The Pharisees therefore answered them, “Have you also been deceived?

John 7:48 μὴ τις ἐκ τῶν ἀρχιερῶν ἐπίστευεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

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

John 7:49 ‘Ἀλλʼ ὁ ὄχλος αὐτοῦ ὁ μὴ γινώσκων τὸν νόμον ἐπάρατο εἰσίν.

49As for this crowd, accursed are they, not knowing the law.”

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ὄν εἶ ἐξ αὐτῶν,

50Nicodemus, the one who had come to him previously,134 who was one of them, says to them,

John 7:51 Μή ὁ νόμος ἠμῶν κρίνει τὸν ἄνθρωπον ἕαν μὴ ἀκούση πρῶτον παρʼ αὐτοῦ καὶ γνῶ τί ποιεῖ;

51“Our law does not decide unless it first hears from him, and knows what he is doing, does it?”

John 7:52 ἀπεκρίθησαν καὶ εἶπον135 αὐτῷ, Μή καὶ σὺ ἐκ τῆς Γαλατίας εἶ; ἔραυνησαν καὶ ἰδε ὅτι ἐκ τῆς Γαλατίας προφήτης οὐκ ἐγέρεται.

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

133 7:46 οὕτως ἀνθρώπως ελάλησεν οὕτως ως οὕτως λαλεῖ ο ἄνθρωπος ὁ Χριστός οὐ καθῆκεν εἰς τὸ ἔθνος; εἰς τὸ ἔθνος δὲ εἶπεν ἀνθρώπως καὶ ὁ Χριστός ἐρχεται;

134 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαίοι, Μή καὶ οἱ μεταπλάνηθησθε; εἰς τὸ ἔθνος δὲ εἶπεν ἀνθρώπως καὶ ὁ Χριστός ἐρχεται;

135 7:52 ἁμαρτωλοὶ τὸν ἄνθρωπον ἕναν μὴ ἀκούση πρῶτον παρʼ αὐτοῦ καὶ γνῶ τί ποιεῖ; αὐτῷ ὁ νόμος ἠμῶν κρίνει τὸν ἄνθρωπον ὅτι ἐκ τῆς Γαλατίας εἶ; ἔραυνησαν καὶ ἰδε ὅτι ἐκ τῆς Γαλατίας προφήτης οὐκ ἐγέρεται.

136 7:52 ἁμαρτωλοὶ τὸν ἄνθρωπον ἕναν μὴ ἀκούση πρῶτον παρʼ αὐτοῦ καὶ γνῶ τί ποιεῖ; αὐτῷ ὁ νόμος ἠμῶν κρίνει τὸν ἄνθρωπον ὅτι ἐκ τῆς Γαλατίας εἶ; ἔραυνησαν καὶ ἰδε ὅτι ἐκ τῆς Γαλατίας προφήτης οὐκ ἐγέρεται.
The Woman Caught in Adultery

John 7:53 Kai ἐπορεύθησαν ἐκάστος εἰς τὸν οἶκον αὐτοῦ,

53 And each went to his home. 137

Chapter 8

John 8:1 Ἡσυχὸς δὲ ἐπορεύθη εἰς τὸ Ὀρος τὸν Ἑλαίων.

1 But Jesus went to the Mount of Olives.

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

2 And at dawn he showed up in the temple again, and all the people were coming toward him. 138 And having sat down he was teaching them.

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

3 And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημένη ἐπὶ αὐτοφόρῳ μοιχευομένη.

4 they say to him, 139 “Teacher, this woman was caught in the very act of adultery.

137 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 (𝔓24⁸), but is found in 135 of the remaining 150 Greek manuscripts, as well as various ancient translations. One of the most important early witnesses is the Syriac Targum, which preserves the passage. The passage is also attested in the Syriac Bible and the Coptic Gospels. The passage is mentioned by Tertullian, and is cited by Eusebius (EH III.39.17) and Jerome in his Latin translation of the New Testament.

138 8:2,3 Here the NA28 and TR have ἰ πρὸς αὐτοῦ, "coming toward him," and the RP has just "coming." But then in 8:3 the TR and RP have ἰ πρὸς αὐτοῦ, "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.
John 8:5 ἐν δὲ τῷ νόμῳ ἦμιν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· οὐ οὖν τί λέγεις:

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

John 8:6 τούτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὡς ὡς ᾗ σοῦς κάτω κύριας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γην, μὴ προσποιούμενος.\(^{140}\)

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth\(^{141}\) with his finger, taking no notice.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψαν καὶ εἶπεν αὐτοῖς, ὅ ἀναμάρτητος ὑμῶν πρῶτος εἶναι τῇ βαλέσαι λίθον.

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

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

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

John 8:9 οἱ δὲ ἀκούσαντες ἐξῆρχοντο εἰς καθής εἰς ἀρξαμενοί ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψαντο μόνος, καὶ ἦν γυνὴ ἐν μέσῳ οὐδα.

9And after they heard this,\(^{142}\) they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γυναί, ποῦ ἐσίν; οὐδεὶς σε κατακρίνειν;

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

John 8:11 ή δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω σε πορεύου, καὶ μηκετί διαμάρτανε.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτοῖς ἔλαλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί οὐ χὰ περιπατήσῃ ἐν τῇ σκοτείᾳ, ἀλλ' ἔχει τὸ φῶς τῆς ζωῆς.

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

John 8:13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἢ μαρτυρία σου οὐκ ἔστιν ἀλήθης.

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

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\(^{140}\) 85a\text{txt} μη προσποιούμενος Ε·Η·Κ·2* 18 27 35 65* 346 475 532 579 682 1212 1505 1519 2253 2561mg 2907 geo\text{mss} TR·Scriv RP // omit phrase D·M·S·U·Γ·Λ·Ω·047·0233.\(\text{f}^1\) 3C·7·9·28·65* \text{115SUP} 118 700 892 1071 1203 1216 1243 1514 2722 lat·TR·Eras,Beza,Elz,Steph AT·HF·BG [NA28] // προσποιούμενος 1194 //Jac. A·C·F·P

\(^{141}\) 85b Jerome points out that just prior to this in John 7:38, Jesus had declared himself to be the fountain of living waters. And now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. Jeremiah 17:13 says, “Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters.”

\(^{142}\) 89 The TR and RP texts also have here, καὶ υπὸ τῆς συνειδήσεως ἔλεγχομενοι “and were convicted by their conscience,” and the NA28 does not.
John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ἴδιν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀλήθης ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἣ 143 οὐ ποῦ ὑπάγω.

14Jesus 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 οὐρὰν κρίνετε, ἐγὼ οὖ κρίνω οὐδένα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

16But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ύποτέρῳ γέγραπται ὅτι δύο άνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν.

17Now 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.

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

John 8:19 Ἐλεγον οὖν αὐτῷ, Πῶς ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου εἰ ἐμὲ ἴδετε, καὶ τὸν πατέρα μου οὐ ἴδετε.

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

John 8:20 Τάυτα τὰ ῥήματα ἐλάλησαν ἐν τῷ γαζοφυλακίῳ διδάσκοντα ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίλαξεν αὐτόν, οὗτοι ἐληλύθει ἡ ὥρα αὐτοῦ.

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

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

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

John 8:22 Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μῆπτε ἀποκτενεῖ ἐαυτόν, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἠλέγεν αὐτοῖς, ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἀνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστέ, ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου τουτοῦ.

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

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143 8:14 τοι ἣ Π36 Π75c B D N T 070 it³ syr h cop sa SBL TH NA28 {\} // οὐδὲ Π39 // καί Π75α N E L W 047 M [a] ar,(b),df,l,L coply pebo TR RP lac AC P 0233 0264. The Minster Inst. and the NA28 say Π39 reads η, while the IGNTP says it reads καί. The NA28 does not even put a "νῶθ" with it. But only the right edge of the last letter of the word is visible to me. It is rounded, not a straight up and down line like it would be for H or I. But the scribe's Epsilon is round, Ε and it seems more likely an E than H or I, thus ΟΥΔΕ. Perhaps the theory is that there is only room there for one letter, like H. However, it certainly does not look like an H.

144 8:17 Deuteronomy 19:15
John 8:24  εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

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

John 8:25 ἔλεγον οὖν αὐτῶ, ὅτι ἐγὼ αὐτὸς ὁ Ἰσραήλ, Τὴν ἀρχήν ὅτι καὶ λαλῶ ὑμῖν;

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

John 8:26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ’ ὁ πέμψας με ἠλπιθῆς ἐστιν, κἀγὼ ἐκείνῳ παρ’ αὐτοῦ ταῦτα λαλῶ147 εἰς τὸν κόσμον.

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

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

28They did not understand that he was speaking to them of the Father. John 8:28 εἶπον οὖν ὅτι ἐγώ ἐστιν, ὅταν ὑψώσῃ τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσετε ὅτι ἐγώ εἰμι, καὶ ἀπ’ ἐμαυτοῦ πιστεύσεις ὑπὸ καθὼς ἐδίδαξεν με ὁ πατήρ ταῦτα λαλῶ.

29And 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 Τὰ ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευον εἰς αὐτόν.

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

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145 8:24 ὅτι ἐγὼ εἰμί – hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."

146 8:25 The BADG lexicon says, "τὴν ἀρχήν John 8:25, as ne..." (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 ὁτι αρχην John 8:25, as neut, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὁτι τα 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 ἀρχην being accusative case. The BDF gives many examples from Clement in which την αρχην meaning "to begin with." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.

147 8:26 ὁτι αρχην - 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.

148 8:28 According to Bauer, ἀπ’ ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀπ’ to indicate the originator or author of the action.

149 8:28 According to Bauer, ἀπ’ ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀπ’ to indicate the originator or author of the action.

150 8:28c το πατηρ - o patēr πολλὸς, N D L N T post syr p SBL NA28 /; o patēr post B E 047 TR RP cop TR RP TH / omit W / lac A C P 070 0233
The Children of Abraham

John 8:31  "Ελεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμείς μείνητε ἐν τῷ ἐμῷ, ἀλληλοὺς μαθηταί μοῦ ἔστε,
31Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,
John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἢ ἀλήθεια ἐλευθερώσει υμᾶς.
32and you will know the truth, and the truth will make you free."
John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἄβραμά ἐσμεν, καὶ οὐδὲν δεδουλεύκαμεν πώποτε: πῶς οὖ λέγεις ὅτι Ἐλευθεροί γενήσεσθε;
33They responded to him, "We are descendants of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"
John 8:34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἔστι τῆς ἀμαρτίας.
34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.
John 8:35 ὃ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ οὐς μένει εἰς τὸν αἰῶνα.
35And the slave does not abide in the house in perpetuity: the Son abides in perpetuity.
John 8:36 ἕάν οὖν ὁ οἶκος ὑμῶν ἐλευθερώθη, ὄντως ἔλευθεροί ἔσοντε.
36If therefore the Son should make you free, you will be free indeed.
John 8:37 Οἶδα ὅτι σπέρμα Ἄβραμά ἔστε: ἄλλα ζητεῖτε με ἀποκτενίαν, ὅτι ὁ λόγος ὁ έμος οὐ χωρεῖ ἐν ὑμῖν.
37I 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 ἀ ἐγὼ ἐωράκα τὸν πατρί λαλῶ: καὶ μείζον ὡ λόγον ὧς ἠκούσατε παρὰ τοῦ πατρός ποιεῖτε.
38They said to him, "We did not conceive in

The GOSPEL of JOHN

151 838a Χεὶ ἔσεσθε παρα τῷ πατρὶ; ὡς ἄλλοι εἶπαν αὐτῷ, ὁ πατὴρ Ἰσαάκ τε ἐστιν. Εἶ προφήτας τοῦ πατρὸς αὐτοῦ, ὃς μίαν τὸν σώζει, τὸν θεόν ἀληθεύων ἐκεῖνον. Ὄτι οἰκοδομεῖ παρὰ τῷ πατρί τοῦ Ἱησοῦ,

41But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.
John 8:41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν αὐτῷ, ὑμεῖς ἐκ παρακήνσεως οὐ γεγεννήμεθα: ἐνα πατέρα ἔχουμεν, τὸν θεόν.
41You are doing the works of your father. They said to him, "We were not conceived in

152 838b Χεὶ ἔσεσθε παρα τῷ πατρὶ; ὡς ἄλλοι εἶπαν αὐτῷ, ὁ πατὴρ Ἰσαάκ τε ἐστιν. Εἶ προφήτας τοῦ πατρὸς αὐτοῦ, ὃς μίαν τὸν σώζει, τὸν θεόν ἀληθεύων ἐκεῖνον. Ὄτι οἰκοδομεῖ παρὰ τῷ πατρί τοῦ Ἱησοῦ,

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41You are doing the works of your father. They said to him, "We were not conceived in
We are a liar, and the father of same. In Greek, the word for "hear" ὑλήθεια is a passive form of the verb ἤλθεν, ἤλθεν σελεστήκεν, ἤλθεν μόνον, ἤλθεν in a seemingly oblique case; in particular the genitive case replaces the missing possessive pronoun. The BDF grammar, for John 8:43, says, "The oblique cases of αὐτοῦ refer 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 ψεύτης to ὅταν λαλήῃ τὸ φεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτοῦ very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.

John 8:42 ἐπεν αὐτοῖς ὦ Ἰσαοῦς, ἕλαν ὦ ἀγάπατε ἄν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἀξιλόν καὶ ἣκω ὑπὲ γὰρ ἐμὸν ἐμότου ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπεστειλεν.

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

John 8:43 διὰ τὴν λαλάν τὴν ἐμὴν ὑγινώσκετε; ὃταν δύνασθε ἀκοεῖν τὸν λόγον τὸν ἐμὸν.

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

John 8:44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἔστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ συχ ἔστηκεν, ὃτι σὺκ ἐστίν ἀληθείᾳ ἐν αὐτῷ. Ὅταν λαλῇ τὸ φεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὃτι ψεύτης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

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153 841 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus’ conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is ἡμεῖς ἐκ πορνείας οὐ γεγεννήμενα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύθαιτα ἐκ πόρνης εἰς ἐκκλησίας 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 תַּמְצֶר - mamzēr, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

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

155 844a Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

156 844b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύτης to ὅταν λαλήῃ τὸ φεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible-- "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun."
The GOSPEL of JOHN

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

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

John 8:46 τίς ὑμῖν ἔλεγχει με περὶ ἀμαρτίας; εἰ ἀλῆθεια λέγω, διὰ τι ὑμεῖς οὐ πιστεύετε μοι;

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

John 8:47 ὅ ὁ ψυχή νὰ ἔχει, πέταξεν τὸν ἄνθρωπον ἵνα ἀκούει, ὅτι ἐκ τοῦ θεοῦ ὁ ψυχή ἐστι.

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

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

John 8:48 ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν αὐτῷ, ὦ, καλῶς λέγομεν ὑμεῖς ὑμῖν ἀλήθειας εἰ σὺ καὶ δαίμονι 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 Ἡσσούς, Ἐγώ δαιμόνιον ὑμῖν ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

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

John 8:50 Ἐγὼ δὲ ὑμῖν ἐπέμνησαν μου· ἔστιν ὁ θεὸς καὶ κρίνων.

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

John 8:51 Ἁμὴν ἄμην λέγει τῶν ὑμῶν, ἐὰν τούτῳ ὑμῶν λόγον τηρήση, θάνατον ὑμῖν ὑπήρξει, εἰς 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 ἱερεῖς, Ὡ, ἑγώ ὑμῖν ἐκάθετο, ἂρα ἂν ἔπετα ὑμῖν, καὶ ὑμεῖς ἐλέγετε, ἦρας τοῦ λόγου τοῦ θεοῦ, ἃν ἐμει σκέψητε θανάτου εἰς τὸν αἰῶνα.

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 οὖν μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὥστε ἀπέθανεν; καὶ οἱ προφῆται ἁπάντων ἡμῶν ποιεῖται;

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

John 8:54 ἀπεκρίθη Ἡσσούς, Ἐάν ἐγὼ δοξᾶσθαι ἐμαυτόν, ἡ δόξα μου οὐθέν ἔστιν· ἔστιν ὁ πατὴρ μου ὁ δοξᾶσθαι με, ὥ τι μειέτε λέγετε, ὅτι θεὸς ἡμῶν ἔστιν·

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

John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτὸν, καὶ εἶπον ὑμῖν· ἐξομοίωσον ὑμὴν ἡμῶν· ἐξομοίωσον ὑμὴν ἡμῶν καὶ τὸν λόγον αὐτοῦ τηρήσω.

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

John 8:56 ἂρα ἂν ἔπειτα ἡμῶν ἡγαλλιάσατο ἵνα ἔδωκαν τῇ ἡμέρᾳ τῆς ἡμέρας ἐμήν, καὶ εἶδον καὶ ἔχαρη.

56 Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
Chapter 9
Jesus Heals a Man Born Blind

John 9:1 Then, as he was going along, he saw a blind man.

1And as he was going along, he saw a man blind from birth.
2And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that this man was born blind?"
3Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him.

160 8:57 Several early witnesses say Ἄβρααμ ἐωράκεν se – 'Abraãm heôrakén se, "Abraham has seen you?" But other early witnesses say Ἄβρααμ ἐωράκας - 'Abraãm heôrakas, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather than "Abraham has seen you" is that the former assumes the superiority of Abraham, which the Jews would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

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

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

163 8:59 text ιεροῦ Ἰερουσαλήμ τῆς Απολλώνιας Παλαιστίνης. The GOSPEL of JOHN 9:2, 14, 22, 28, 124, 157, 180, 346, 565, 700, 788, 1006, 1009, 1195, 1216, 1230, 1243, 1253, 1292, 1342, 1344, 1365, 1367, 1405, 1505, 1546, 1646, 2148, 2174. the phrases after ιεροῦ are suspiciously like the διελθων of Luke 4:30.

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

John 9:4  ήμας δει ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἐξ ἡμέρα ἐστίν ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

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

John 9:5 διὰ τῶν κόσμων ὃ, φῶς εἰμι τοῦ κόσμου.

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

John 9:6 ταῦτα εἶπον ἐπίσκεψαν χαμαί καὶ ἐποίησαν πηλόν ἐκ τοῦ πτώματος, καὶ ἐπέχρισαν αὐτὸ τὸν πηλὸν ἐπὶ τοὺς ὄφθαλμοὺς.

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

John 9:7 καὶ εἶπεν αὐτῷ, ὅπως γίνασθε ἐκεῖς τὴν κολυμβήθηκαν τοῦ Σιλωάμ ὃ ἐρμηνεύεται ἀπεσταλμένος, ἀπῆλθον οὖν καὶ ἐνίππωσο, καὶ ἤλθον βλέπον.

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 ὅτι προσαίτης ἦν ἔλεγον, ὅπως οὖν ἐστί οἱ καθήμενοι καὶ προσαίτων;

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

John 9:9 ἄλλοι ἔλεγον ὅτι Οὐτός ἐστιν ἄλλοι ἔλεγον, ὡς ἀλλὰ δύο αὐτῷ ἐστίν. ἔκεινος ἔλεγεν ὅτι Ἔγώ εἰμι.

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

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

John 9:10 ἔλεγον οὖν αὐτῷ, ὅπως ἦν ὑπήκοαν σοι οἱ ὄφθαλμοι;

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

John 9:11 ἀπεκρίθη ἐκεῖνος, ὁ ἀνθρώπος ὁ λέγομεν ἦν ἔποιησαν καὶ ἐπέχρισαν μου τοὺς ὄφθαλμοὺς καὶ εἶπεν μοι ὅτι ὅπως γίνεται ἐκεῖνος ἔλεγον ὅτι τοῦ κόσμου ἔλεγον καὶ οὐδεὶς ἤνεκλογίσατο σοι.

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

John 9:12 καὶ εἶπαν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, ὅπως ὄδια.

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

The Authorities Investigate the Healing

John 9:13 ἔγνωσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν προτετυφλὸν.

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

John 9:14 ἦν δὲ σάββατον ἐν ἡμέρᾳ τοῦ πιλαντοῦ ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέβλεψεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

John 9:15 πάλιν οὖν ἦτοι αὐτόν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. δὲ εἶπεν αὐτοῖς, Πηλῶν ἐπεθηκέν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐνηφάμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, ὦκ ἦστιν ὁ θεός παρὰ θεοῦ ὁ ἀνθρωπός, ὦτι τὸ σάββατον οὐ τηρεῖ. ἅλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεία ποιεῖν; καὶ σχέσια ήν ἐν αὐτοῖς.

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

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὦτι ἦνέβλεξεν σοι τοὺς ὀφθαλμοὺς; δὲ εἶπεν ὦτι Προφήτης ἦστιν.

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

John 9:18 ὦκ ἐπίστευσαν οὖν οἱ Ἱουδαῖοι περὶ αὐτοῦ ὦτι ἦν τυφλὸς καὶ ἀνέβλεξεν, ἐξω του ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀνάβλεψαντος.

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

John 9:19 καὶ ἦστησαν αὐτοῦς λέγοντες, ὦτις ἠστιν ὁ υἱὸς υἱῶν, ὧν ὑμεῖς λέγετε ὦτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

19 And 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, ὦδαμεν ὦτι ὦτις ἠστιν ὁ υἱὸς υἱῶν, καὶ ὦτι τυφλὸς ἐγεννήθη.

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

John 9:21 πῶς δὲ νῦν βλέπει οὖν οἴδαμεν, ὦτις ἦν ἔνεβλεξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὖν οἴδαμεν αὐτοῦ ἐρωτήσατε, ἡλικιαν ἔχει, αὐτοὶ περὶ ἑαυτοῦ λαλήσει.

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

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169 9:14a Ext ev η ἡμερα 9:14a Ρ 95 K B L W 070 it syr pal lat cop pal lat cop mss philo SBL TH NA28 ( ) ev τη ημερα 9:14b ote A D E N 047 0233 0250 lat syr pal cop lat mss philo TR RP lac C P Q T

170 9:14b 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
Ask him; he has majority. He will speak for himself.”
John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἔφοβοντο τοὺς Ἰουδαίους, ἡδὴ γὰρ συνετεθίνετο οἱ Ἰουδαῖοι ἵνα εἶν τις αὐτῶν ἱματισμὸν Χριστὸν, ἀποσυνάγωγος γένηται.

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.
John 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἦλικιαν ἔχει, αὐτὸν ἐπερωτήσατε.

23 This is why his parents said, “He has majority; ask him.”
John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἵνα ἰάσῃ εἰς τοὺς κακονόμους καὶ εἶπαν αὐτῷ, Δός δόξαν τῷ θεῷ· ἡμεῖς σῶμα ὑπάρχει, ὁ δὲ σώματος ἀνθρώπων ἐστιν.

24 Then the man who had been blind they summoned a second time. And they said to him, “Give credit to God. We know that this man is sinful.”
John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἀνθρώπως ἐστίν οὐκ οἶδα· ἐν οίδα, ὅτι τυφλὸς ὑπὲρ ἄρτι βλέπω.

25 He then answered, “Whether he is sinful, I do not know. One thing I used to be blind, now I see.”
John 9:26 εἶπον οὖν αὐτῷ, Τί ἐποίησεν σοι; πῶς ἦνοιξέν σου τοὺς ὀρφαλμούς;

26 They said therefore to him, “What did he do to you? How did he open your eyes?”
John 9:27 ἀπεκρίθη αὐτοῖς, Ἐποίησεν ὑμῖν ἡμᾶς καὶ ὁ ἡκούσατε· τί πάλιν θέλετε ἀκούειν; μή καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταί γενέσθαι;

27 He 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 ἔλοιδότις ἀντῶν, καὶ εἶπον, Ἐν μαθητής εἰ ἐκέινου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί;

28 They ridiculed him, and said, “You are the disciple of that one. We are disciples of Moses.
John 9:29 ἡμεῖς οἴδαμεν ὅτι Μωϋσεί λελάβηκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

29 We know for sure that God has spoken to Moses; but this fellow, we don’t know where he comes from.”
John 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἦνοιξέν μου τοὺς ὀρφαλμούς.

30 The man answered and said to them, “Well, there certainly is something strange in this, that you don’t know where he comes from, and he opened my eyes.
John 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλὰ ἐὰν τὶς θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιή τοῦτον ἀκούει.

31 We know that God does not hear the sinful. But if someone is God-fearing, and practicing his will, this kind he hears.
John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνειξέν τις ὀρφαλμοὺς τυφλοῦ γεγεννημένων;

32 Since time began, reports have not been heard that someone opened the eyes of one born blind.
John 9:33 εἰ μὴ ἦν οὐτὸς παρὰ θεοῦ, οὐκ ἤδυνατο ποιεῖν οὐδέν.

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

171 9:24 Literally, “Give glory to God.” Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.

172 9:26 Ἐποίησεν αὐτῶν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἦνοιξέν μου τοὺς ὀρφαλμούς.

173 9:28 ἔλοιδότις αὐτῶν, καὶ εἶπον, Ἐν μαθητής εἰ ἐκέινου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί;

174 9:33 The renderings “he would be able to do nothing” or “not be able to do anything” are unsatisfactory, in view of the fact that the magicians of Pharaoh performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of: that of
John 9:34 ἀπεκρίθησαν καὶ ἔπαυν αὐτῷ, ἦν ἀμαρτίας οὐ ἐγεννήθης ὁλος καὶ οὐ διδάσκεις ἡμᾶς, καὶ ἐξέβαλον αὐτὸν ἐξω.

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

Spiritual Blindness

John 9:35 Ἡκούσας Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἐξω, καὶ εὐρὼν αὐτὸν ἔπεν, Σὺ πιστεύεις εἰς τὸν θυὸν τοῦ ἀνθρώπου;\footnote{ο chặn the story.}

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

John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τὶς ἔστιν, κύριε.\footnote{ο começa the story.}

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

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνος ἔστιν.\footnote{ο começa the story.}

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

John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσκύνησαν αὐτῷ.

38 And he said, “I believe, Lord.” And he worshipped him.\footnote{ο começa the story.}

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἔγω εἰς τὸν κόσμον τούτον ἤθλον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

opening the eyes of one born blind. For the adverbial use of ὀδύνειν, 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 ὀδύνειν here see also LSJ: III 1. neut. ὀδύνειν as Adv., not at all.

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\footnote{ο começa the story.} 

\footnote{ο começa the story.}
Chapter 10

The Good Shepherd

John 10:1 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.

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

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

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

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

John 10:7 Truly, truly I say to you, I am the door of the sheep.

8All who came before me are thieves and bandits; but the sheep did not hear them.
John 10:9  εγὼ εἰμὶ ἡ θύρα· δι' ἐμοῦ εάν τις εἰσέλθῃ σωθῆται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομίζῃ εὐφράσει.

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

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ὅνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωῆν ἔχωσιν καὶ περισσῶν ἔχωσιν.

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

John 10:11  Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

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

John 10:12  ὁ μισθωτός καὶ οὐκ ἔχει ἐν τινί ποιμήν, οὐκ οὖν ἐστιν τὰ πρόβατα ἰδία, ἀφεῖν τὸν λύκον ἐρχόμενον καὶ ἀφίσσατο τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀφράξει αὐτά καὶ σκορπίζει·

12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them.

John 10:13  οτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περί τῶν προβάτων.

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

John 10:14  Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμά καὶ γινώσκοι με τὰ ἐμά,

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

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

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

John 10:16  καὶ ἄλλα πρόβατα ἐχω ὃ οὖν ἐστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσσονται, καὶ γεννᾶται μιᾶ ποιμῆν, εἰς ποιμήν.

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

John 10:17  διὰ τούτῳ μέ μον ὁ πατὴρ ἄγαπά ἐτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18  οὐδεὶς αἴρει αὐτὴν ἄπ' ἑμοῦ, Ἀλλ' ἐγὼ τίθημι αὐτήν ἄπ' ἑμαυτοῦ. ἐξουσίαν ἔχω θεια αὐτὴν, καὶ ἐξουσίαν ἐχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἑλαβον παρά τοῦ πατρὸς μου.

18No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”

John 10:19  Σχοίμα πάλιν ἑγένετο ἐν τοῖς ἱουδαίοις διὰ τούς λόγους τούτους.

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

John 10:20  ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαίμονιον ἔχει καὶ μαίνεται τί αὐτῷ ἀκούει·

20Many of them were saying, "He has a demon, and he’s crazy. Are you listening to him?"
The GOSPEL of JOHN

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυρφλόν ὀφθαλμοὺς 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 ἑγκαίνια ἐν τοῖς ἱεροσολύμοις· χειμών ἦν,

22Then came the Festival of Dedication¹³ at Jerusalem. It was winter,

John 10:23 καὶ περιεπάτει ὁ Ἰσραήλ ἐν τῷ ἱερῷ ἐν τῇ στοίχειᾳ τοῦ Σαλώμουν.

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

John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἱερεῖς καὶ ἔλεγον αὐτῷ, Ἐως πότε τὴν ψυχήν ἡμῶν αἴρεις; εἰ οὐ εἶ ὁ Χριστός, εἰπὲ 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 αὐτοῖς ὁ Ἰσραήλ, εἶπον υἱῶν καὶ οὐ πιστεύετε τὰ ἔργα μου ἐν τῷ ἑαυτῷ κατά τὸ πατρὸς μου ταύτα 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 ἀλλὰ υἱῶν οὐ πιστεύετε, ὅτι οὐκ ἐστέ ἐκ τῶν προβάτων τῶν ἐμῶν.

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

John 10:27 τὰ πρόβατά ταῦτα τῆς φωνῆς μου ἀκούσατε, καὶ ἀκολουθοῦσίν μοι,

27My sheep hear my voice, and I know them, and they follow me.

John 10:28 καὶ γὰρ διδώμεναι αὐτοῖς τὴν αἰώνιον οἰκονομίαν, καὶ οὐ μὴ ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐ δρᾶεις τὰ αὐτά ἐκ τῆς χειρὸς μου.

28And 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.

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¹³ 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.

¹⁴² John 10:26 omit ἐκ λήμνου τῆς ἑρατουσίας καὶ τῆς ἁπατίας τῆς ἀνθρωπικῆς ψυχῆς. The singular number reading ἀκούει is not in concord with the neuter plural subject τα προβατα τα εμα, "my sheep" (plural) nor with the rest of the verse, αυτα, ακουουσι (plural)

¹⁴² John 10:27 τα προβατα τα εμα (neuter plurals were originally used 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.: Maysen II 3, 28ff.) there is marked diversity, and often in individual instances the MSS diverge." What is interesting to me here is that ἐκ λήμνου seems out of place. This leads me to believe that John originally wrote the plural verb, and ἐκ λήμνου and others "corrected" it.
John 10:29 “O patēr mou, ὃς δέδωκέν μοι μείζων πάντων ἔστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἕκτης χειρὸς τοῦ πατρὸς.”

29 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 ἔγω καὶ ὁ πατήρ ἐν ἐμεν.

30 I and the Father are one.”

John 10:31 ἑξάφτασαν πάλιν λίθους οἱ Ἰουδαῖοι Ἰνα λιθάσωσιν αὐτούς.

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

John 10:32 ἀπεκρίθη ἀυτῷ ὁ Ἰσραήλ. Πολλὰ ἔργα καλὰ ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς διὰ ποιῶν αὐτῶν ἔργον ἐμὲ λιθάζετε;

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

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι. Περὶ καλοῦ ἔργου ὑμῶν λιθάσωσιν σὲ ἀλλὰ περὶ βλασφημίας, καὶ οὐτὶ σὺ ἀνθρώπως ἄν ποιεῖς σεαυτὸν θεόν.

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

John 10:34 ἀπεκρίθη ἀυτῷ ὁ Ἰσραήλ. Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὃτι ἔγω εἶπα, Θεοὶ ἐστε;

34 Jesus answered them, “Is it not written in your law, ‘I have said, ‘You are gods’?”

John 10:35 εἶ ἐκεῖνοὺς ἐπέν Ἰσραήλ πρὸς οὐκ ὃς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφήν.

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

John 10:36 ὃ δὲ πατήρ ἠγιάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμέας λέγετε ὅτι θλασφημεῖς, ὅτι ἐπίνυ, Ἰησοῦ τοῦ θεοῦ ἐμεί;

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

John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετέ μοι;

37 If I am not doing the works of my Father, do not believe me.
John 10:38  εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύῃ, τοῖς ἐργαῖς πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμῷ 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 ἐξήτουν πάλιν αὐτὸν πάσαι καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.  

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

John 10:40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνειν ἐκεῖ.  

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

John 10:41 καὶ πολλοὶ ἠλθόν πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ δόσα εἴπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.  

41And many came to him. And they were saying, “Though John performed no miraculous sign, everything John said about this man was true.”  

John 10:42 καὶ πολλοὶ ἐκπίστευαν εἰς αὐτόν ἐκεῖ.  

42And many there believed in him.  

Chapter 11  

The Death of Lazarus  

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

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

John 11:2 Ἡν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμαχάσα τοὺς πόδας αὐτοῦ ταῖς θριήνις αὐτῆς, ἢ ὁ ἀδελφὸς Λάζαρος ἔθενεν.  

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

191 10:36b: txt ὑπὲρ των πατρι Ὑς Ὀ C F N P.  John uses two different aspects of the same word ὑπέρ, it syrḥ copssalmsy TR RP ὑπὲρ αὐτο πατρι Ὑς lac C N P 070 0233  

192 10:38α: txt καὶ γινώσκητε Ὑς Ὀ C F N P.  John uses two different aspects of the same word γινώσκω, the first, γνέφω, the second γινώσκετε.  

10:39: lat syrav: Augustine TR RP τα ἔχετε 579 1241 itaaurf vg syrp,h slav Basil Cyrillem John-Damascus; Augustine TR RP καὶ πιστεύετε Ν 0211 1010 1293 (1221) pc8 καὶ πιστεύετε 579 1241 pc3  

omit D E* (homoioteleuton) 157 1424 itaaurf syrpl Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Nicetas Chromatius Varimadum lac C F N P.  John uses two different aspects of the same word for "know," γινώσκο - γινώσκε, the first, γνέφω - γνέφη, being punctiliar in aspect, and the second, γινώσκε - γινώσκε, being linear or continuous in aspect. Later copyists appear to have considered the second γινώσκε 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.
John 11:3 άπεστελαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαν, Κύριε, ἵδε ὁ φιλεῖς ἀσθενεῖ.

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

John 11:4 αὖκούσας δὲ ὁ Ἰησοῦς ἐπεν, Αὕτη ἢ ἀσθενεία οὐκ ἔστιν πρὸς θάνατον άλλ᾿ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι᾿ αὐτῆς.

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

John 11:5 ἤγατα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφήν αὐτῆς καὶ τὸν Λάζαρον.

5(But Jesus loved Martha, and her sister, and Lazarus.)

John 11:6 ὡς οὖν ἦκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ψυχῇ τῷ ἡμέρᾳ·

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

John 11:7 ἐπείτα μετὰ τούτῳ λέγει τοῖς μαθηταῖς, Ἀγωμέν εἰς τὴν Ίουδαίαν πάλιν.

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

John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ἄραβι, νῦν ἔζητον σε λιθασίᾳ οἱ Ἰουδαίοι, καὶ πάλιν ὑπάγεις εκεῖ; 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, Οὐχὶ δύοκα ὠραί εἶναι τῆς ἡμέρας; ἕνα τις περιπατήσει ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;

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

John 11:10 ἔναν δὲ τις περιπατήσει ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11 ταύτα ἐπεν, καὶ μετὰ τούτου λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

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

John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ κεκοίμηται σωθήσεται, ἀλλὰ πορεύομαι ἵνα εξυπνίσω αὐτόν.

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

John 11:13 εἶρηκε δὲ ὁ Ἰησοῦς περί τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἠδοξαν ὅτι περὶ τῆς κομίσεως τοῦ ὕπνου λέγει.

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

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

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

John 11:15 καὶ χαίρω δὲ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμιν ἐκεῖ· ἀλλὰ ἁγιομεν πρὸς αὐτῶν.

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

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194 11:6 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary δε following. However, I see it as complemented by the word ἑπείτα – ἑπείτα at the beginning of verse 7. If this ἑπείτα were not complementary to μεν, then the phrase ἑπείτα μετὰ τοῦ ὕπνου, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.

195 11:12 txt

εἶπαν οὖν οἱ μαθηταὶ αὐτῷ ὦς SBL NA28
εἶπον οὖν οἱ μαθηταὶ αὐτῷ Φ9 B C* TH
εἶπαν οὖν αὐτῷ οἱ μαθηταὶ Φ9 D W
εἶπον οὖν αὐτῷ Α
εἶπον οὖν οἱ μαθηταὶ αὐτοῦ C E L 047 TR RP
lac Φ5 N P 070 0233
Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

Arriving therefore, Jesus found him already in the tomb four days since. John 11:18 they staying put in the house. Then therefore Martha heard that Jesus was coming, she went to meet him; but Mary and many of the Jews had come to Martha and Mary, to console them regarding their brother. When therefore Martha heard that Jesus was coming, she went to meet him; but Mary and everyone who is living, and believes in me, will never die. Do you believe this?"

Jesus says to her, "Your brother will rise again." Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. But even now, I know that whatever things you ask God for, God will grant you."

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

Jesus says to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; and everyone who is living, and believes in me, will never die. Do you believe this?"

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." And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

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118 11:18 About 3 kilometers, less than 2 miles.
119 11:19 Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
120 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
121 11:21 and many of the Jews had come to Martha and Mary, to console them regarding their brother. When therefore Martha heard that Jesus was coming, she went to meet him; but Mary and everyone who is living, and believes in me, will never die. Do you believe this?"

Jesus says to her, "Your brother will rise again." Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died. But even now, I know that whatever things you ask God for, God will grant you." Jesus says to her, "Your brother will rise again." Martha says to him, "I know that he will rise again in the resurrection at the last day."

Jesus says to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; and everyone who is living, and believes in me, will never die. Do you believe this?"

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." 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 ἐκείνη δὲ ὡς ἦκουσεν ἤγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν:

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

John 11:30 οὖσα δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κόμην, ἄλλα ἂν ἦν ἔτι εἰς τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἢ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ οὗτος μετ’ αὐτῆς ἐν τῇ οίκῳ καὶ παραμυθοῦμένοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἡκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλάσῃ ἐκεῖ.

31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

John 11:32 ἢ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἤδοσα αὐτόν ἐπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ὡς οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.

32Mary therefore, when she went where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:33 Ἰησοῦς οὖν ὡς ἔδειξεν αὐτήν κλαίοντας καὶ τοὺς συνελθόντας αὐτῆς Ἰουδαίους κλαίοντας, ἐνέβραμάτα ἐν πνεύματι καὶ ἐτάφραξεν ἑαυτόν,

33Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,\(^{201}\) and churred inside himself. John 11:34 καὶ ἔπεν, Ποῦ τεθείκατε αὐτόν; λέγουσαν αὐτῷ, Κύριε, ἔρχονται καὶ ἰδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

35Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, ἰδέ πώς ἐφίλει αὐτόν.

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

John 11:37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, οὐκ ἐδούνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἐνα καὶ οὗτος μὴ ἀποθάνῃ;

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

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\(^{200}\) John 11:30: The verb ἐληλύθει, which is the transliteration of the Greek εἰλήλυθεν, is a verb that is often used in classical Greek literature to denote a sudden change of action. It is derived from the verb λύειν, meaning "to loosen, to separate, to break off," and it is often used to denote a sudden or unexpected change of action, as in the case of Mary's sudden rise from the ground.

\(^{201}\) John 11:33: The verb ἐνέβραμα, which is a participial form of the verb βραμαίνω, means "to heave, to heave with emotion," and it is used here to indicate Jesus' deep emotion over the death of Lazarus. The Greek word βραμαίνω is often translated as "heaved" or "heaving" in English, and it is a word that is used to denote a strong emotion or feeling. In this context, it is used to indicate Jesus' deep emotion over the death of Lazarus, and it is a word that is used to denote a strong emotion or feeling.
Jesus Raises Lazarus from the Dead

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

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἧδη ὤξει, τεταρτάιος γὰρ ἐστιν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὃψα²² τὴν δόξαν τοῦ θεοῦ;

40Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

John 11:41 ἦραν οὖν τὸν λίθον. ὃ ἐν Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἁνω καὶ ἔπειπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσας μου.

41They therefore took away the stone.²³¹ And Jesus lifted his eyes aboveward, and said, "Father, I thank you, that you have heard me.

John 11:42 ἔγω δὲ ἢσειτί πάντοτε σοι ἀκούεις· ἀλλὰ διὰ τὸν ὄξην τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν σοι ὑμεῖς με ἀπέστειλας.

42But I already²³⁴ 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 τάσσει εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεύρο ἐξω.

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

John 11:44 ἔξῆλθεν ὁ τεθνηκὼς δεδεμένος τῶν πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἡ ὀψις αὐτοῦ συνάρισε τὸ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Ὀδυστε αὐτὸν καὶ ἀφεῖτε 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."

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι αὐτῆς ἐποίησαν, ἐπιτέμμουσαν εἰς αὐτὸν.

45Many of the Jews therefore, of those who had come to Mary and seen what he²⁰⁵ did, believed in him.

John 11:46 τινὲς δὲ ἢσειτί ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς· ἔποιησαν Ἰησοῦς.

46But some of them went to the Pharisees, and told them what things Jesus had done.

John 11:47 συνήγαγον οἵ ἄρχοι τοῖς Φαρισαίοις συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, δι', ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημαίας;

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

²²² 11:40 ἔπειπεν Π ¹ Β C D E L W 047 Or SBL TH NA28 {οψι}, Π ⁵⁹⁹ Chrys Cyr TR RP lac Π ⁵⁸⁹ Π ⁷⁵ N ⁰⁷⁰

²³¹ 11:43 τάσσει εἰπὼν Π ⁵⁹⁹ syr cop SBL TH NA28 {φωνῇ μεγάλῃ ἐκραύγασεν}

²³⁴ 11:44 λέγει αὐτοῖς Π ⁵⁹⁹ Π ⁷⁵ {ὄπως ἤσειτί πάντοτε}

²⁰⁵ 11:45 τινὲς δὲ λέγοντος Π ⁵⁹⁹ Π ⁷⁵ Π ⁷⁷ {ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς· ἔποιησαν Ἰησοῦς}
John 11:48 ἀν ἄφωμεν αὐτοῦ ὀφτιός, πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀφοινή ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

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

John 11:49 εἰς δὲ τις εἴς αὐτῶν Καίρας, ἀρχιερεὺς ὁν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ὡς εἰς ὀνεὶ οἴδατε ὀδήν.

49But one of them, Caiaphas, who was high priest that year, said to them, "You people know nothing.

John 11:50 οὐδὲ λογιζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἀνθρώπως ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μή ὄλον τὸ ἔθνος ἀπόληται.

50Neither are you considering how it is expedient for you that one man die for the people, and not the whole nation perish.”

John 11:51 τούτω δὲ ἀφ' ἑαυτοῦ ὦκ εἶπεν, ἄλλα ἀρχιερεὺς ὁν τοῦ ἐνιαυτοῦ ἐκείνου ἐπορθήθεσαν ὅτι ἐμελέν ἦσος ἀποθενώσαν ὑπὲρ τοῦ ἔθνος.

51But this, from himself, he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.

John 11:52 καὶ ὄχι ὑπὲρ τοῦ ἔθνος μόνον ἀλλ' ἵναι καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα ἑυγείᾳ εἰς ἔν.

52And not for the nation only, but such that the children of God, of whom he prophesied, he would gather also, into one people.209

John 11:53 ὅτι ἐκείνης ὅν τῆς ἡμέρας ἐρουλεύσαντο ἵνα ἀποκτείνωσιν αὐτοῦ.

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

John 11:54 ὃ ὦν ἦσος ὅν ἕκειν τῆς ἡμέρας ἐρυθαίς ὑπὲρ τοῦ ἴουδαίος, ἀλλὰ ἐπελθεῖν ἐκεῖθεν εἰς τὴν χώραν ἑγώς τῆς ἐρήμου, εἰς ἦσος λευσμένων πόλιν, κάκει διετριβεῖ μετὰ τῶν μαθητῶν.

54Therefore, 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 ἔγχυσε τὸ πάσχα τῶν ἱουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἕκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνισώσωσιν εαυτοὺς.

56But 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 ἐζήτουν οὖν τὸν Ἱησούν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τῇ δοκεῖ μοι; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

57They 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 δεδόκεισαν δὲ ὡς αἱ ἁρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολάς ἵνα ἔαν τις γυνὴ ποῦ ἔστιν μνήσῃ, ὅπως πιάσωσιν αὐτὸν.

58Now 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 Ὡς οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λαζάρος, ὃν ἠγειρεν ἐκ νεκρῶν ὁ Ἰησοῦς.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἑκεί, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

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

John 12:3 Ὡς οὖν Μαρία Μαδοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἔξωσεν τὰς θριάς αὐτῆς τοὺς πόδας αὐτοῦ· ἦ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁμής τοῦ μύρου.

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

John 12:4 λέγει δὲ Ιωάννας ὁ Ἰσακριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὃς ἔλεγεν αὐτῷ παραδίδοναι.

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

John 12:5 Διὰ τί τότε τὸ μύρον οὐκ ἐπράπτη τριακοσίων δηναρίων καὶ ἐδόθη πτώχους;

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

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212 11:57: Ὁρσίους is a loanword from the Latin horizon.

John 12:6 ἐπεν δὲ τοῦτο σοῦ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

6But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal from what was put in.

John 12:7 ἐπεν σοῦ ὅ Ἰησοῦς, ἄφες αὐτήν, ἵνα εἰς τὴν ημέραν τοῦ ἐνταφιασμοῦ μου τήρηση αὐτῷ.

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial." 220

John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ εὐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἐγὼ οὖν ὁ ἄγιος πολὺς ἐκ τῶν ἱουδαῖων ὅτι ἐκεί ἐστιν, καὶ ἠλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὅν ἦγερεν ἐκ νεκρῶν.

9Then the great crowd of the Jews found out that he was there, and they came, not

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219 12:6 txt ἐμελ. ἅρμιν Ν B D L Q W vg copfts SBL TH NA28 \|\ א ו ה ה ו ה כ ח ה ו ה כ ח ה ו ה כ ח ה ו ח ה ו ח ה ו ח ה ו ח ה ו ח ה ו ח H 047 \| burials 070 0218 0233. Note that Codex Sinaiticus splits the word ἐμελεν between folios, with the letters σοῦ resuming on 255r.

220 12:7 txt ἵνα...τήρηση "so she may keep it for the day of my burial" or "it was that she kept it for the day of my burial." A F G H S U Y Γ Δ Λ Ω 047 \| burials 070 0218 0233. Note that Codex Sinaiticus splits the word ἐμελεν between folios, with the letters σοῦ resuming on 255r.

221 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 So the chief priests resolved that they would kill Lazarus also,

John 12:11 because they had taught that it was by the help of many of the Jews were going out because of him, and then believing in Jesus.

The Triumphal Entry

John 12:12 Then, as Jesus was glorified, he said to his disciples: "I am the door. All who enter through me will be saved, and they will go in and out, and find pasture.

John 12:13 And they were crying out: "Hosha na!" 'Blessed is he who comes in the name of the Lord,' the king of Israel!"

John 12:14 And Jesus, having found a young donkey, took his seat upon it, just as it is written: "Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."

John 12:15 The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

John 12:16 So the chief priests resolved that they would kill Lazarus also,

John 12:17 because they had taught that it was by the help of many of the Jews were going out because of him, and then believing in Jesus.
have done this sign.
John 12:19 οι ουν φαρισαιοι ειπαν προς έαυτους, θεωρειτε ότι συκω φειλειτε ουδεν· ιδε ο κοσμος οπωσ αυτου απηλθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ἡςον δε ἑλληνες τινες έκ των ἀναιμνοντων ινα προσκυνησωσιν έν τη έορτη:

20 And among those going up to worship at the festival, were some Greeks.

John 12:21 ουτοι ουν προσιληθον φιλιππο τω άπο Βηθαειδα της Γαλαλεας, και ήρωτων αυτων λεγοντες, Κυριε, θελομεν των ηριουν ιδειν.

21 These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 ἔρχεται ο Φιλιππος και λεγει τω 'Ανδρεις, ἔρχεται Ανδρεας και Φιλιππος και λέγουσιν τω Ίησου.

22 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

John 12:23 ο δε Ίησους ἀποκρινεται αυτοις λεγων, Ἐληλυθεν η ορα ινα δοξασθη ο ιως του άνθρωπου.

23 And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified."

John 12:24 άμην άμην λεγω άμην, έαν μη ο κοκκος του οντος πεσων εις την γην άποθανη, αυτως μονος μενει έαν δε άποθανη, πολλων καρπων φερει.

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 ο φιλον την ψυχην αυτου απολλων αυτην, και ο μισων την ψυχην αυτου έν τω κοσμω τοιωτω εις ζωην αιωνιων φυλαει αυτην.

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 έαν έμοι τις διακονη, έμοι ακολουθεται, και διπο ειμι εγω εκει και ο διακονος ο έμος έσται έαν τις έμοι διακονη τιμησει αυτου ο πατη.

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 Νουν η ψυχη μου τεταρακται, και τι επως; Πατερ, σωσον με έκ της ωρας ταυτης; άλλα δια τουτο ήλθον εις την άραν ταυτην.

27 "Now, my soul has become troubled. And what shall I say— ‘Father, save me from this hour? No, for this very thing I have arrived to this hour.”
The GOSPEL of JOHN

John 12:28  πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνή ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δόξασα.

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 δράκος ὁ ἐστώς καὶ ἀκούσας ἠλευθέρωσεν μοῦ ἐγενέτο, ἡγεῖται ἡγεῖται, ἡγεῖται ἡγεῖται.

29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30 ἀπεκρίθη καί ἐπίνη Ἰησοῦς, ὡς δὲ ἐμὴ φωνὴ ἂνη γέγονεν ἀλλὰ δὲ ὑμᾶς. 30Jesus answered and said, "Not for my sake has this voice happened, but for you."

John 12:31 γ่าว κρίσιν ἐστὶν τοῦ κόσμου τούτου, γὰρ ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἐξων. 31Now comes judgment of this world. Now the ruler of this world will be thrown out. 32And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33 τοῦτο δὲ ἠλευθέρωσεν σημαίνει πῶς βασιλεύει ἠμελεῖν ἠπανάκειν.

33Now this he was saying signaling what manner of death he was about to die. 34ἀπεκρίθη οὖν αὐτῷ ὁ δράκος, Ὅμερες ἢκούσας ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰώνα, καὶ πῶς οὐ λέγεις ὅτι ἀνθρώπων; τίς ἐστιν οὗτος ὁ ὤν τοῦ ἀνθρώπου; 35The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:36 ἐπίνη οὖν αὐτοῦ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν, περιπατεῖτε ως τὸ φῶς ἔχετε, ἰνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἰδεν ποῖ ὑπάγει. 36Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going."

John 12:37 ὑς τὸ φῶς ἔχετε, ποτέ πάντα εἰς τὸ φῶς, ἰνα υἱοὶ ψυχῆς γένησηθε. Ταῦτα ἐλάλησαν Ἰησοῦς, καὶ ἀπελθὼν ἐκβρύθη ἀντῶν. 38While 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 12:38 θαυμαστὰς δὲ αὐτοῦ οὐκ ἡμείς πεπεράνθης ἦμεν, οὐκ ἐπίστευαν εἰς αὐτὸν, 39But, though having done so many signs right in front of them, they were not believing in him, 40ἰνα ὁ λόγος ᾿Ιησοῦ τοῦ προφήτη τοῦ τίραννος ἢκούσας αὐτῶν, Καὶ τίς ἐπίστευαν τῇ ᾿Ακοῆ ἡμῶν; καὶ ὁ βασιλεὺς κυρίος τίνι ἀπεκαλύφθη; 41So 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 διά τοῦτο οὐκ ἠδόνατο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαίας,
39Because of this they were not able to believe: that again, Isaiah said,
John 12:40 Ὑπεύρξαν αὐτῶν τοὺς ὑθαλάμους καὶ ἐπώρωσαν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοὺς ὑθαλάμους καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφώσωσι, καὶ ἴσοσιμα αὐτούς.
40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."236
John 12:41 ταῦτα εἶπεν Ἡσαίας, ὃτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Isaiah said these things, because237 he saw Jesus’ glory, so he spoke about him.)
John 12:42 ὦμος μὲντοι καὶ ἐκ τῶν ἀρχόντων πολλοί ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τούς Φαρισαίους οὐχ ὠμολογοῦν ἵνα μὴ ἀποσυνάγωγοι γένωνται:′
42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.
John 12:43 ἤγαπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.
43For: They loved the approval of human beings over and above the approval of God.238
John 12:44 Ἰησοῦς δὲ ἐκράζειν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,
44But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,
John 12:45 καὶ ὁ θεωρῶν εὑρεῖ 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 σκότῳ 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 εἶν τις μοι ἀκούσῃ τῶν ῥήματος καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἴδων ἵνα κρίνῃ τὸν κόσμον ἀλλ’ ἵνα σώσῃ τὸν κόσμον.
47"And if someone hears my sayings and does not keep them,239 I do not judge him. For I did not come in order to judge the world, but to save the world.
John 12:48 ὁ ἀνθέτων εὑρεῖ καὶ μὴ λαμβάνων τὰ ῥήματα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ:′
48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.
John 12:49 ὅτι ἐγὼ εἶς ἐμαυτῶ ὦκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέωκεν τί εἴπω καὶ τί λαλήσω.
49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.
John 12:50 καὶ οδὸν ὅτι ἐντολὴ αὐτοῦ ἐκ οἰωνίας ἐστίν. ὁ οὖν ἐγὼ λαλῶ, καθὼς εἰρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.
50And I know, that his commandment means eternal life. Therefore, what things I
Chapter 13

The Passover Supper

John 13:1  And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2  And supper having started, with the devil having already put it in the heart of Judas son of Simon of Keriōth to betray him,

John 13:3  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  then, he is putting water into a basin.  And he began to wash the feet of the disciples,

John 13:5  and to wipe them off with the towel in which he was girded.

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

John 13:7  Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8  And now Simon Peter says to him, "Lord.  Not just my feet, but my hands and head as well.

""
John 13:10 "Late he aitó, ὁ Ἰησοῦς, ὁ λευσιμένος ὦν ἔχει χρείαιν εἰ μὴ τοὺς πόδας νίφασθαι, ἀλλ' ἔστιν καθαρὸς δῶς καὶ υμείς καθαροί ἔστε, ἀλλ' οὐχὶ πάντες."

10 Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ἤδει γάρ τὸν παραδίδοντα αὐτόν· διὰ τούτο ἔπειν ὅτι οὐχὶ πάντες καθαροί ἔστε.

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

John 13:12 ὅτε οὖν ἔνιψαν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὸ ἴματα αὐτοῦ καὶ ἀνέπεσαν πάλιν, ἔπειν αὐτοῖς, Γινώσκετε τί πεποίηκα οὗν;

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

John 13:13 ὑμείς φωνεῖτε με 'διὸ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

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

John 13:14 εἰ οὖν ἐγὼ ἐνίψαμαι ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ υμεῖς ὀρθῶς καθαροὶ ἄλληλον νίπτετε τοὺς πόδας ὑμῶν.

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

John 13:15 ὑπὸδειγμα γὰρ ἡδοκὰ οὗν ἱνα καθὼς ἐγὼ ἐποίησα ὑμῖν καθως ποιήτε. 16 For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείξων τοῦ κυρίου αὐτοῦ οὔδε ἀπόστολος μείξων τὸν πέμψαντος αὐτοῦ.

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

John 13:17 εἰ πάντα ὀρθάτε, μακαρίοι ἔστε εἰν ποίητε αὐτά.

18 Since these things you are knowing, blessed are you if you do them.

John 13:18 οὗ περὶ πάντων ὑμῶν λέγων ἔγω ὀρθά τίνας ἐξελεξάμην ἀλλ' ἱνα ἡ γραφή πληρωθῇ, ὁ τρώγων μου τὸν ἄρτον ἐπήρες ἐπ' ἐμ ἄτην τὴν πέριν τοῦ αὐτοῦ.

19 I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Somebody eating my bread' 245 has lifted up his heel against me. 244 John 13:19 ἀπατή λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅτι γένηται ὅτι ἐγὼ εἰμί.

20 Yes indeed; 243 I am telling you before it happens, so that when it happens, you may...

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243 13:18a txt μου B C L (LXX) vg mss copsa eth Or ½ Cyrcom Ambr ½ SBL TH NA28 [G] // μετ εμοῦ Π 46 K A D E W 047 M lat syr arm geo Hipp Or ½ Eus Epiph Chrys Cyr Theod Tert Ambr ½ Aug TR RP μετ εμοῦ τον ἄρτον μου ἰτι copæol. // lac Π 593 N 068 0233. The Septuagint (40:10) reads καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἀπ' ἐν ἡλίου, ὁ ἐσθιόν ἄρτους μου, ἐμεύγαλυνεν ἐπ' ἐμ' περιονμόνη. Is the Byz reading a harmonization to Mark 14:18 and Luke 22:21? The wording "eating my bread" means that Judas was breaking off from the same loaf as Jesus, and dipping in the same dip bowl, whereas the wording "eating bread with me" could mean Judas was sitting anywhere, including right next to Jesus. Matt 26:23: "And in answer he said,"The one who dips his hand with mine in the bowl, he is the one who will betray me," Mark 14:20: "And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with me." Luke 22:21: "But lo, the hand of the one betraying me is with mine on the table." John 13:23 tells us that John was sitting right next to Jesus on one side, and I take it that Judas must have been sitting immediately on the other side of Jesus, breaking off of the same loaf, and dipping in the same bowl. In this scenario, the NA28 reading makes sense, and agrees with the Septuagint.

244 13:19b Psalm 41:9

245 13:19a Greek: ἀπατή - apartl. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ' ἄρτι – ap' ἄρτι, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπατή, 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
The GOSPEL of JOHN

believe who I am.  

John 13:20 ἀμὴν ἄμὴν λέγω ὑμῖν, ὅ λαμβάνων ὁ 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 εἶπόν ὦ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαυτήσατε καὶ ἔπειν, ἀμὴν ἄμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.  

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

John 13:22 ἐβλέπον ἕκαστον ἕξις ἀλλήλων οἱ μαθηταὶ ἀποροῦντες περὶ τίνος λέγει.  

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

John 13:23 ἦν ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἤγαπα ὁ Ἰησοῦς.  

23 One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.  

John 13:24 νευεῖ οὖν τοῦτο σῶμα Πέτρος πυθεῖται τις ἐν εἴη περὶ οὗ λέγει.  

24 Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.  

John 13:25 ἀναπεσὼν οὖν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;  

25 That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"  

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκείνος ἐστίν ὁ ἐγὼ βάψω τὸ ψωμίον καὶ δῶσω αὐτῷ. βάφας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ποιόδος Σίμωνος Ἰσιακίρωτος.  

26 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 ἐκείνον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὁ ποιεῖς ποίησον τάχινον.  

27 And after the bread, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."  

John 13:28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.  

28 But none of those reclining knew why he said this to him.

around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping the "from" of ἀπὸ altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἐπηρεί, and it would make sense that vāi (yes) was added by later copyists as a replacement for the same idea.

246 13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

247 13:22 ἐβλέπον ἕκαστον ὑμῖν ὁ σατανᾶς ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἤγαπα ὁ Ἰησοῦς.  

249 13:25 ἀναπεσὼν οὖν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;  

250 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὁ ποιεῖς ποίησον τάχινον.
John 13:32 τινες γὰρ ἔδόκουν, ἐπεὶ τὸ γλωσσόκομον ἔχεν Ἰουδάς, ὅτι λέγει αὐτῷ ὁ Ἱησοῦς, Ἀγόρασον ὅν χρείαν ἔχεις εἰς τὴν ἐορτήν, ἢ τοῖς πτωχοῖς ἢν τι δῷ.

29For 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 13:33 ὁμιλῶν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθὺς ἢν δὲ νῦς.

31Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:34 εἰ οὐ καὶ ἀπαντᾷ ἀλλήλους καθὼς ἡγάσπη ὑμᾶς ἢν καὶ ὑμεῖς ἄγαπάτε ἀλλήλους.

32A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη ὁ Ἱησοῦς, ὅπου ὑπάγω οὐ δύνασθαι μιᾷ ἀκολουθήσεις δὲ ὑστερον.

33Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to come.'

John 13:38 ἀποκρίνεται ὁ Ιησοῦς, Τὴν ψυχὴν σου ὑπέρ ἔμου θήσεις; ἅμιν ἅμιν λέγω σοι, οὐ μὴ ἀλλέκτωρ φωνήσῃ ἠα δοφνήσῃ με τρίς.

35Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.
Chapter 14

John 14:1 Μὴ ταρασσέσθω ὑμῶν ἢ καρδία ὑμῶν 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 οίκῳ τοῦ πατρὸς μου μοιναὶ πολλαὶ εἰς ὑμᾶς· εἰ δὲ μὴ, εἰπέν ὁν ὑμῖν ὁτι πορεύομαι ἐτοιμάζω τὸπον ὑμῖν;

2 In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?254

John 14:3 καὶ ἐὰν πορεύθω καὶ ἐτοιμάζω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήφωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἔτη.

3And if I go and prepare255 a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου ἐγὼ ὑπάγω ὁδιατε τὴν ὄδον.

4And where I am going, you know the way.256

Jesus the Way to the Father

John 14:5 Ἀλητείαν ἰσχυρά, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὄδον;

5Thomas says to him, "Lord, we don’t know where you are going —257 how is it we know the way?"258

John 14:6 Ἀλητείαν ἰσχυρά, Κύριε, ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ ἐμὶ ἐμοῦ.

6Jesus says to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσατε· καὶ ἀπ’ ἀρτί γνώσκετε αὐτὸν καὶ ἐμάρτυρας αὐτὸν.

7If you have come to know me, you will come to know259 my Father as well; indeed, from now on you know him, and have seen him."
The GOSPEL of JOHN

John 14:8  λέγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεί ἡμῖν.

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

John 14:9  λέγει αὐτῷ ὁ Ἰησοῦς, Τοσούτοις χρόνοις μεθ' ὑμῶν εἰμὶ καὶ οὐκ ἔγνωκας με, Φίλιππε; ὁ ἐωρακώς ἦμεν ἑώρακεν τὸν πατέρα: πώς260 σοὶ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

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

John 14:10  οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἔστιν; τὰ ρήματα ἃ ἐγὼ λέγω ἡμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἐργα αὐτοῦ.261

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

John 14:11  πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί εἰ δὲ μὴ, διὰ τὰ ἐργα αὐτά πιστεύετε.

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

John 14:12  ἀμὴν ἀμὴν λέγω ἡμῖν, ὅτι πιστεύω εἰς ἐμὲ τὰ ἐργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τῶν ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι;

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.263

John 14:13  καὶ δὲ τι ἀν αἰτήσετε ἐν τῷ ὀνόματί μου τοῦτο ποιῆσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ;

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

John 14:14  Εὰν τι αἰτήσετε ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

14If you ask me264 for something in my name, I will do it.

Jesus Promises the Holy Spirit

John 14:15  Εάν ἄγαπάτη με, τὰς ἐντολὰς τὰς ἐμὰς τήρησετε:

15"If you love me, you will keep36 my commandments."
John 14:16  καγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ίνα μεθυ εις τον αιωνα μη
16And I will ask the Father, and he will give you another Counselor, that he may be ever with you,
John 14:17 το πνευμα της αληθειας ο δ κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε
17the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be in you.
John 14:18 ουκ αφησω υμας ορφανος, Ερχομαι προς υμας.
18I will not leave you as orphans; I am coming to you.
John 14:19 Ετι μικρον και ο κοσμος με ουκετι θεωρει, υμεις δε θεωρετη με, οτι εγω ζω και υμεις ζησετε.
19Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.
John 14:20 εν εκεινη τη ημερα ομωσυδεσθε υμεις οτι εγω εν τω πατρι μου και υμεις εν εμοι καγω εν υμιν.
20In that day you will know, that I am in my Father, and you in me, and I in you.
John 14:21 ο εχων τας έντολας μου και τηρων αυτας οκεινος Εστιν ο αγαπων με ο δε αγαπων με
21The person who has my commandments and also keeps them, that is the one who (will) love me, and make our abode with him.
John 14:22 Αλεγει αυτω ίουδας, ουχ ο Ισκαιριωτης, Κοριε, και τι γεγονεν οτι ημιν μελλεις εμφανιξεν σαιωνα και ουχι τω κοσμω;
22Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"
John 14:23 Απεκριθη ίουδας και ειπεν αυτω Εαν τις αγαπα τον λογον μου τηρησει ο πατερι μου αγαπησει αυτον και προς αυτον ελευσουμεθα και μονην παρ αυτω ποιησομεθα.
23Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and make our abode with him.
John 14:24 ο μη αγαπων με τοις λογοις μου ου τηρησει ο λογος δε ακουετε ουκ Εστιν εμος άλλα τοις πεμφαντος με πατρος.
24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.
John 14:25  Ταύτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·
25 “These things I have spoken to you while abiding with you.
John 14:26  ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ πέμψει ὁ πατὴρ ἐν τῷ ὄνομάτί μου, ἐκείνος ὑμᾶς διδάσκει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἀ εἰπὼν ὑμῖν.
John 14:27  ἐὰν καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασκέυσθω ὑμῖν ἢ καρδία ἥπειρος αὐτῆς ἐστηκέ.
27 “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 14:28  ἐὰν καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασκέυσθω ὑμῖν ἢ καρδία ἥπειρος αὐτῆς ἐστηκέ.
John 14:29  ἠκούσατε ὅτι ἐγὼ εἰπὼν ὑμῖν, ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς, εἰ ἡγαπάτε με ἔχαρπτε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μεῖζων μου ἐστιν.
28 “You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.
John 14:29  καὶ νῦν εἰρήκαμεν ὑμῖν πρὶν γενέσθαι, ἵνα ὁ ὅταν γένηται πιστεύσῃ.
29 And now I have told you, before it happens, so that when it happens, you will believe.
John 15:1  ἔγω εἰμι ἡ ἀμπέλος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.
30 I am the true vine, and my Father is the farmer.
John 15:2  πᾶν κλῆμα ἐν ὑμῖν μὴ φέρον καρπὸν, ἀφεῖτα, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἡ ἀμπέλος πλείονα φέρη.
31 Every branch in me bearing fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.
John 15:3  ἢ ἡ ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὑμῶν ὑμελάληκα ὑμῖν·
32 You are now clean, because of the word which I have spoken to you.
John 15:4  μείνατε ἐν ὑμῖν, κάγω ἐν ὑμῖν, καθὼς τὸ κλῆμα τοῦ πατρὸς ὑπόδητο καρπὸν φέρειν ἀφ’ ἕαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως ὑμεῖς ἐὰν μὴ ἐν ὑμῖν μένητε.
33 You are my disciples, if you 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.
John 15:5  ἦ τι ἢ ἡ ἀμπέλος, ὑμεῖς τὰ κλῆματα, ὁ μὲν ἐν ὑμῖν κάγῳ ἐν ὑμῖν, ἀφ’ ἕαυτοῦ φέρειν καρπὸν πολὺν, ὅτι ὁ χωρὶς ἐμοῦ ὑπόδητος τοιούτων καρπῶν δεῖ.
34 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.

270 [14:28a] txt ot in 75 31 0233 laur,de,fl,flum,gr,h vg syr,p,ph cop arm eth chrys eus ephiph
Cyri. non. Cyr or sl B th NA 28 (l) / l e ip en E m amb ah TR RP / lac v 6 C N Q W 047
271 [14:28b] txt paph 75 K-a 32 a B D 1 laur,de,fl,flum,gr,h vg syr,p,ph cop arm eth elat ah chrys or tert cypr hil
SLB NA 28 (l) / paph 32 v 233 m ital syr p,ph cop arm arm cyr dial TR RP TH / lac v 6 C N Q W 047
If someone does not abide in me, he is thrown aside like the branch that 273 is withered; and they gather such and cast them in the fire, and they are burned.

If you abide in me, and my sayings abide in you, ask 274 whatever you will, and it will happen for you.

If you keep my commandments and am abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.

These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full.

This is my commandment: that you love one another, as I have loved you.
John 15:12: Greater love has no one than this: that one lay down one’s life for one’s friends.

13 Greater love has no one than this: that one lay down one’s life for one’s friends.

14 You are my friends, if you practice the things I am commanding you.

15:16 oúx úmepes με εξελέξασθε, ἀλλ’ εγώ εξελέξαμην úmases καὶ εὐκαίρα úmases ἵνα υμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ οἱ καρποὶ υμῶν μένη, ἵνα δὲ τί αν αἰτήσητε τὸν πατέρα ἐν τῷ ὅνοματί μου δῷς ὑμῖν.

16:17 ταῦτα ἐντελείματι μισήν, ἵνα ἀγαπάτε ἀλλήλους.

17 These instructions I am giving you, so that you will love one another.278

For This the World Hates You

John 15:18: If the world hates you, you are assured that it hated me first, before you.

19 If the world hates you, you are assured that it hated me first, before you.

20:21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς υμᾶς280 διὰ τὸ ὅνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

21:22 εἰ μὴ θάνατον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἴχοντι· νῦν δὲ πρόφασιν οὐκ εἴχοντι περὶ τῆς ἀμαρτίας αὐτῶν.

22:23 ό ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23 One who hates me also hates my Father.

24:24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς αὐτοῖς ἀλλός ἐποίησαν, ἀμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισθήσασι 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

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278 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.


280 15:21 ταῦτα ποιήσουσιν εἰς υμᾶς Φητια Θί Τξ ΖΛ Ε. ὑμῖν Α. ὑμῖν Ε. 047 065 Μ. Λ. Σ. Ρ. Κ. Λ. Φητια Ω. Σ. Χ. Φητια Ω. 0065 0233 C W 115 047 054 065 0233
sin; but now they have both seen and hated both me and my Father.

John 15:25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὅ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἔμισσαν με δωρεάν.

25But so that the word spoken in the law might be fulfilled, 'They hated me without a cause.' 281

John 15:26 Ὅταν ἔλθῃ ὁ παράκλητος δὲν ἔγω πέμψω υμᾶς παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἁληθείας δὲν παρὰ τοῦ πατρὸς ἐκπορευεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

26When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27 καὶ υμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα υμῖν ἵνα μὴ σκανδαλισθῆτε.

1These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυγανώγους ποιήσωσιν υμᾶς ἀλλ' ἐρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας υμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσωσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὕτω ἐμεῖ.

3And these things they will do, 283 because they have not known the Father, neither me.

John 16:4 ἀλλὰ ταῦτα λελάληκα υμῖν ἵνα Ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύσῃ αὐτῶν ὅτι ἔγω εἶπον υμῖν.

4But these things I have spoken to you, so that when the hour of them 284 comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ υμῖν ἔξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' υμῶν ἦμην.

"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 ἔξ ὑμῶν ἐρωτάμε, ἢο ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?"
John 16:6 ἀλλ’ ὅτι ταῦτα λελάθηκα υμῖν ἡ λύπη πεπλήρωκεν υμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ’ ἐγὼ τὴν ἀληθείαν λέγω υμῖν, συμφέρει υμῖν ἵνα ἐγὼ ἀπέλθω, ἕως ὅτι ἀπέλθω, ὁ παράκλητος ὑμᾶς ἐλέεσθαι πρὸς υμᾶς ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς υμᾶς.

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 ἔλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρισέως;

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ·

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρισεως, ὅτι ο ἄρχων τοῦ κόσμου τοῦτού κέρδιται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἐτι πολλὰ ἔχω υμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάξειν ἄρτι·

12I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς τὴν ἀληθείαν πάσαν: οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἐὰν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγέλει υμῖν.

13But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 ἐκεῖνος εἰς δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγέλει υμῖν.

14That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα δὲ ἔχει ὁ πατὴρ ἐμα ἐστιν· διὰ τούτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν.

15Everything the Father has is mine; this is what I have said, 'from mine he will be taking, and report it to you.'

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὀφθεσθέ με.

16"A little while, and you will be observing me no longer;" and another little while, and

285 16:8 It is hard to choose an English word to render the Greek word here, ἐλέγω - elengchō. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convicts 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 ἐλέγω means more than that; it means to convince someone they are wrong about something.

286 16:10 πατέρα Φ一角 R B D L W lat cop₄ th SBL TH NA28 {/} / πατέρα μου A E 047 054 0233tid .Mesh it syr cop₄th₄bs TR RP / lac Π₄ C N 065 068

287 16:13 εἰς πασαν την αληθειαν E 047 068 0233 Eἰς την αληθειαν πασαν A B 054 vg Chrys Or Th) latin (thr) ed. Didub Epiph Sev Theod Cyrlem Tert Novat Hil Ambrose Ps-Prisc Niceta7/19 Aug19 Faustus-Milevis Leo Spec Varim19 TR RP / την αληθειαν πασαν itaur(l) vg Eus Cyr Jer Phoeba Aug19 Varini19 Ps-Vig (Orlat; Greg-Evira Niceta1/2 docebit vos omnia) / την αληθειαν πασαν K (D) L W itb,dl,dpj cop₄ arch(geo1) Cyr19 Vict-Rome SBL NA28 {my} / την αληθειαν Ν* / lac Π₄ Π₆ C N 065. It is possible that the phrase with ev is a conformation to the the LXX where ev is often found following δοξηω. The combination of A B E 047 054 068 0233 in support of εἰς is rather strong. Most all English translations say "into" here, since Codex B and the NA25 read εἰς. The preposition εἰς is often rendered "in" with the dative case, but here we have it with the accusative case, thus "into," or "to" (NRSV).

288 16:16a οὐκέτι Φ一角 R B D L W 068 0233 lat syrh SBL TH NA28 {/} ou A E 047 054 03 th,dl,se synt₄ TR RP / lac Π₄ C
you will see me."\(^{289}\)

**The Disciples’ Pain Will Be Turned to Joy**

John 16:17 *εἴπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με; καὶ, Ὄτι ὑπάγω πρὸς τὸν πατέρα; \(^{17}\)Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?"

John 16:18 ἔλεγον οὖν, Τί ἔστιν τοῦτο, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ. \(^{18}\)They kept saying therefore, "What is this 'little while'?\(^{290}\) We don’t know what he is saying.

John 16:19 ἔγνω ὁ Ἰησοῦς ὃ ἦθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τοῦτοῦ ζητεῖτε μετ’ ἀλλήλων ὃτι ἔπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με; \(^{19}\)Jesus knew\(^{291}\) that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?

John 16:20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρῆσεται ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαράν γενήσεται. \(^{20}\)Truly, truly I say to you, You will weep and lament, and the world will be cheered. You\(^{292}\) will be in pain. But your pain will be turned into joy.

John 16:21 ἦ γνιν ὃν τίκτη λύπην ἤχει, ὅτι ἠλέθην ἡ ὥρα αὐτῆς ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μηνουσεῖ τὴς χλίψεως διὰ τὴν χαράν ὃτι ἐγεννήθη ἀνθρώπος εἰς τὸν κόσμον. \(^{21}\)In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the human being is brought forth into the world.

John 16:22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε πάλιν δὲ χαρῆσαι ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδείς αἴρει ἀφ’ ὑμῶν. \(^{22}\)Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔμε οὖν ἐρωτήσετε οὔδὲν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἃν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὄνομάτι μου δώσει ὑμῖν. \(^{23}\)And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24 ἔως ἄρτι οὐκ ἠτίσθησα οὔδὲν ἐν τῷ ὄνομάτι μου· αἰτεῖτε καὶ λήψεσθε, ὅτι ἠ χαρὰ ὑμῶν ἡ πεπληρωμένη. \(^{24}\)Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Ταῦτα ἐν παροιμίαις λειλάτη αὐτὸν ἐρχεται\(^{293}\) ὅταν ὃτι οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἄλλα παραθηκαί περί τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. \(^{25}\)These things I have spoken to you in allegories; an hour is coming when I will no
longer speak to you in allegories, but I will tell you about the Father plainly.
John 16:26 ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἴτησομεν, καὶ οὐ λέγω υμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περί ὑμῶν.

2In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.
John 16:27 ἀυτός γὰρ ὁ πατὴρ φιλεῖ υμᾶς, ὅτι υμεῖς ἐμὲ πεπιστεύκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

2For the Father himself likes you, because you have liked me, and have believed that I came forth from God.
John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

2I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."
John 16:29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, ἵδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

29His disciples are saying, "There, now you are talking with clarity and not speaking any allegory.
John 16:30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τὰς σε ἐρωτᾷς· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

3Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”
John 16:31 ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἀρτι πιστεύετε;

3Jesus answered them, "For now you believe.
John 16:32 ἵδι ἐρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκοπήσῃς ἑκατοντας εἰς τὰ ἱδια κάμε μίνον ἂφιέσθης· καὶ οὐκ εἰςινι μόνονς, ὅτι ὁ πατὴρ μετʼ ἐμοῦ ἐστὶν.

3Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.
John 16:33 ταῦτα λελάληκα υμῖν ἵνα ἐν ἑμοὶ εἰρήνην ἔχετε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ ἵππετε, ἐγώ γεννήκαμεν 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 ἐλάλησαν Ἰησοῦς, καὶ ἐπάρας τοὺς ἀφθαρμοὺς αὐτοῦ εἰς τὸν ωρανόν εἶπεν, Πάτερ, ἐλήλυθεν ἢ ὧρα· δοξαγόν σου τὸν ὑιόν, ἵνα ὁ υἱὸς δοξάζῃ σε,

1Jesus spoke these things, when he had lifted up his eyes to heaven, he said: 'Father, the hour has come; glorify your Son, so that the Son may glory you;

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294 16:32 txt καὶ Πογνεῖδ σου ἐν αὐτῷ Ἰησοῦς ΚΑΒ ΚΣ Δ* Λ W 0109 itd syr² cop nonid SBL TH NA28 (1) / καὶ νῦν Κ2 Δ2 E N 047 054 31 ita₃ sa₃ syr₃ (cop nonid) TR RP / et lum varius itaur, b, fp, le, vg / lac P5 P 0233 ita

295 16:33 exete Πογνεῖδ ΚΑΒ ΣΕΛ Δ W 0109 047 054 itaur, e, vgs, syr₃ Bas Cyrcom Theod TR-Steph RP SBL TH NA28 (1) / / exete 0204 itd e, d, e, f, q, s, x, vg/evw arn eth chrys or eus cyr cyr hip an tr-scriv / amit en te to koumou thlifin exete P⁵² syr₃ / lac P5 P 0233 ita. Note that most of the English translations which follow the exete reading render it as an English future.

296 17:1 txt ο οις Πογνεῖδ Ἰησοῦς ΚΑΒ* ΚΣ Δ W 0109 0301 itd η f, vgs, cop nonid Or Ρ Vic Rome ilil 4/6 Ambrose 2/4 Aug 19/20 SBL TH NA28 (1) / καὶ ο οις C2 ο οις οο Α D 0250 ita₃aur, b, f , ρ, vg syr cop nonid arn ge or lat 4/3 16 ilil 6 Ambrose 3/5 Jer Aug 19/20 Vig / καὶ ο οις cο E L N 047 054 31 ita₃ vgs ms eth (Diatessarm) Or gr lat dimid chrys cyr theod (ambrase%)/ Aug 19/20 quod varim ps vig TR RP / lac P5 P 0233
The GOSPEL of JOHN

John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἰνὰ πάν ὁ δέδωκας αὐτῷ δῶσῃ αὐτοῖς ἥψιν αἰώνιον.

2 Inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant everlasting life.

John 17:3 αὕτη δὲ ἔστιν ἡ αἰώνιος ἥψις, ἵνα γινώσκωσιν σὺ τὸν μόνον ἀληθινὸν θεόν καὶ ὅν ἀπέστειλας Ησσόν Χριστόν.

3 And 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 ἐδόσασα ἐπὶ τῆς γῆς, τὸ ἔργον τελείωσας ὁ δέδωκας μοι ἵνα ποιήσω.

4 I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξασον με σὺ, πάτερ, παρὰ σε αὐτῷ ἡ δόξη ἃ ἔχειν πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοι.

5 And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσα σου τὸ ὄνομα τοῖς ἀνθρώποις οὗς ἔδωκας μοι ἐκ τοῦ κόσμου. σοι ἦσαν κάροι αὐτοῦ ἔδωκας, καὶ τὸν λόγον σοῦ τετήρηκαν.

6 I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκαν ὅτι πάντα ὅσα δέδωκας μοι παρὰ σοῦ εἰσίν.

7 Now they are persuaded that all the things you have given to me are indeed from you;

John 17:8 ὅτι τὰ ἰδία ἢ δέδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπέστειλαν ὅτι σὺ με ἀπέστειλας.

8 for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶν οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἰσίν.

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 σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ διδάσκαμεν εἰς 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 ἐκεῖνον ἐρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὅνομάτι σου ὧν δέδωκας μοι, ὅν ὅσιν ἐν καθὼς ἡμεῖς.

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.

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297 17:2a See the footnote on 6:39.
298 17:2b txt δόσῃ αὐτοῖς ἑκάτον C 0250 TR SBL NA28 (/) δ/δ Orbiton. W / δ/δ αὐτῷ ᾧ 0109 / δ/δ αὐτοὺς B E N 047 054 0301 ἙΡ Θ / δ/δ αὐτοῖς L / αὐτοῖς αὐτοῖς ἙΡ Θ / ἐξαίρονται D / lac ᾧ 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
299 17:4a ἑκάτον C 0250 TR SBL NA28 (/) δ/δ αὐτοῖς ἑκάτον ᾧ 0109 / δ/δ αὐτοῖς L / αὐτοῖς αὐτοῖς ἙΡ Θ / ἐξαίρονται D / lac ᾧ 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
300 17:7a ἐκαθήθησας χριστός Ν B C L N W 0109 0301 (ibid.) copia/ba,b,ba,ba copia/ba,b,ba SBL ΤΗ NA28 (/) ἐκαθήθησας D E 047 054 Μ lat copia/ba,b,ba,b,ba copia/ba,b,ba,b,ba TR lac ᾧ 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
301 17:11 This is not referring to “your name,” but to those the Father has given him; see John 18:9. See the footnote on 6:39.
John 17:12 ὁ δὲ ἤμων μετ’ αὐτῶν ἐγὼ ἔτηρον αὐτοὺς ἐν τῷ ὀνόματί σου ὃ δέδωκας μοι, καὶ ἐφολοξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἴδῃ γραφή πληρωθῇ.

13While I was with them,302 I kept them in your name, that flesh that303 you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,304 so that the scripture may be brought to completion.

John 17:13 γὰρ δὲ πρὸς ἐσὲ ἔρρομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἴχνος τῆν χαράν τὴν ἐμήν πεπληρωμένην ἐν ἑαυτοῖς.

13But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἔρωτο ἵνα ἄρησιν αὐτοῖς ἐκ τοῦ κόσμου ἅλλ’ ἵνα τηρήσις ἄρησιν ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτοὺς ἐν τῇ ἁληθείᾳ: ὁ λόγος ὁ σὸς ἁληθεὶς ἐστιν.

17Sanctify305 them in the truth;306 your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγίαζό ἐμαυτόν, ἵνα ὁ κόσμος καταλαμβάνῃ ὅτι οὐ με ἀπέστειλα.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἔρωτο μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύων διὰ τοῦ λόγου αὐτῶν εἰς ἑμέ,

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 ὑσίν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλα,

21that they all may be one. Just as you, Father, are in me and I in you, so let them also

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303 17:12b This is not referring to “your name,” but to those the Father has given him; see John 18:9. See the footnote on 6:39.

304 17:12c ὁ υἱὸς 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.

305 17:17a ἁγιάζω - hagiazō; dedicate or set something apart for God’s holy purposes.

306 17:17b txt ἁληθείασι διά Κ Ἐ N 047 054 M its syr⁷ destinations Did Chrys TR RP lac ἐκ Θ 0301
be in us, so that the world might believe that you sent me. John 17:22 καίγαι τήν δόξαν ἵνα δέδωκας μοι δέδωκα αὐτός, ἵνα ὡς ἐν καθός ἤμεις ἐν ἐσμεν,

22 The glory which you have given to me, I also have given to them, so that they may be one, just as we are one: John 17:23 ἐγὼ ἐν αὐτοῖς καὶ οὐ ἐν ἐμοί, ἵνα ὡς ἐν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι οὐ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὸς ἐμὲ ἠγάπησας.

23 I in them, and you in me, so that they may become fully developed into one, 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 ὡς ἐμὲ ἂγω κάκεινοι ὡς ἐμὲ· ἵνα θεωρῶσιν τήν δόξαν τήν ἐμήν ἵνα δέδωκας μοι, ὅτι ἠγάπησας με πρὸ καταβολῆς κόσμου. We believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus' love with which you have loved me might always be in them, and I also in them.”

**Chapter 18**

Gethsemane

John 18:1 Ταῦτα εἰπὼν ἦσυς ἔξηλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κῆπος, εἰς ὅν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

1 After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples. John 18:2 ἦδει δὲ καὶ ἵοδας ὁ παραδίδουσιν αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ᾦσυς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

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307 17:21 ἡμῖν ἐν Π 66 B C* D W it*, b, d, e, r, v, g, m, c, s, ἐν καὶ ινα B C* E N 047 054 M it* x, f, q, v, σyr, syr, p, b ησον πησας Π ἔν ινα Β Κ Η Ν Θ 308 17:23a Α ἔν ινα Β Κ Η Ν Θ 309 17:23b Α ἔν ινα A C D L it*, b, d, e, r, v, σyr, syr, p, b ησον πησας Π ἔν ινα Β Κ W lat arm 310 17:24 See the footnote on 6:39.
Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἁρχιερέων ὑπήρξει αὐτὸς ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort

John 18:4 ἦσον οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἔξηλθέν 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, Ἦσον τὸν Ναζωραίον. λέγει αὐτοῖς, Ἔγώ εἰμι. εἰσῆλθε δὲ καὶ Ἰούδας ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἔγω εἰμι, ἀπῆλθον εἰς τὰ ὄπισθ᾽ καὶ ἔπεσαν χαμάι.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα ζητείτε; οἱ δὲ εἶπαν, Ἦσον τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἦσον Ἐπίπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν·

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἤνα πληρωθῇ ὁ λόγος δὲ εἶπεν ὅτι οὐς δεδώκας μοι οὐκ ἀπέλεπσα εξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαραν εἶλκουσαν αὐτήν καὶ ἐπάσει τὸν τοῦ ἁρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὀστὸν τὸ δεξιόν. ἦν δὲ άνόμα τῷ δουλῷ 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 Ἦσον τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκῃ· τὸ ποτήριον ὁ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτῷ;

11Jesus therefore said to Peter, "Put your 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 χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἦσον καὶ ἔδησαν αὐτὸν.

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἴν γὰρ πενθερὸς τοῦ Καθάφα, ὡς ἴν ἁρχιερεύς τοῦ ἐναιστηρίου ἐκέινου.

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was

311 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.

312 18:11 ext τὸν μαχαρὰν Ph04 Ph05 A B C D E L N W 047 054 M lat syr RP SBL TH NA28 || τὴν μαχαρὰν ouv vg1 Cyr Or TR || lac Ph05 Ph108. Almost all the English translations which translate the RP / NA28 text read "your sword." (Not ASV, NASB) This is permissible, since in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don't think it was a copyist issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."
high priest for that year.
John 18:14 ἦν δὲ Καϊσάρας ὁ συμβουλεύοντας τοῖς Ἰουδαίοις ὅτι συμφέρεται ἕνα ἀνθρωπόν ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14 And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.
John 18:15 ἦκολοιθεὶ δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής, ὃς δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερείᾳ, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερείως.

15 And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὅ δὲ Πέτρος εἰσῆλθεν πρὸς τὴ θύρα ἔξω, ἐξῆλθεν δὲ ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερείως καὶ εἶπεν τῇ θυρωρῳ καὶ εἰσήλθεν τὸν Πέτρον.

16 but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδισκή ἡ θυρωρός, Μή καὶ τοῦ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἔκεινος, Ὁυ κειμί.

17 Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not."

John 18:18 εἰσήλθασιν δὲ οἱ δύοι καὶ οἱ ὑπηρέται θυρωρίας, Μή καὶ τοῦ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἔκεινος, Οὐκ εἰμί.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὃ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19 The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη ἁυτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ ἐγὼ πάντοτε ἐδιδάσκα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαίοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὕδεν.

20 Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.
John 18:21 τί με ἐρωτᾷς; ἐρώτωσιν τοὺς ἀκινητοὺς τί ἐλάλησα αὐτοῦ; ὅτε οἱ οἶκοι οἶδασιν ἐξ ἐμοῦ ἐγώ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.”

John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἶς παρετήκως τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόνων, ὡς ἀποκρίνῃ τῷ ἀρχιερεῖ.

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη ἁυτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ; εἰ δὲ καλῶς, τί με δέρεις;

23 Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

313 18:15 Ltxt άλλος P66 K* A B C D5 W texta310 pbo TR SBL TH NA28} || o άλλος K2 C E L N 047 054 M texta314 ly Chrys Cyr RP || lac P66 P56 D. Regarding P66 Münster says it reads αλλός while the IGNTP says ο αλλός.
314 18:20 Ltxt παντες K A B C7 L N W lat syr-p cop arm eth Bas Cyr Gr latan SBL TH NA28 || παντες C7 D5 E 047 054 M ita syrh TR RP || lac P66 P66 P70 D
John 18:24 ἀπεστείλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καισάραν τὸν ἀρχιερέα.
24(Hannaniah had sent him to Caiaphas the high priest, you see.)

Peter’s Second and Third Denials
John 18:25 Ἡν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνηστοὶ ἔκεινος καὶ εἶπεν, Οὐκ εἰμί.
25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."
John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεῖος, συγγενῆς ὦν οὐ ἄπεκοψεν Πέτρος τὸ ὀφέλον, Οὐκ ἐγὼ σε ἐίδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;
26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"
John 18:27 πάλιν οὖν ἤρνησαν Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod
John 18:28 Ἀγούσων οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊσάρα εἰς τὸ πραιτόριον· ἦν δὲ πρωῒ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτόριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.
28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.
John 18:29 ἔξηλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτούς καὶ φησάν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;
29So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"
John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.
30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."
John 18:31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, ἄξιες αὐτόν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμών κρίνατε αὐτόν. εἶποναύτω οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔζηστιν ἀποκτείναι οὐδένα·
31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."
John 18:32 ίνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὅν εἶπεν σημαινόντως ποιῶ θανάτω ἡμελλέν ἀποθνῄσκειν.
32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτόριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλέας τῶν Ἰουδαίων;
33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη Ἡσυχός, ἶππος ἑαυτοῦ σὺ τούτῳ λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;
34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μὴ τι ἐγὼ Ἰουδαίος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκαν σὲ ἐμοὶ· τί ἐποίησας;
35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"
John 18:36 ἀπεκρίθη Ἡσυχός, ἶππος ἑμὴ οὐκ ἐστίν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἢ βασιλεία ἐμή, οἱ ὑπηρετάτα οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἐμή οὐκ ἐστίν ἐνεπέθεν.
36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact319 my kingship is not from here."
John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεύς εἰς οὐ; ἀπεκρίθη ὁ Ἡσυχός, Σὺ λέγεις ὅτι βασιλεύς εἰμι· ἐγὼ εἰς τοῦτο γεγένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς οὖν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.
37Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."
John 18:38 λέγει αὐτῷ οὗς ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμιᾶν εὐρίσκω ἐν αὐτῷ αἴτια.
38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, 'I find in him no causa capitalis.320
John 18:39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπόλυσα ὑμῖν ἐν τῷ πάσχα· βούλευθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"
John 18:40 ἐκραίγασαν οὖν πάλιν321 λέγοντες, Μὴ τούτον ἄλλα τὸν Βαραββᾶν, ἥν δὲ ὁ Βαραββᾶς λήστης.
40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19
John 19:1 Τὸτε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἡσυχόν καὶ ἔμαστίγωσεν.
1At that time therefore, Pilate took Jesus and scourged him.
John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον εἰς ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦ περιέβαλον αὐτοῦ,
2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

319 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn de, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?
320 18:38 Basis for capital punishment.
321 18:40 Ixt παλίν Ψ¹ N B L W 0109 SBL TH NA28 ∥ παντες Ψ³ N It syr¹ copla,pho ∥ παλιν παντες A (D⁵) E 054 1 ti² vg syr th tr rp ∥ omit coply ∥ lac Ψ² Ψ⁰ C D 047 065
3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

8When therefore Pilate heard this information, he was more afraid, and Pilate entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

9Pilate 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?"

10Jesus 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 έκ τούτου ο Πλατός έξετει ἀπολύσαι αὐτόν· οἱ δέ Ιουδαῖοι ἐκραύγασαν· άλλοι δέ Ιουδαῖοι ἐκραύγασαν·

From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13 Ὁ οὖν Πλατός ἀκούσας τῶν λόγων τούτων ἠγαγεν ἐξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τό πόλην λεγόμενον Λιθάστρωτον, Ἐβραϊστε δε γαββαθα.

When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἤν δε παρασκευή τοῦ πάσχα, ὥρα ἡν ὡς ἐκτε. καὶ λέγει τοῖς Ἰουδαίοις, ἰδι ο βασιλεύς ὑμῶν.

And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν ὑπὸ ἑκείνου, Ἀραν ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ο Πλατός, Τὸν βασιλέα ὑμῶν σταυρώσω· ἀπεκρίθησαν αὐτοὶ ἄρχερεισ, Ωκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

They 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 αὐτόν αὐτοῖς ἵνα σταυρωθῇ.

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

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν. They took Jesus therefore.

John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρόν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃν λέγεται Ἐβραϊστί Γολγοθά.

And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Guigolta [K77278].
John 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντευθέν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.
19 where 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 Ἐγέρθη δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἐθηκὲν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, Ἰησοῦς τοῦ Ναζωραίου τοῦ βασιλέως τῶν Ιουδαίων.
19 And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."
John 19:20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγὼς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον ἡ ἐβραειστὶ καὶ ἡ ἐλληνιστὶ· τῇ μητρὶ, καὶ τῇ Μαρίᾳ· καὶ τῷ βασιλεῖ τῶν Ἰουδαίων, ἀλλὰ ὅτι ἐκεῖνος εἶπεν, ἐπὶ οὗ βασιλεύεις εἰμί τῶν Ἰουδαίων.
20 Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.
John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχιερεῖς τῶν Ἰουδαίων, Μή γράφε, 'Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, ἐπὶ οὗ βασιλεύεις εἰμί τῶν Ἰουδαίων.
21 The 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 γέραφα, γέραφα."
22 Pilate answered, "What I have written I have written."
John 19:23 Οἱ δὲ στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ τὸ χιτῶνος ἄραφος, ἐκ τῶν ἀνώθεν ὕψαντος δε’ ἄλοιπον.
23 The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.
John 19:24 εἶπαν οὖν πρὸς ἄλληλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἤν γὰρ. Βασιλείας ἔλεγον 231, 232 ἤδεισαν ἀκριμαστά τὰ ἰμάτια μου ἐστιός καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλήμον. Οἱ μὲν οὖν στρατιῶται ταύτα ἐποίησαν.
24 They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be."
25 So that the scripture would be fulfilled which says, "They divided my garments among them; and cast lots over my clothing," 232 those things therefore the soldiers did.
John 19:25 εἰστήκεισαν δὲ παρὰ τὸ σταυρὸν τοῦ Ἰησοῦ καὶ ἤδεισαν τῆς μητρὸς αὐτοῦ, Μαρία τοῦ Ἰωάννη, καὶ Μαρία τῆς Μαγδαληνῆς.
25 And near the cross of Jesus stood his mother, and his mother's sister; and the Mary belonging to Clopas, and the Magdalene Mary.
John 19:26 Ἰησοῦς οὖν ἤδεισε τῇ μητέρᾳ καὶ τῷ μαθητῷ παρεστώτα ὅν ἤγαπα, λέγει τῇ μητρί, Γύναι, ἢδον τὸ ὄνομά σου.
26 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his 233 mother, "Behold, your son."

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233 19:26 τὸς μητρὸς τῶν Ἰησοῦ Ναζωραίου H B L W ite SBL TH NA28 121bd // τῆς μητρὸς αὐτοῦ A D E 504 605 M itaux.vg syr.h copam mag arm eth Eus Cy p.h Aug TR RP SBL TH [NA28] C | // omit B It b.e.f.c t/copam,polyh geo Ps-Ath // | lac Ἰησοῦς τοῦ Ναζωραίου τοῦ βασιλέως τῶν Ιουδαίων. Here is the entire verse 26 from the Robinson-Pierpont majority text: Ἰησοῦς οὖν ἤδεισε τῇ μητέρᾳ, καὶ τὸν μαθητὴν παρεστώτα ὅν ἤγαπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἢδον τὸ ὄνομά σου. In ancient Greek the definite article, in this case τῇ, could serve as a possessive pronoun if the context so indicated. The addition of the possessive pronoun autou, "his," was not necessary. All you need to do is look at the beginning of this same verse, where all Greek manuscripts have only τὴν μητέρα, the definite article with "mother" and no possessive pronoun present, yet all English translations supply the word "his" there. It is a very common textual variant in the Greek New Testament for the Byzantine text stream to add a
John 19:27  εἶτα λέγει τῷ μαθητῇ, ἵδε ἡ μήτηρ σου. καὶ ἀπέκεινή της ὡρας ἔλαβεν αὐτήν ὁ μαθητής εἰς τὰ διὰ.

28Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus' Death

John 19:28  Μετὰ τοῦτο εἶδὼς ὁ Ἰησοῦς ἔδει πάντα τετελέσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

29Jesus, knowing that all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 335

John 19:29 ἀπεκλάντη ὁ ιησους τὸ δίκον τῆς ἒλατον τοῦ δέρους ύσσωπῳ περιθέντες προσήγγεκαν αὐτοῦ τῷ στόματι.

30A container full of vinegar336 was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὤν ἔλαβεν τὸ δίκον ὁ Ἰησοῦς ἐπέν. Τετελέσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τῷ πνεύμα.

31When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31  ὖν οἱ διαδαοὶ, ἐπεὶ παρασκευή ἤν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐν γὰρ μεγάλη ἡ ἡμέρα ἕκεινος τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα καταδώσωσιν αὐτῶν τὰ σκέλη καὶ ἀρθώσιν.

32The Jews therefore, since it was Preparation Day,337 asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.338

John 19:32 ἦλθον οἱ στρατιώται, καὶ τοῦ μὲν πρῶτον κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συναυτωθέντος αὐτοῦ·

33The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τοῦ Ἰησοῦν ἔλαβοντες, ὡς εἶδον ἡμᾶι αὐτῶν τηνήκοτα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

34but when they came to Jesus they realized he was already dead, and did not in his case339 break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λύχνη αὐτοῦ τὴν πλευρὰν ἐνύξεν, καὶ ἔξηλθεν εὐθὺς αἶμα καὶ ὕδωρ.

35But one of the soldiers pierced his side with a spear, and immediately there came out

possessive pronoun like this. But this need not even be footnoted, as the presence or absence of the possessive pronoun makes no difference in how you would translate it.

334 19:28a txt εἶδὼς o ιησους Κ A D*S L N W pm it163-4 vg syr=a copa arm Eus2 Did Chrys TR SBL TH NA28 { } / [o] ιησους εἶδως 366 // ιησους εἶδως B itb,6f,7 Chrom Hil // ἔδωκαν o ιησους E 054 pm itb eth Eus2 Cyr RP // lac 366 C D 065. (The Greek source text of the early translations such as the Syriac, Coptic and Armenian could have been like 366 or B.) Compare variants in Matthew 9:4; 12:25.

335 19:28b Psalm 22:15

336 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

337 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."

338 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

339 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
blood and water. John 19:35 and ὁ ἐωρακώς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἔστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. 35And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe. John 19:36 ἐγένετο γὰρ τάτα ἵνα ἡ γραφὴ πληρωθῇ, ὡστούν οὐ συντριβήσεται αὐτὸ. 36And 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, Ὠψονται εἰς ἄν ἔξεκέντησαν. 37And again, another scripture says: "They shall look upon him whom they have pierced." 38And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body. John 19:38 Ἐτα τάτα ἦρωτε τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἄριμαθαίας, ὡν μαθητής τοῦ Ἰησοῦ κεκρυμμένον δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρχῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ. 39And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. 40καὶ ἠρένεν δὲ καὶ Νικόδημος ὁ ἐλλῆς πρὸς αὐτόν νυκτὸς τὸ πρῶτον, φέρων μίμα σμύρνης καὶ ἀλός ὡς λίθος ἕκατον. 41τοῦ has been laid. John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ο ἐλληνὸς πρὸς αὐτόν πρὸς αὐτόν. 42καὶ ἤρεν τὸ σῶμα καὶ ἐφάρμοζεν τὸν Ἱσαακίου ἐν τῷ ἱερῷ ἐν τῇ παρακολούθησιν τῶν Ἰουδαίων, ὡς ἦν. 43And again, another scripture says: "Not a bone of it shall be broken." John 19:40 ἦλθεν δὲ καὶ ἦλθεν τῶν Ἰουδαίων, καθὼς ἦν ἔστιν τοῖς Ἰουδαίοις ἐν τῷ ἱερῷ ἐν τῇ παρακολούθησιν. 44Then they 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 ᾧ δὲ ἔν τῷ τόπῳ ὑπὸ τοῦ ἱεροῦ τὸν Ἱσαακίου ἦν καὶ ἦν τῷ κῆπῳ μυημένον καὶ ἔν ὦ οὐδὲν ὅδεις ἥν ἔστειλεν τὸν Ἱσαακίου. 45And 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 ἔκει δὲ διὰ τὴν παρακολούθησιν τῶν Ἰουδαίων, ὡς ἦν. 46So, 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 Ῥῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτη σκοτίας ἐτι οὖσης εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἐμένον ἕκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἤραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ σύν οἴδαμεν τοῦ ἐβηκαν αὐτὸν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don’t know where they have put him."

John 20:3 ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημείον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὡμοίων καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἔλθεν πρῶτος εἰς τὸ μνημείον.

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσήλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτοῖς, καὶ εἰσῆλθεν εἰς τὸ μνημείον 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 σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθόνιων κείμενον ἄλλα χωρίς ἐγείρθησαν 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 μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημείον, καὶ εἶδεν καὶ ἐπίστευσεν.

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed. 347

John 20:9 οὐδέπω γὰρ ἤσεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

346 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We" don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

347 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary’s report that the body of Jesus was missing.
John 20:11 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 And 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 And 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 "Sir, if it is you who took him, tell me where you put him, and I will get him." But Mary stood, and there she stands, outside, weeping.

John 20:15 And 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 20:16 And 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 20:17 And 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 20:18 The first person verb εὐφρακεῖν makes it an indirect quotation.

John 20:19 The first person verb εὐφρακεῖν makes it an indirect quotation.

Jesus Appears to the Ten Apostles

John 20:19 That evening, 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 said to them, "Peace be to you!"
And he says to them, "Peace be with you."

John 20:20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.


Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:22 And having said this, he blew, and says to them, 'Receive the Holy Spirit.

John 20:23 And when Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:24 Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐσωφάκαμεν τὸν κύριον. ο ᾗ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερέσι αὐτοῦ τὸν τύπον τῶν ἠλών καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλών καὶ βάλω μου τῇ χείρᾳ εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 And Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:27 Εἶπεν οὖν σοι ὁ Πατὴρ, ἐγένετο ὁ κόσμος εἰς τὸν πατήρα καὶ τὸν πνεῦμα, καὶ τὸ πνεῦμα εἰς τὸν κόσμον.

And having said this, he blew, and says to them, 'Receive the Holy Spirit.

John 20:23 Ἐφήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.

Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you.

John 20:22 And having said this, he blew, and says to them, 'Receive the Holy Spirit.

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John 20:24 Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐσωφάκαμεν τὸν κύριον. ο ᾗ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερέσι αὐτοῦ τὸν τύπον τῶν ἠλών καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλών καὶ βάλω μου τῇ χείρᾳ εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 And Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:27 Εἶπεν οὖν σοι ὁ Πατὴρ, ἐγένετο ὁ κόσμος εἰς τὸν πατήρα καὶ τὸν πνεῦμα, καὶ τὸ πνεῦμα εἰς τὸν κόσμον.

And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:28 Ἐπεστράπη θωμᾶς καὶ ἐπίσημον αὐτῷ, ὁ κύριος μου καὶ ὁ θεός μου.

Thomas responded and said to him, "My Lord and my God."

John 20:29 Λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἐφάρμακας με πεπιστευκας· μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες.

Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

351 20:22 ἐμφρούσα - emphásáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb הָעַשֶּׁה, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

352 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  ὁ ἤδη πάντα τὰ τὰ ἱστορία ἐστίν ἡ Ἰησοῦς ἐνῶπιον τῶν μαθητῶν αὐτοῦ, ὁ ὁμοίως μεν ἐστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ:

39While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστίν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ζωὴν ἔχετε ἐν τῷ οἴνῳ αὐτοῦ.

3these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσις τῆς Τιβερίας ἐφανέρωσεν δὲ οὕτως.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias. And this is how he revealed himself.

John 21:2  ἦσαν δὲ καὶ ὄμων Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμὸς καὶ Ναθαναήλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ ἀλλοὶ 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  λεγεῖ αὐτοῖς Σίμων Πέτρος ὅπως ἀλλεύειν ἔλεγον αὐτῷ ἔρχομαι καὶ ἥμεις σὺν σοί ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλῆθος καὶ ἐν ἐκείνῃ τῇ νυκτί ἐπίσασαν οὐδέν.

Simon Peter says to them, “I am going to fish.” They say to him, “We are also coming with you.” They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4  πρωίας δὲ ἦδε γενομένης ἡ ἡσυχία τοῖς μαθηταῖς ὅτι Ιησοῦς ἦστιν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5  λέγει αὐτοῖς ὁ Ἰησοῦς Παῦλος μὴ τινί προσφέρι̣γον ἦσετε ἀπεκρίθησαν αὐτῷ οὖ.

5Jesus therefore says to them, “Children, have you no fish?” They answered, “No.”

John 21:6  ἦσαν δὲ εἶπαν αὐτοῖς βάλετε εἰς τὰ δεξιά μέρη τοῦ πλῆθος τὸ δίκτυον καὶ εὑρήσετε ἐντελῶς.

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 now they were not able to retrieve it, because of a fullness of fish.

John 21:7  λέγει αὐτοῖς ὁ μαθητὴς ἐκείνος ὃν ηγατά ὁ Ἰησοῦς τῷ Πέτρῳ ὁ κύριός ἦστιν τοῖς ἀνήκουσιν τὸν ἐπενδυτὴν διεξάγας ἂν γὰρ γυμνόν καὶ ἐβάλεν ἑαυτὸν εἰς τὴν βάλασιν·

7So that disciple whom Jesus loved says to Peter, “It is the Lord.” When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

353 20:30 There is a μεν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

354 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

355 21:3 txt πλοῖον N B C* D I N W latt syr-p cop arm eth SBL TH NA28 || || plοῖον εὐθὺς A C* E P syr Invocation CYR TR RP || lac F*6 D*122

356 21:5 The Greek word translated "fish" is προσφέρι̣γον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγμα is Hellenistic for the Attic δίφο, "side dish." In other words, what is eaten besides bread. And according to Bauer, δίφο often meant simply "fish." (This word δίφο is later also used in its diminutive form, in verse ten of this chapter.)
for work,\textsuperscript{357} and he threw himself into the lake
John 21:8 \( \text{οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ως ἀπὸ πιθῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἱχθῶν.} \)

\( \text{8(for they were not far from shore, but only about two hundred cubits away), while} \)

the other disciples came in the boat, towing the fish net.
John 21:9 \( \text{ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέποντες ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.} \)

As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:10 \( \text{λέγει αὐτοῦ ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀφάριων ὃν ἐπίσκασε νῦν.} \)

Jesus says to them, "Bring some of the fish which you have now caught.”
John 21:11 \( \text{ἀνέβη οὖν Σίμων Πέτρος καὶ ἔλυσεν τὸ δίκτυον εἰς τὴν γῆν μετὸν ἱχθῶν μεγάλων ἐκατὸν πεντηκοντά τριῶν καὶ τοσοῦτον ὄντων οὐκ ἐγόρισε τὸ δίκτυον.} \)

Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:12 \( \text{λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.} \)

Simon Peter, "Simon son of John,\textsuperscript{362} do you love me more than these?” He says to him, "Yes, Lord, you know that I love you.” He says to his disciples, "Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, "Who are you?” For they knew it was the Lord.
John 21:13 \( \text{ἔρχεται} \text{ ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ῥύμως.} \)

Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 \( \text{τούτῳ ἦδη τρίτον ἐφανερώθη ὅτι ὁ Μαθηταῖς ὁ Ἰησοῦς εἰρήκει ἐκ νεκρῶν.} \)

This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

**Jesus Reappoints Peter**

John 21:15 \( \text{ὅτε οὖν ἤριστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναῖ, κύριε, σὺ οἶδας ὅτι μοι ἐμέ.} \)

Simon Peter, "Simon son of John,\textsuperscript{362} do you love me more than these?” He says to him, "Yes, Lord, you know that I love you.” He says to him, "Feed my lambs.”
John 21:16 \( \text{λέγει αὐτῷ πάλιν δεύτερον, Σίμων ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναῖ, κύριε, σὺ οἶδας ὅτι μοι ἐμέ.} \)

"Yes, Lord, you know that I love you.” He says to him, "Pastor my sheep.”

\( \text{357} \text{21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.} \)

\( \text{358} \text{21:8 Equivalent to 100 yards, or 92.4 meters.} \)

\( \text{359} \text{21:11 ἐπὶ τὴν γῆν} \text{ Ἰησοῦς καὶ Β λα. Ν Ρ Μ} \text{ SBL TH NA28} \text{ βῃς ΤΕ} \text{ } \text{RP} \text{ lac P52 P56 P109.} \)

\( \text{360} \text{21:13 Εἰρην Κ Β Β} \text{ Δ Λ} \text{ Ι} \text{ ΕΚ} \text{ Ρ} \text{ ΚΤ} \text{ Ρ} \text{ lac P52 P56 P109.} \)

\( \text{361} \text{21:14 Εἰρην Κ Β Β} \text{ Δ Λ} \text{ Ι} \text{ ΕΚ} \text{ Ρ} \text{ lac P52 P56 P109.} \text{ P.} \text{ The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.} \)

\( \text{362} \text{21:15 Εἰρην Κ Β Β} \text{ Δ Λ} \text{ Ι} \text{ ΕΚ} \text{ Ρ} \text{ lac P52 P56 P109.} \text{ P.} \text{ The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.} \)

\( \text{363} \text{21:15 Εἰρην Κ Β Β} \text{ Δ Λ} \text{ Ι} \text{ ΕΚ} \text{ Ρ} \text{ lac P52 P56 P109.} \text{ P.} \text{ The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.} \)
John 21:17 λέγει αὐτῷ τὸ τρίτόν, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι ἐπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17 He says to him the third time, "Simon of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me?" And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."

John 21:18 ἀμὴν ἀμήν λέγω σοι, ὅτε ἤς νεώτερος, ἐξώνυμος σεαυτόν καὶ περιπάτεις ὅπου ἠθέλες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χειράς σου, καὶ ἄλλος σε ζώσει καὶ οὐδεὶς ὃποιος σὺ θέλεις.

18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.

John 21:19 τοῦτο δὲ ἐπένευ σημαίνων πώς ἦν ἀνατίσων τὸν Θεόν, καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

19 This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὅν ἡμᾶς ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ σηπάδος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδουσι σέ;

20 Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"

John 21:21 τοῦτον οὖν ἢδον τὸν Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

21 So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρός σέ; σὺ μοι ἀκολούθει.

22 Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος ὃς ἀποστάσεις, οὐκ εἶπεν δὲ εὐθεία ὁ Ἰησοῦς ὅτι οὐκ ἀποστάσεις, ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρός σέ;

23 This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἑστιν ὁ μαθητής ὁ μαρτύρων περὶ τούτων καὶ γράφας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἑστίν.

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

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363 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 ἐγαπάω in vv. 15 and 16, but φιλῶ in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.

364 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἡμᾶς ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ σηπάδος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδουσι σέ;
And 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.\textsuperscript{367}
The GOSPEL of JOHN

Principal Witnesses to the gospel of John

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<tr>
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Endnotes

Endnote #1

GENDER INCLUSIVENESS

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

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

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

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

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

Endnote #2

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

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

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

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

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

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
The GOSPEL of JOHN

his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

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

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

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

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as "am hā'ārets," "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

...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
The GOSPEL of JOHN

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
# The GOSPEL of JOHN

**Witnesses arranged by date, up to the 12th century:**

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Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?

John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococcianni 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: Π6 Bvid N Λ Avid ḫ 070vid 047 (only 8:3-11) G H K U Δvid 047 (only 8:3-11) 2033 65 109 138 173 199 226 265 357 377 382 532 544 560 579 597 682 700 792 807 892 994 1009 1010 1014 1071 1079 1093 1157 1219 1293 1319 1320 1344 1347 1361 1463 1546 1551 1571sup 1654 1712 1788 1797 2217 2220 2223 2253 2561mg 2563 2575 2615 2661 2680 2766 2786 2790 2813 2886 TR AN HF RP // include 8:11 (omit 7:53) 295 2411(h.a./h.t. ιπορευθηνην to ιπορευθηνην) 2220f // contains John 7:53, but then places the rest after Luke 21:38 124f // place after Luke 21:38 f3 (13 69 124 [346 after Lk 21:25] 543 788 826 828 983 1709, but not 174 230 1689) 1434 (230 has asterisks with the pericope) // place at the end of Gosp. of John f1 (1 1582 2193sup but 118 872 884 1278 2372 2713 in normal place; and 131 209 565 1192 1210 2193txt omit) also 20 37 129 135 207 259 301 347 470 564 831 1007 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:20 981 // at end of gosp. of Luke / beg. of John 1333mg (8:3-11) "For St. Pelagia, on Oct 8th, from John" // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 317 1571 (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). 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 Π6 Bvid 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 71 ½ 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, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek...
The GOSPEL of JOHN

and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11 from the gospel of John. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. This is quite plausible, and would explain why the passage reconstructed by later scribes would not be as purely Johannine in style.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

When you translate this passage from the Greek, you could say that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
53And each went to his home.

Chapter 8

John 8:1 Ἡσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.
1But Jesus went to the Mount of Olives.

John 8:2 Ὑρθοῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς.
2And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3 ἠγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατειλημμένην, καὶ στήσαντες αὐτήν ἐν μέσῳ
3And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήπτηται ἐπ' αὐτοφῶρῳ μοιχευομένῃ
4they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωυσῆς ἐνετειλατο τὰς τοιαύτας λιθάζειν· σοὶ οὖν τί λέγεις?
5And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ο ὁ δὲ Ἡσοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἔπειν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτήν βαλέτω λίθων.

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 ἔξηχνον εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν προσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἤ 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 ἀνακύψας δὲ ὁ Ἰησοῦς ἔπειν αὐτῇ, Γύναι, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἢ δὲ ἔπειν, Οὐδεὶς, κύριε. ἔπειν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνων πορεύον, 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 "B" B L N T W Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr8 and the best manuscripts of syr9), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (t1.15). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

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

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John’s narrative least if it were inserted after 7:52 (D E F G H K M U Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armnos or after Luke 21:38 (<13>). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated
The GOSPEL of JOHN

this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52.”

FREQUENCY OF THE PARTICLE 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;
The GOSPEL of JOHN

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 straightforward 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
The GOSPEL of JOHN

8:10 ἀνακύψας – And after straightening up, Jesus said to her

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

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

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

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


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

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

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων οὐτόν But he said this testing him
7:39 - τοῦτο δὲ εἶπεν περί τοῦ πνεύματος Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο οὐχ ὅτι περί 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 Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative
The GOSPEL of JOHN


Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

A Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:
https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows sylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

**But in conclusion** regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.

Another reason I believe the passage is genuine scripture, is because Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."


I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:

Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ύμῖν;

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: "AND THEN HE IS NOWHERE WHAT A MYSTERIOUS." Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - ὧ τι, which mean "that which." Or are they one word, ὅτι - ὧ τι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

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

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbal and equivalent to ὅλως - ὧλως - "altogether." This use of ὧ τι as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - ὧ τι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַהוּ and מַכּוּשָ ה ל מּה ה מ ה.
2. As an exclamation, with ὧ τι as a Hebraism after מ ה ("That I speak to you at all!"
3. As an affirmation, with ὧ τι and implying I am ([I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

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

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

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."
It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

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

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