The Gospel of

JOHN

part of

The Holy Bible

September 28, 2023 Edition
(First Ed. was Dec. 1998)

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

This work is also available in print from Amazon.

https://www.amazon.com/dp/1958612006

This document was created by David Robert Palmer
for public permissionless use.
Copyright Waived.

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

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

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

1:51 txt ὀψεσθε Ὕ Willoughby Papyrus Κ B L W 0141 397 579 821 850 1819 1820 2129 ita,b,c,RP cop arm Epiph Or SBL TH NA28 / ‖ ἄρτι ὀψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Θ Π Ψ Ω 047 0211f 0233 f 19 2 28 33 157 565 700 892 1071 1241 1424 Μ ite,q,RP syr TR RP lac Ὕ 65 Ὕ 59 C D N P Q T V 063 083 syr e,q

The bold 1:51 is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the ‖ slanted double lines. Next are the symbols for the manuscripts and other witnesses which support that reading. Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (a,b,c,ff²,l), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

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

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

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

1 In 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.

2 He was with God in the beginning.

John 1:3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν οἷς γέγονεν.

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

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

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

John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτείᾳ φαίνει, καὶ οὐ κατέλαβεν.

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

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

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

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

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

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

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

John 1:9 ἦν τὸ φῶς τὸ ἀληθινόν, ὁ φωτιζεῖ πάντα ἀνθρώπων, ἐρχόμενον εἰς τὸν κόσμον.

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

John 1:10 ἐν τῷ κόσμῳ ἦν, καὶ οὐ κατέλαβεν, καὶ οὐ κόσμος αὐτὸν οὐκ ἔγνω.

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

John 1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

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

John 1:12 διὸ δὲ ἔλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ.

12 But 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 οὐκ ἔχοντες αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

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

---

1 The Greek verb is καταλαμβάνω - katalambánō. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
And the Word became flesh, and moved his tent in among us, and we beheld his glory, the glory as of an only begotten from a Father, full of grace and truth.

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

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

No one has ever seen God; but the Only Begotten Son, who is in the bosom of the Father, has revealed him.

2:15 But there are those who say that and heretical. If that is so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to more clearly refute the Adoptionists. This idea has merit, especially since the “God” reading is an “orthodox corruption,” a reading introduced by orthodox scribes in order to make this feast.” On the other hand, I propose we examine the “orthodox corruption” idea from a different perspective, containing at least a D decision would be preferable. Bart Ehrman says the thesis “God” reading is an “orthodox corruption,” a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts and B contain the seeming orthodox corruption in John 7:8, “I am not YET going up to this feast.” On the other hand, I propose we examine the “orthodox corruption” idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεος reading here is not the correct reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to simplify, rather than the other way around.) The testimony to the NA28 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (it4), which is IV century, and the NA28 has support from Papyrus 66, the year 200. But there are those who say that the reading θεος is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, “It is doubtful that the author would have written μονογενης θεος, which may be a primitive, transcriptional error in the Alexandrian tradition (γος/θεος). At least a B decision would be preferable.” Bart Ehrman says the thesis “God” reading is an “orthodox corruption,” a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts and B contain the seeming orthodox corruption in John 7:8, “I am not YET going up to this feast.” On the other hand, I propose we examine the “orthodox corruption” idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεος reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a “begotten God” is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to more clearly refute
Father, he has made him known.

The Pharisees Question John

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

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

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

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

The heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεός reading, or whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox ους "Son" reading. The Liddell and Scott lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" πας, Hesiodus: Opera et Dies 376 (3rd cent. B.C.). Herodotus: Historic 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426


3. μ. αιμα "one and the same" blood, dub. 1 in E. Hel. 1685

4. Gramm., having one form for all genders, A.D. Adv. 145.18

5. Name of the foot u, Heph. 3.3

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

(Hesiodus: s, LXX; Josephus; loanword in rhabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgy 31, 8; Josephus, Ant. 20, 20) lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49. 13 εις και μονογενης κ. δος εστι μονογενης κ. μονα εστιν "unique and alone!" Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 252. In the Johannine lit. μονογενης is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; D. Moody, JBL 72, '53, 213-19; FC. Grant, ATR 36, '54, 284-87). But some (e.g. W. Bauer, Hdb.) prefer to regard μονογενης as somewhat heightened in meaning in John 1 and John to "only-born" or "begotten of the Only One," in view of the emphasis on γεννασθαι εις θεου (Jn 1:13 al.); in this case it would be analogous to πρωτοτοκος (Ro 8:29; Col 1:15 al.). τον αυτο του ευκ. Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενης ους) ο μονογενης υιος του θεου v. 18; cf. Jn 1:34 variant reading τον ιουν του αυτος αποσταλεν ο θεος 1 Jn 4:9; cf. Dg 102. On the expr. δοξαν υιος μονογενος μονογενος παρα πατρος Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Enghl.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενης θεος (considered by many the orig.), or a God begotten of the Only One, another rdg. ο μονογενης υιος is found. Mpol. 20:2 in the doxology δι παιδος αυτο του μονογενος Ιουν Χριστου.-On the mng. of μονογενης in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423A Πλωτων...αυτω δη φησι δοκειν τοις [SC.] τοις κομοις ειναι μονογενης τω θεω και αγαπητων; Wsd 7:22 of οσια: εστε εις αυτη πνευμα νοερον ανδρου μονογενους;--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erlöseres: Αγγελος I 25, 24-33; R. Bullmann J, 47, 2; 55f; FBuechsel, TW IV 745-50. M-M.*

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

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?" And he answered, "No."

John 1:22 εἶπαν δὲ αὐτῷ, Τίς οὖν ἦν αὐτὸς τῆς σε αὐτῷ τῆς ἡμέρας τῆς λέγεις περὶ οὗ εἶπεν Ἰωάνης ὁ προφήτης;  

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

John 1:23 ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὀδὸν κυρίου, καθὼς εἶπεν Ἰωάνης ὁ προφήτης.  

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

John 1:24 Καὶ ἀπεστάλμενοι ἦσαν ἕκατον Φαρισαίων.  

And those who were sent were of the Pharisees.

John 1:25 καὶ ἤρωταν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν λέγετε αὐτοῖς εἰ ὁ Χριστὸς οὐδὲ ἸΗΒΑΛΙΑ οὐδὲ ὁ προφήτης;  

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν υδάτι, μέσος δὲ υμῶν ἔστηκεν ἄν υμείς οὐκ οἴδατε,  

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

John 1:27 ὁ ὃς ὑμῶν ἔρχομαι, οὐκ οὖν εἰμὶ ἂξιος ἵνα λύσῃ αὐτοῦ τὸν ἰμάντα τοῦ ὑπόδηματός.  

1:27 John confessed and did not resist. In other words, he opened and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy pertains to neither John the Baptist nor to the two witnesses in Revelation 11:3-12, one of which is Elijah.

1:26 ἦγεται ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου ὃς ο龁 Ἰωάννης βαπτίζων.  

1:26 These things happened in Bethany, on the other side of the Jordan, where John was

---

5 1:21 Deuteronomy 18:14-20  
6 1:23 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said"? (NASB, NAB, NKV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB)

It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy pertains to neither John the Baptist nor to the two witnesses in Revelation 11:3-12, one of which is Elijah.

1:26 ἦγεται ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου ὃς ο龁 Ἰωάννης βαπτίζων.  

1:26 These things happened in Bethany, on the other side of the Jordan, where John was
Behold the Lamb of God

John 1:29 Ὁ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ἶδε ὁ ἁμνός τοῦ θεοῦ ὁ ἀριτνὸν τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὐτὸς ἔστιν περὶ οὗ ἔγω ἔπιν, ὡπόσω μου ἔρχεται ἀνήρ ὁς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτος μου ἦν.

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

John 1:31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτο ἔλθον ἐγὼ ἐν τῷ ὑδάτι βαπτίζων.

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

John 1:32 Καὶ ἐμφανίσθησαν Ἰωάννης λέγων ὅτι Τεθαμαί τὸ πνεῦμα καταβαίνον ὡσεὶ περιστεράν ἐξ οὐρανοῦ, καὶ ἐμεινένοι ἐπ' αὐτόν.

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

John 1:33 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ὁ πέμπτης με βαπτίζειν ἐν ὑδατε ἐκεῖνος μοι ἔπνευ, ἕν τιν ἔν αὐτός τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ' αὐτόν, οὕτως ἔστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ.

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

John 1:34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὕτως ἔστιν ὁ οὐκ τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Τῇ ἑτερῷ ἐπαύριον πάλιν εἰσῆκε ὁ Ἰωάννης καὶ έκ τῶν μαθητῶν αὐτοῦ δύο, ἁμη οἱ δύο μαθηταὶ λαλοῦσαν καὶ ἠκολουθοῦσαν τῷ Ἰησοῦ.

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦν πεπατητοντες λέγει, ἵδε ὁ ἁμνός τοῦ θεοῦ.

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

John 1:37 καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολουθοῦσαν τῷ Ἰησοῦ.

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

John 1:38 σταυροὶ δὲ ὁ Ἰησοῦς καὶ θεοαμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητείτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί ὁ λέγεται μεθερμνευσωμενον Διδάσκαλε, ποι μένεις;

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

---

11 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 ὃς τῷ θεοῦ ἔντον ἔντον τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ (two more words illeg.) ὃ αὐτοῦ τῷ θεοῦ (two more words illeg.) ὁ ἐκλέκτος τοῦ θεοῦ ἔντον τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ τῷ θεοῦ. The new ECM edition of John's gospel will cite Ποιειν ἡμῖν in favor of the ὁ ἐκλέκτος τοῦ θεοῦ reading.
13 135 John the son of Zebedee and Andrew the brother of Peter
John 1:39 λέγει αὐτῷς, Ἐρχεθε καὶ δοῦσθε. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμείναν τὴν ημέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

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 αὐτῷ.

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

John 1:41 εὑρίσκει οὗτος πρῶτον τὸν ἄδελφόν τὸν Ἰωάννου καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν ὁ 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; ὁ ἐξελθεῖται Πέτρος.

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

Philip and Nathaniel

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

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

John 1:44 ἦν δὲ οὗτος Φίλιππος 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 Φίλιππος τὸν Ναζαναήλ καὶ λέγει αὐτῷ, Ὁν ἐγράφη Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωρίφ τον ἀπὸ Ναζαρέτ. 17

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

John 1:46 καὶ εἶπεν αὐτῷ Ναζαναήλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθῶν εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχοῦ καὶ ἰδέ.

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 Ναζαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄληθος Ἰσραηλίτης ἐν ψ ψ ὀ λος ὃν ἐστίν.

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

139

14 The 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.

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

16 When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Rock."
Chapter 2

Water Into Wine

John 2:1 And on the third day a wedding took place at Cana in Galilee. Jesus' mother was there, John 2:2 and both Jesus and his disciples had been invited to the wedding. John 2:3 And when wine was lacking, Jesus' mother says to him, "They have no wine." John 2:4 Jesus says to her, "What business is there between you and me, woman? My time has not yet come."

John 2:5 And Jesus says to the servants, "Whatever he tells you, do." John 2:6 When Jesus took water and poured it on the stone jars, they filled from two to three measures. John 2:7 Jesus says to them, "Fill the jars with water." So they filled them to the brim. And he tells them, "Now draw some out and take it to the master of the banquet." And they took some.

Notes:

10:24 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sexta or pints.
When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom.

John 2:10 And he saith unto his disciples, Whosoever shall give you a cup of water to drink in my name, the same shall in no wise lose his reward.

John 2:11 This is the first of the miracles which Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.

John 2:12 After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.

Jesus Cleanses the Temple

John 2:13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:14 And found them that sold cattle, and sheep, and doves, and the changes of money in the temple: and the book of the Covenants not known where it

22 ἤγετο ὦς ἐν τῷ πάχῳ τῶν ἱερατικῶν τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἤδει πόθεν ἔστιν, οἱ δὲ διάκονοι ἠδείαν ὁ ἑντικοτέστοι τὸ ὕδωρ, φωνεῖ τὸν νυμφιῶν 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 And he saith unto his disciples, Whosoever shall give you a cup of water to drink in my name, the same shall in no wise lose his reward.

John 2:11 This is 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 After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.

Jesus Cleanses the Temple

John 2:13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:14 And found them that sold cattle, and sheep, and doves, and the changes of money in the temple: and the book of the Covenants not known where it
John 2:15  And having made a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the coins of the money changers and overturned the tables.

John 2:16  And 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  'The zeal for your house d, it is probable that copyists introduced the word in temple, and in three days I will raise you.' The disciples remembered that it is written: "The zeal for your house will consume me."

John 2:18  The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"

John 2:19  The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"

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

---

21a txt φραγέλλων Ξ Α Β Ε Φ Η Κ Μ Ρ ΢ Υ Υ Γ Δ Α Π Π Ψ 083 0233 f1 2 28 157 180 205 579 597 700 1006 1009 1071 1079 1292 1342 1424 1505 1546 1564 1401 1419 2174 m Lect it syr v b,q, Luke arm eth geo Origen Cyril. RP NA28 (B) // φραγέλλων U Θ 063 0211 // φραγέλλων Ω 047 // ώς φραγέλλων Ξ Π 047 063 75 G Λ N W, supp X 0141 0106 f1 2 23 33 397 565 821 865 992 1010 1241 1243 1239 1819 2129 al ℓ 253 it,aaur,brce,edjtf,q, g syr hapl slav Origen supp (Cyril) [4]; Augustine // ως φραγέλλων Cyril // lac C D Q T 083 syr, c. This is interesting to me in that the Apocalypse of John often has the word ώς before nouns, but you don't see it often enough in the gospel of John considering that the two works are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ώς before nouns? The UBS Textual Commentary says, "If this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses...On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; 'he made a kind of whip of cords.'"

21b txt τὰ κερματα Ξ Π 063 75 B L W S X 083 0162 32 33 579 pc it b, or s lac C D Q T 083.


21e txt εμνησθηκαν Ξ Π 083 0162 579 pc cop SBL TH NA28 // εμνησθηκαν // άνετρεψεν δε α Ε Φ Γ Κ Ν Ρ ΢ Υ Υ Γ Δ Α Π Π Ψ 047 050 063 // vid 0211 0233 f f1 32 28 33 157 565 700 1071 1244 m it c // vgl syr b TR RP // εμνησθηκαν δε δ ν // εμνησθηκαν δε // lac Ξ 99 C D Q T 083.

21f txt Ἐστιν άνεφδε Ξ Π 083 0162 0211 0233 Ψ f f1 32 28 33 157 565 579 700 1042 TR RP SBL TH NA28 // lac C D Q T.

21g Psalm 69:9. The UBS and RP texts have the verb in the future tense, while the TR has aorist like the LXX.

21h Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"
John 2:20 εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομῆθη ὁ ναὸς οὗτος, καὶ οὐ ἐν τριοίς ἡμέραις ἐγέρεις αὐτὸν;  

20Then the Jews said, “This temple was built in forty-six years, and you in three days will raise it?”

John 2:21 ἐκείνος δὲ ἐλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.  

21But he had spoken of the temple of his body.

John 3:2 ὅτε οὖν ἤγερθη ἐκ νεκρῶν, ἐμφανίσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἐλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὅν εἶπεν ὁ Ἰησοῦς.  

2When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

John 3:3 ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχῃ ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ σῶμα αὐτοῦ, δειώρυντες αὐτοῦ τὰ σημεῖα ὃ ἐποίει.  

3And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing.

John 3:4 καὶ ὃς οὐ χρείαν ἠλεξεν Ἰησοῦς τῇ ἑορτῇ.  

4But Jesus on his part did not commit himself to them, because he knew all people,

John 3:5 καὶ ὃς οὐ χρείαν ἠλεξεν Ἰησοῦς τῇ ἑορτῇ.  

5And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing.

John 3:6 ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ σῶμα αὐτοῦ, δειώρυντες αὐτοῦ τὰ σημεῖα ὃ ἐποίει.  

6And 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 Ἡ εἰς ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·  

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

John 3:2 οὗτος ἤλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, ὅτι ᾗς ὁ θεός ἐλήλυθεν διδάσκαλος· οὗτος γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἕν τῷ παῖς τοῦ ἄνθρωπῳ.  

2Named Nicodemus, he came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who must be born from above.’

John 3:3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ἡμῖν ἀμήν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἁνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.  

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

John 3:4 λέγει πρὸς αὐτόν ὁ Νικόδημος, Πώς δύναται ἄνθρωπος γεννηθῆναι γέρων ὃν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεῦτερον εἰσελθῆναι καὶ γεννηθῆναι;  

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

John 3:5 ἀπεκρίθη Ἰησοῦς, ἡμῖν ἀμήν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἁνωθεν καὶ πνεῦμα, οὐ δύναται εἰσελθῆναι εἰς τὴν βασιλείαν τοῦ θεοῦ.  

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

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

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

John 3:7 μὴ θαυμάσῃς ὅτι εἶπον σοι, ἐὰν ὡς γεννηθῆναι ἁνωθεν.  

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

31 ἄνθρωπος ἐκ τῶν Φαρισαίων, ἄνθρωπος εἰς τὸν Φαρισαῖον, "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 place of speech as each other, "the adjectival use of a substantive."
John 3:8 τὸ πνεῦμα ὅπου θέλει πνεύ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει; οὔτως ἔστιν πάς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

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

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐφ οἷ ὁ διδασκάλος τοῦ Ἰσραήλ καὶ ταύτα οὐ γνώσκεις;

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

John 3:11 ἀμὴν ἀμὴν λέγω σοί διτὶ ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἦμων οὐ λαμβάνετε.

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

John 3:12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἔαν εἰπὼ 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 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 3:14 καὶ καθὼς Μωυσῆς ὤψωσεν τὸν ὄριν ἐν τῇ ἐρήμῳ, οὕτως ὤψωθήκας δεῖ τὸν υἱόν τοῦ ἀνθρώπου,

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

Footnotes:
34 3:7 The Greek is in the plural.
35 3:8 Or possibly also: “So it is with everyone born from the Spirit.” The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very reassuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
36 3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11–19.
37 3:13 txt ἀνθρώπου Π66 Π75 Ν Β Λ Τ Ζ 035 083 086 33 1010 1241 1293 copyb opt ach fay geo Diatessaron Origenлат/4 Eusebius Adamantius Gregory-Nazianzus Apollinaris Gregory-Nyssa Didymus Epiphanius1/4 Cyril1/16 (Cyril1/16 τεό) Theodoret1/5 Jerome1/5 SBL TH NA28 [B] ἀνθρώπου ὁ ὄρν ἐν τῷ οὐρανῷ Α’ E G H K M N S U V V²vid Υ Γ Δ Θ Ψ Ω 047 050 0211 f13 2 28 157 180 205 565 579 597 700 892 1071 1243 1273 1292 1342 1424 1505 2561 it₅aur,bc,ff,ff₁,ff₂₅,ff₆₅,ff₇₅,ff₈₅ vg sypb, opt arm eth geo slav Hippolytus Origen1/2/4 Adamantiuslat Eustathius Ps-Dionysius Ampelochius Epiphanius1/5 Chrystostom Paul-Emesa Cyril1/16 Hesychius Theodoret1/5 John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome2/3 Augustine TR RP ἀνθρώπου ὁ ἐν τῷ οὐρανῷ A’ ἀνθρώπου ὁ ὄρν ἐν τῷ οὐρανῷ 0141 syr² ὄρν ἐν τῷ οὐρανῷ 0141 syr-c pal Zeno lac Π66 C D F P Q X 070 0233. The UBS textual commentary: “On the one hand, a minority of the Committee preferred the reading ἀνθρώπου ὁ ὄρν ἐν τῷ οὐρανῷ, arguing that (1) if the short reading, supported almost exclusively by Egyptian witnesses, were original, there is no discernible motive which would have prompted copyists to add the words ὁ ὄρν ἐν τῷ οὐρανῷ, resulting in a most difficult saying (the statement in 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὄρν ἐν τῷ οὐρανῷ, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ὁ ὄρν ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development.”
John 3:15 Ἰνά πάς ὁ πιστεύων ἐν αὐτῷ ἔχει ζωήν αἰώνιον.

16 So that everyone who believes in him may have eternal life.  
John 3:16 Όὕτως γὰρ ἤγαπησεν ὁ θεός τὸν κόσμον, ὅπερ τὸν ὦν τὸν ἑωτικὸν ἔδωκεν, ἵνα πάς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληται ἀλλ’ ἔχει ζωὴν αἰώνιον.

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

John 3:17 οὐ γὰρ ἰδέτελεν ὁ θεὸς τὸν ὦν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα οὐδῇ τὸν κόσμος δι’ αὐτοῦ.

18 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 ὦν κρίνεται, μὴ μὴ πιστεύετε εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

John 3:19 αὕτη δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἤγαπησαν οἱ ἀνθρωποὶ μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἵνα γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

20 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 φαῦλα πράσσων μισεῖ τὸ φῶς καὶ σὺν ἐρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

21 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 ποιῶν τὴν ἀληθείαν ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὑπὸ ἐν θεῷ ἐστιν εἰργασμένα.

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

"He Must Increase; I Must Decrease”

John 3:22 Μετὰ ταύτα ἠλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταί αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβαπτίζεν.

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

---

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

40 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Ἀινὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὃδετα 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 οὖν γὰρ ἦν βεβλημένος εἰς τὴν φωλιὰν ὁ Ἰωάννης.  For John was still not yet thrown into prison.

John 3:25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.  Then a dispute arose between the disciples of John and a certain Jew about ceremonial washing.

John 3:26 καὶ ἠλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ῥαβμί, διὸ ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἵνα οὕτως βαπτίζῃ καὶ πάντες ἔχονται πρὸς αὐτὸν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Ὑδύναται ἄνθρωπος λαμβάνειν οὔδὲ ἐν αὐτῷ μὴ ἀδεδομένον αὐτῷ ἐκ τοῦ υἱοῦ του θεοῦ.  And John answered and said, "A human cannot receive anything unless it is given to him from heaven.

John 3:28 αὐτοὶ γὰρ μοι ἀπαντοῦσιν, ὅτι ἐπιπον, ὅτι εἰμὶ ἥρως ὁ χριστός, ἀλλά ὁ ἀπεσταλμένος εἰμὶ ἡμῖν ἐκεῖνον.

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

John 3:29 ἐν πάντων ὁ θεούς εστίν ὁ δὲ φίλος τοῦ θυμισίων, τὸ ἐστήκως καὶ ἀκούοντος αὐτοῦ, χαρά χαίρει διὰ τὴν φωνὴν τοῦ θυμισίου. αὐτή οὖν ἡ χαρά ἡ ἐμὴ πεπλήρωται.

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

John 3:30 ἐκεῖνον δὲ αὐξάνειν, ἐμὲ δὲ ἔλαττοῦσαί.  John 3:30 ἐκεῖνον δὲ αὐξάνειν, ἐμὲ δὲ ἔλαττοῦσαί.

30He must increase, and I must decrease.

John 3:31 ὁ δὲ οὓς ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ δὲ ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ δὲ τοῦ υἱοῦ του θεοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·

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

John 3:33: The person who accepts his testimony has vouched that God is truthful.

John 3:34: For he whom God has sent speaks the words of God; because to him God gives the Spirit without measure.

John 3:35-36: The Father loves the Son and has given all things into his hand. The person who believes in the Son, has eternal life, but the one who disobeys the Son of God, has eternal 45 harm, since that is who is doing the giving clearly from context.

Chapter 4

The Samaritan Woman at the Well

John 4:1: Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

John 4:2: although Jesus himself was not baptizing, but his disciples,

John 4:3: the left Judea and went back into Galilee.

John 4:4: But he had to pass through Samaria.

45: Note that all the Syriac translations include either "God" or "the father." That does not mean that their Greek source text contained those words. Witness the 20 or so English versions which are based on the NA/UBS text but which nevertheless supply the word "God" for clarification. And the Byzantine text stream, which came out of Syria, had to be greatly deferential to those Syriac translations which had added "God." The Syriac Diatessaron by Tatian predated the indicated Byzantine manuscripts by multiple centuries, and was more popular than the individual Greek gospels. I am very confident that the 3rd century text contains the true text, without ο θεος added. Fortunately, the addition of ο θεος does no harm, since that is who is doing the giving clearly from context.
John 4:5 ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἔδωκεν Ἰακώβ ἰσχυρὸς τῷ υἱῷ αὐτοῦ:

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

John 4:6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὀδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα ἥν ὡς ἐκτη.

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

John 4:7 ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσας ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν·

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελθοῦσιν εἰς τὴν πόλιν, ἵνα τροφᾶς ἄγορᾶσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις, Πῶς σὺ Ἰουδαίος ὄν παρ’ ἐμοῦ πεῖν αἵτως γυναικὸς Σαμαρίτιδος ὑδατής; οὐ γὰρ συγχρόνως ἦν Ιουδαῖοι Σαμαρίταις.

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

John 4:10 ἀπεκρίθη Ἰησοῦς καὶ ἐπινέει αὐτῇ, Εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ἠτέχας αὐτοῦ καὶ ἐδωκεν αὐτῷ ὕδωρ ἵνα ἄν οὐκ ἦν πηγὴ ὕδωρ.

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, οὕτω ἀντλήμα ἔχεις καὶ τὸ ψεύρι ἐστιν βαθύν πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ἵνα.

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

John 4:12 μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἐδώκεν ἡμῖν τὸ ψεύρι καὶ αὐτός ἐστιν ἐξ αὐτοῦ ἐπινεῖ καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρήματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη Ἰησοῦς καὶ ἐπινέει αὐτῇ, Πῶς οἱ πίνοντες ἐκ τοῦ ὕδατος τοῦτού διψάεις πάλιν.

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

John 4:14 δὲ δ’ ἂν πίῃ ἐκ τοῦ ὕδατος οὐ ἐγὼ δῶσος αὐτῷ, σὺ μὴ διψήσῃς εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δῶσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλοσεμένον εἰς ἔννοι αἰῶνον.

14but whoever drinks of 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, δὸς μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῇ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

15The woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and neither would I have to keep coming over here to draw.”

John 4:16 λέγει αὐτῇ, Ὑπαγε φωνήσῃ τὸν ἄνδρα σου καὶ ἐλθῃ ἐνθάδε.

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

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

17The woman answered and said to him, “I do not have a husband.”
Jesus says to her, "Commendably, you said, 'I do not have a husband.'" John 4:18  "Pénète ὁ ἄνδρας ἔσχες, καί νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τούτῳ ἀληθές εἴρηκας.

19"For you have had five husbands, and he you now have is not your husband. This you have said honestly." John 4:19  λέγει αὐτῷ ἡ γυνή, Κόρε, θεωρῶ ὅτι προφήτης εἶ σύ.

20"The woman says to him, "Sir, I am perceiving that you are a prophet." John 4:20  οἱ πατέρες ἦσαν ἐν τῷ ὑπὲρ τούτῳ προσκυνήσαν· καί οὕτε λέγετε ὅτι ἐν Ἰεροσολύμωσι ἦσαν· ὁ τόπος ὅπου προσκυνεῖς δει. 21"Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem." John 4:21  λέγει αὐτῇ ὁ Ἰσραήλ, Πίστευε μοι, γόνα, ὅτι ἔρχεται ὁ ὁπὸ ὑπέρ ὑπὲρ τούτων ὑπέρ ἐν Ἰεροσολύμωσι προσκυνήσας τῷ πατρί.

22"Jesus says to her, "Believe me, a woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem." John 4:22  ἡμεῖς προσκυνεῖτε δ ὁ λόγος ὑδατε· ἡμεῖς προσκυνούμεν ὁ λόγος, ὅτι ἢ σωτηρία ἐκ τῶν ίουδαίων ἦσεν. 23"You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews. John 4:23  ἄλλα ἔρχεται ὁ ὁπὸς προσκυνεῖτε καί ἔρχεται ὁ πατὴρ τούτως ἦσεν ὑπέρ τούτους ἔρχεται τού πατρί.

24"Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him. John 4:24  πνεύμα ὁ θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι καί ἀληθείᾳ δεῖ προσκυνεῖν. 25"God is spirit, and those worshiping him, must worship in spirit and in truth." John 4:25  λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστὸς· ἦταν ἔλθη ἐκεῖνος, ἀναγεννηθή ἡμῶν ἀπαντα. 26"The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything." John 4:26  λέγει αὐτῇ ὁ Ἰσραήλ, ἢ γνώ ἐμέ, ὁ λαλῶν σοι. 27"Jesus says to her, "I, the one speaking to you, am he."

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

John 4:27  Καὶ ἔπι τοῦτο ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ότι μετὰ γυναικὸς ἔλαβεν σώζεις μέντοι εἶπεν, Τί ζητεῖς ἡ, Τί λαλεῖς μετ' αὐτῆς; 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  ἀφῆκεν οὖν τὴν ύδραν αὐτῆς ἡ γυνή καί ἀπῆλθεν εἰς τὴν πόλιν καί λέγει τοῖς ἀνθρώποις. 29"Then, the woman left her water jar, and went away into the town. And she says to the people, John 4:29  δεῦτε ἵδετε ἀνθρώπων ὃς εἶπεν μοί πάντα δῶ κατοίκας· μητὶ οὗτος ἐστίν ὁ Χριστός; 30"Come, see a man who told me everything I ever did. Could he be the Messiah?" John 4:30  ἐξῆλθον ἐκ τῆς πόλεως καί ἠρχοντο πρὸς αὐτὸν. 31They were proceeding out of the town and coming toward him. John 4:31  ἐν τῷ μεταξοῦ ἤρωτών αὐτῶν οἱ μαθηταὶ λέγοντες, Ἡ Ῥαββί, φάγε. 32In the meantime, his disciples were pleading with him, saying, "Rabbi, eat." John 4:32  ὃ δὲ εἶπεν αὐτοῖς, Ἔγὼ ἔρωσιν ἔχω φαγεῖν ἥν ὑμεῖς οὐκ οἶδατε. 33But he said to them, "I have food to eat that you do not know about."
John 4:33 ἦλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἦγεγεν αὐτῷ φαγέειν;
33His disciples therefore were saying to each other, "Has someone brought him something to eat?"
John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμα ἐστὶν ἑνα ποιήσω 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 ὠμίζει λέγετε ὅτι ἐτετράμυθος ἐστὶν καὶ ὁ θερισμὸς ἔρχεται; ἵδον λέγω ὑμῖν, ἐπάρατε τοὺς ὀρθαλοὺς υμῶν καὶ θέσασθε τὰς χώρας ὅτι λευκαί 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 θεριζὼν μισθῶν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θεριζὼν.
36The one harvesting is taking his wages, and gathering fruit resulting in eternal life, so that the one sowing and the one harvesting may rejoice together.

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλοις ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θεριζὼν.
37For the saying, 'One is the sower and another is the reaper,' is true in this:

John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θεριζεῖν ὅ σώμα ὑμῖς κεκοπιάκατε ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
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 ἑκέινης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσας ὅτι ἔπεν μοι πάντα διὰ ἐποίησα.
39And many of the Samaritans from that town had believed in him because of the

---

52 4:34 Ἐμὸν βρῶμα ἐστὶν ἑνα ποιήσω - emôn brôma estin hêna poiêso, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 43- ἐμοὶ δὲ εἰς ἐλαχιστὸν ἐστὶν ἑνα ὑψόμ. ἀνακριτῆρι ὑπὸ ἀνθρωπίνης ἡμέρας ἄλλας οὐδὲ ἐμαυτὸν ἀνακρίνων - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ὑμῶν in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as μου and simply meaning "my." Blass, § 285(1), says ὑμῶν is used as a reflexive for ἐμαυτῶ - emautoi. I think that considering the context, "I have food you do not know about," and the pre-position of ἑμῶν here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food;..."  

53 4:35a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, "There is four months yet, and then comes the harvest?"" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.


55 4:35c The word ἡδή at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."
woman's word testifying, 'He told me everything I ever did.'

John 4:40  ως ον ήλθον προς αυτον οι Σαμαρειται, ηρωτων αυτον μειναι παρ αυτοις και εμεινεν εκει δυο ημερας.

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

John 4:41  και πολλοι πλειους επιτυσμουν δια τον λογον αυτου,

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

John 4:42  τη τε γυναικι ηλεγον δι ουκετι δι την σην λαλιαν πιστευουμεν αυτοι γαρ άκηκομεν, και οιδαμεν δι τοι αυτος έστιν αληθως ο σωθηρ του κοσμου.

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  Μετα δε τας δυο ημερας εξηλθεν εκειθεν εις την Γαλιλαιαν

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

John 4:44  αυτος γαρ ΄Ιησους εμφατηρισεν δι την ειδη πατριδι τημην ουκ εξει.

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

John 4:45  δι ουν ήλθεν εις την Γαλιλαιαν, εδεξαντο αυτον οι Γαλιλαιοι, παντα έωρακότες δοσ εποιησαν εν ιεροσολυμιοι εν τη εστη, και αυτοι γαρ ήλθον εις την εστην.

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  ήλθεν ουν παλιν εις την Κανα της Γαλιλαιας, οπου εποιησαν το άδωρ οινον, και ι γης βασιλικος ου ους ήθενεν εν Καφαναουμ.

46He came again therefore to Cana 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  αυτος άκουος δι της ΄Ιησους ήκε εκ της Ιουδαιας εις την Γαλιλαιαν άπηλθεν προς αυτον και δρατησεν ινα καταβη και ιασηται αυτο τον ιους, ημελλεν γαρ αποθηκευν.

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  επεν ουν ο 'Ιησους προς αυτον, 'Εαν μη σημεια και τερατα ιδητε, ου μη πιστευσητε.

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

John 4:49  λεγει προς αυτον ο βασιλικος, Κυριε, καταβηρη πριν αποθανει το παιδιν μου.

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

John 4:50  λεγει αυτο της ΄Ιησους, Πορευον ους ους σου ζη, επιτυσμουν ον ανθρωπος τω λογω ου επεν αυτω ο 'Ιησους και ετποτετεαι.

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  ήθη δε αυτου καταβαινοντος οι δουλοι αυτου άπηγναν αυτω λεγοντες οτι ο παις αυτου ζη.

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

58 4:42 txt κοσμου Π64 CP79 W C* W5 083 lat syr i paphrix arm eth tr lat unsil Or SBL TH NA28 \{\} ι κοσμου ο χριστος Α C D E L N 047 McK 487 syr paphrix tr rp lac P T 086
59 4:47 txt omit Π64 CP79 W C D L W5 083 086 33 69 982 1071 1241 it SBL TH NA28 \{\} αυτων Α E K M N U Y Γ Δ 0 Π Ω 0211 f 3 2 28 157 565 579 700 1424 ι t tr tr omitt και ιρωται αυτον Π 047 (h.t.) lac P. Note that Π79 omits προς αυτων, another case of h.t. from autonom to autonom.
60 4:51 txt
υπηγναν αυτω λεγοντες οτι ο παις αυτου ζη Π79 SBL TH NA28 υπηγναν αυτω λεγονται οτι ο παις αυτου ζη B* υπηγναν αυτω λεγοντες οτι ο παις αυτου ζη B2
John 4:52 ἐπόθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ἡ κομψότερον ἐσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἑλληνεὶς ἰδοὺ ἐπέπεσαν αὐτῶν ὁ πορεύον.

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

John 4:53 ἔγω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἡ ἐπίπεδαν αὐτῷ ἢ Ἱσσαῦς, ὢ οὐ παῖς σου ζή, καὶ ἔπιστευσον αὐτός καὶ ἢ οἰκίᾳ αὐτοῦ ὅλη.

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

John 4:54 Τούτο64 πάλιν δεύτερον σημεῖον ἐποίησεν ὢ Ἱσσαῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἤν ἐφορθή τῶν Ἰουδαίων, καὶ ἀνέβη Ἰσσαῦς εἰς Ἰεροσόλυμα.

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

John 5:2 ἔστιν δὲ ἐν τοῖς Ἰεροσολύμοις ἑπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγομένη ἐβραϊστῇ Βηθεδώ, πέντε στοῖς ἔχουσα.

2 Now there is in Jerusalem near the Sheep Gate65 a pool, which in Hebrew66 is called

υπηντησαν αὐτῳ λεγόντες οτι ο ἱος σου ζη L N
υπηντησαν αὐτῳ καὶ ἤγγισαν οτι ο παῖς αὐτου ζη N
υπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο παῖς αὐτου C*
υπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο παῖς αὐτου C1
υπηντησαν αὐτῷ καὶ ἤγγισαν λεγόντες οτι ο παῖς αὐτου ζη A
υπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο παῖς αὐτου ζη Π56*
υπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο παῖς σου ζη Π56c
υπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο παῖς σου ζη E 1547 TR RP
υπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο παῖς σου ζη 0233
ὐπηντησαν αὐτῳ καὶ ἤγγισαν λεγόντες οτι ο ἱος σου ζη D

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, Π56 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 λεγόντες.

64 4:54 txt τουτο Κ A C2 D E L N 047 0233 III latt syr copα TR RP του D* του του E Π66 Π75 B C* T W5 corpbo
Or SBL TH NA28 [δε] ]lac Π56 P 070 083 086
65 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.
66 5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C., the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with
Bethesda, having five colonnades.

John 5:3: ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἔπρων. [[ἐκδέχομένων τὴν τοῦ ὦδατος κίνησιν.]]

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

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

52c: ἐκ ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἔπρων. [[ἐκδέχομένων τὴν τοῦ ὦδατος κίνησιν.]]

52d: ὡς συνέχεια τῆς ἐκδοχῆς τῶν Δούκων, καὶ ἡ ἐκδοχὴ ἑαυτῶν ἐπηρεάσθη ἐπὶ τὸ ὄνομα τῆς λατρείας τούτης.  

52e: ὡς συνέχεια τῆς ἐκδοχῆς τῶν Δούκων, καὶ ἡ ἐκδοχὴ ἑαυτῶν ἐπηρεάσθη ἐπὶ τὸ ὄνομα τῆς λατρείας τούτης.  

52f: ὡς συνέχεια τῆς ἐκδοχῆς τῶν Δούκων, καὶ ἡ ἐκδοχὴ ἑαυτῶν ἐπηρεάσθη ἐπὶ τὸ ὄνομα τῆς λατρείας τούτης.
[[John 5:4: ἀγγέλος γὰρ κυρίου κατὰ καιρὸν ἐλοΥετο ἐν τῇ κολυμβήθρᾳ καὶ έτάφασε τὸ ὦδωρ. ὃν όν πρώτος ἐμβας μετὰ τήν ταραχήν τοῦ ὦδατος ύγιῆς ἐγίνετο ὦδωρ ὅπως κατείχετο νοσηματί||]
[[4: For an angel of the Lord from time to time would bathe the pool, and stir the water. So the first one getting down in after the stirring of the water would be healed, whichever disease he had formerly been afflicted with.]]

John 5:5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τραίκοντα καὶ ὄκτῳ ἐπὶ ἔχων ἐν τῇ ἀσθενείᾳ.

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

John 5:6 τούτου ὁ Ἰησοῦς κατακείμενος, καὶ γνοὺς ὃτι πολὺν ἡδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ύγιῆς γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄνθρωπος, Κύριε, ἂν ἂν ἔχω ἐνα ὤταν ταραχθῇ τὸ ὦδωρ βάλῃ με εἰς τὴν κολυμβήθραν ἐν ὃ ἢ ἐρήμωσιν ἐγὼ ἄλλος πρὸ ἑμοῦ καταβαίνει.

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

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

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

John 5:9 καὶ εὐθέως ἐγένετο ύγιῆς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράβαττόν αὐτοῦ καὶ περιπάτει.

9 Ην δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

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

John 5:10 Εἶλεγον οὖν οἱ ίουδαιοί τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστιν σοι ἄρα τοῦ κράβαττόν σου.

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

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."

654a txt κυρίου Α Κ Υ Λ Δ Π f13 (1241) it vg 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 variant. For a Sw

654b txt έλούετο A (K Π) Ψ 0211 (579) 1241 it vg arm geo

654c txt omit v. 4 Ψ57 K B C D T W †supp 0141 33 157 821 2718 it itjt itjt ολγω vgww syr †cop sa pal fach arm geo Amphilochius SBL TH NA28 A | add v. 4 with major variations A C3 E F G H K L M N U V Colon NA28 Y Γ Δ Θ Ψ 063 073 0211 0233 J 1 2 3 8 20 36 39 575 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1404 1505 1546 1646 2148 M Lent ita aw bc edf g h i j k vgil syrr pal cop bo or slav Didymus c b chrysostom Cyril lemm., Tertullian Hilary Ambrose TR RP add v. 4 with asterisks or obeli A Κ Π Ψ 0211 579 by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατα, καιρόν, ἐκδέχεσθαι, ἐκδέχομαι, κατέχεσθαι, κείμεσθαι, ταραχή, καὶ νομιμα the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/pachart.pdf, and choose "save as." See also Wieland Willker’s excellent commentary on this variant.

657 txt κυρίου Ψ57 Κ Α Β C2 D F K L M S T U V W Y Γ Δ Α Π Ψ 047 063 078 0211 0233 65 C TR RP NA28 / ναι κυρίε C3 E F G H Θ 65 C / lac Ψ57 N P Q X 070 0306

75 10a The Greek word translated "lawful" is the impersonal participle ἔξεστιν - ἐστίν, which is derived from the same root as ἔξωσαι - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, means that it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

76 10b txt omit A B C3 E F G H K L M N U V X Y Γ Δ Ο Ψ 047 063 0141 J 2 28 124 157 397 565 700 1424 M ita TR RP TH
John 5:11 ὅ δὲ ἀπεκρίθη αὐτοῖς, ὦ ποίησας με ἕγινῃ ἐκείνος μοι ἐἴπεν, ἦρων τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἦρωταν αὐτόν, Τίς ἔστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι, ἦρων καὶ περιπάτει;

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

John 5:13 ὅ δὲ ἰαθεὶς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

13But the man who was healed had not known who it was, for Jesus had slipped away, a crowd being in the place.

John 5:14 μετὰ ταύτα εὐρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἵνα ἕγινῃ γέγονας·

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

John 5:15 ἀπῆλθεν ὁ ἀνθρώπος καὶ ἀνήγγειλεν τοῖς ἱερατοῖς ὅτι Ἰησοῦς ἔστιν ὁ ποίησας αὐτόν ὑγίῃ.

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

John 5:16 καὶ διὰ τοῦτο ἐδίωκαν οἱ ἱερατοῖς τὸν Ἰησοῦν, καὶ ἐξήτησαν αὐτόν ἀποκτείνα, ὅτι ταύτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὅ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατὴρ μου ἐξω ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξήτησαν αὐτόν οἱ ἱερατοὶ ἀποκτείνα, ὅτι οὐ μόνον ἔλευσεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἵδιον ἐλεγεν τον θεὸν, ἵδιον ἑαυτόν ποιῶν τῷ θεῷ.

18For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath, but he was also saying God was his own father, making himself...
That is, the devil,” Hebrews 2:14. “For we do not have a high priest who cannot sympathize with our human. Heb 5:11; 6:18; 10:20; 13:13 20: For the Father loves the Son, and shows him every thing that he does. And indeed, greater works than these will he show him, such that you will be constantly amazed. John 5:21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, ὄστως καὶ ὁ υἱὸς οὐς θέλει ζωοποιεῖ. 21:For just as the Father raises the dead and makes them alive, in this way also the Son makes alive those whom he wishes. John 5:22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δέδωκεν τῷ υἱῷ, 22:Moreover, the Father judges no one, but instead has given all judgment to the Son, John 5:23 ᾧ πάντας τιμῶ τὸν οὐν καθὼς τιμῶ τὸν πατέρα ὃς τιμᾶ τὸν πατέρα τὸν συνάντα ἑαυτόν. 23:that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him. John 5:24 ἂμην ἂμην λέγω υἱὲ ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύω τῷ πέμψαντι μὲ ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβεβηκέν ἐκ τοῦ θανάτου εἰς τὴν ζωήν. 24:“Truly, truly I say to you, the person who hears my word and believes the One who sent me, has eternal life, and is not going into judgment, but has crossed over out of death into life. John 5:25 ἂμην ἂμην λέγω υἱὲ ὅτι ἔρχεται ὅρα καὶ νῦν ἔστιν ὅτι οἱ νεκροὶ ἀκούσαντες τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσαν. 25:“Truly, truly I say to you, a time is coming, and is now come, when the dead will hear the voice of the Son of God, and the ones who hear will live. John 5:26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, ὄστως καὶ τῷ υἱῷ ἔχει ἐν ἑαυτῷ. 26:For just as the Father has life in himself, so he has granted to the Son also to have life in himself. John 5:27 καὶ ἐξουσιάζει ἐδωκεν αὐτῷ κρίνειν διὰ τον υἱὸν ὃν ἔχει ἐν ἑαυτῷ ᾧ ἄνθρωπον ἔστιν. 27:And to him he has given authority to do the judging, because he is the son of a human.
John 5:28 μὴ θαυμάζετε τούτο, ὅτι ἔρχεται ὡρα ἐν ἕκαστῃ ὑμιν, ὁ ὅ ἐν τοις μνημείοις ἀκούσουσιν τῇς φωνησις 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 ἐκπορεύσονται, οἱ τὰ γὰρ ποιήσαντες εἰς ἀνάσασιν ζωῆς, οἱ δὲ τὰ φαθα πράξαντες εἰς ἀνάσασιν 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’ ἐμαυτῶν οὐδὲν καθὼς ἀκοῦσω κρίνω, καὶ ἢ κρίσις ἢ ἐμὴ δικαια 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 ἐάν ἐγὼ μαρτυρῶ περὶ ἐμαυτῶν, ἢ μαρτυρία μου οὐκ ἔστιν ἄληθής·

31"If I testify about myself, my testimony is not valid.
John 5:32 ἄλλος ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἄληθής ἐστιν ἡ μαρτυρία ἢ μαρτυρεῖ περὶ ἐμοῦ.

32There is another who testifies about me, and I know that the testimony which he testifies about me is true.
John 5:33 ὅμως ἀπεστάλκατε πρὸς ἱωάννην, καὶ μεμαρτύρηκεν τῇ ἄληθείᾳ·

33"You have sent to John, and he has testified to the truth.
John 5:34 ἐγὼ δὲ οὐ παρὰ ἄνθρωπον τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς ὑσθήτε.

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 ἢν ὁ λύγος ὁ κατόμνος καὶ φαίνων, ὑμεῖς δὲ ἢνελήσατε ἀγαλλιάθηκαν πρὸς ὥραν 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 ἐχὼ τὴν μαρτυρίαν μείζω τοῦ ἱωάννου· τὰ γὰρ ἔργα ἡ δεδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἡ ποιώ, μαρτυρέω περὶ ἐμοῦ ὅτι ὁ πατὴρ ἐμὲ ἀπέσταλκεν·

36"But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.
John 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτω φωνὴν αὐτοῦ πώποτε ἄκηκατε οὕτε εἰδος 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 λύγον αὐτοῦ οὖν ἔχετε ἐν ὑμῖν μένοντα, ὅτι δὲν ἀπέστειλεν ἐκεῖνος τοῦτῳ ὑμεῖς οὐ πιστεύετε.

38And His word, you do not have living in you, because the one he has sent, him you do not believe.
Chapter 6

Jesus Feeds the Five Thousand

John 6:1 After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias).

John 6:2 A large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

John 6:3 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 6:4 How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

John 6:5 mū diokēte ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα ἐστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὅ ὑμεῖς ἠλπίκατε.

John 6:6 But since you are not believing his writings, how will you believe my statements?

62 ἔμπνευσεν ὑμᾶς πνεύματι ἀληθείας θεοῦ ἵνα ἐτύχητε ἐν τῷ θεῷ τότε· ἐκεῖνος ἐκεῖνος ἐμφανίσθη.

65 ἐρχόμεθα· ἐμπνευσμένος ἀπὸ τοῦ πατρὸς ἐθεωρήσεις ὑμᾶς πρὸς τὸν Μωϋσέα, ἐπιθυμίας ἐμπνευσμένος.
John 6:6 But he said this testing him, for he himself had known what he was about to do.

John 6:7 The feeding of the 4,000 later on were a smaller basket. In the account of how Jesus distributed it to the crowd, does not make it a complete miracle, because there were still some left over.

John 6:8 Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"

John 6:9 One of his disciples, Andrew, said to him, "Estin piadérion wóde ὃς έχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς τοςούτους;

John 6:10 eipen ὁ Ἰσσοῦς. Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἰν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἀνδρεῖς τὸν ἀρίθμον ὡς πεντακισχίλιοι.

John 6:11 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.

John 6:12 ὡς δὲ ἐνεπλήθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ τί ἀπόληται.

John 6:13 Then Jesus took the loaves, and after giving thanks, he distributed to those reclining, and likewise from the fish, as much as they wanted.

John 6:14 When they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

John 6:15 So they gathered, and filled twelve large baskets with fragments of the five barley loaves left over by those who had eaten.

John 6:16 And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

John 6:17 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 Walks on the Water

John 6:16 ‘Ως δὲ ὄψις γένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16 And when evening had come, his disciples had gone down to the lake, John 6:17 καὶ ἐμβάντες εἰς πλοίον ἦρχοντο πέραν τῆς θαλάσσας εἰς Καφαρναοῦμ. καὶ σκοτεὶ ἡ ἡγέγονε καὶ οὐ πω ἠλλιπθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς,

17 and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet90 come to them, John 6:18 ὥς τε θάλασσα άνέμου μεγάλου πνεόντος διεγείρετο.

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

John 6:19 ἡμικλασκότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσας καὶ ἐγγύς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19 Then, after having rowed about twenty-five or thirty stadia,90 they beheld him walking on the lake, and getting close to the boat, and they were afraid. John 6:20 ὅ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μή φοβέσθε.

20 But he says to them, “I am It. Don’t be afraid.”

John 6:21 ήθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοίον, καὶ εὐθέως ἐγένετο τὸ πλοίον ἐπί τῆς γῆς εἰς ἄν υπήγον.

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

"I Am the Bread Come Down out of Heaven"

John 6:22 Τῇ ἐπαύριον ὁ δύσχος ὁ ἑστικώς πέραν τῆς θαλάσσας εἶδον ὅτι πλοιάριον ἄλλο ὅσον ἦν ἕκει εἰ μή ἐν, καὶ ὅτι οὐ συνεισήλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι ὁι μαθηταὶ αὐτοῦ ἀπήλθον.

22 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 ἄλλα δὲ ἤλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγύς τοῦ τόπου ὅπου ἔφαγεν τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

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

---

90: John 6:16-21
91: John 6:22
92: John 6:23
93: John 6:24
loaves, where the Lord had given thanks.

John 6:24 διότι οὖν εἶδον ὃ δὲ λέγει διὸ ἦτοι ὅτι Ἰσραήλ οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοιάρια καὶ ἤλθον εἰς Καφαρναοῦν.  

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

John 6:25 καὶ εὐφόρτις αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ἡρῴδη, πότε ὦδε γέγονας;  

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰσραήλ καὶ εἶπεν, ἰμήν ἀμήν λέγω ἦμῖν, ζητεῖτε με οὖν ὅτι εἰδετε σημεία ἀλλ' ὧτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.  

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 ἐγράφασθε μὴ τὴν βρώσαν τὴν ἀπολλυμένην ἀλλὰ τὴν βρώσαν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἵνα ὁ νῦς τοῦ ἀνθρώπου ὑμῖν δώσῃ τοῦτον γάρ ὁ πατὴρ ἐσφάγας ὁ θεὸς.  

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 αὐτὸν, Τί ποιῶμεν ἵνα ἐργαζόμεθα τά ἕργα τοῦ θεοῦ;  

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

John 6:29 ἀπεκρίθη ὁ Ἰσραήλ καὶ εἶπεν αὐτοῖς, Τοῦτο ἦστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὅν ἀπέστειλεν ἐκεῖνος.  

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

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

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 ἦμων τὸ μάνα ἐφάγον ἐν τῇ ἐρήμῳ, καθὼς ἦστιν γεγραμμένον, ἀρτον ἐκ τοῦ ὀφρανοῦ ἐδωκεν αὐτοῖς φαγεῖν.  

Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.’"
Jesus therefore said to them, " Truly, truly I say to you, the bread out of heaven is not given you by Moses; no, the real bread out of heaven my Father is giving you."

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

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

John 6:35  ἐπεν αὐτοῖς ὁ Ἰησοῦς. Ἐγὼ εἰμὶ ὁ ἀρτὸς τῆς ζωῆς; ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάση, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πόσοτε.

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

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

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.

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

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

---

636 John 5:38, 47; Diatess. 8:15, 17
637 See the footnote on 6:39.
639a b Стм ܐ ܕܢ ܨܛܘ ܒ ܚܠܠܝܬ ܒ ܒܠܐ ܒ ܚܠܠܝܬ ܒ ܒܠܐ ܒ ܚܠܠ�t ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡܪ ܬ ܡ(mContext)
John 6:40  τότε γὰρ ἔστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιόν καὶ πιστεύων εἰς αὐτὸν ἐχθῆ ζωήν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41  Εὐγνωμον οὖν οἱ ἱσοδαίοι περὶ αὐτοῦ ὅτι ἐπένευσαν, ἡγώ εἰμί ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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

John 6:42  καὶ ἔλεγον, Οὐχ οὗτος ἔστιν Ἰησοῦς ὁ υἱός Ἰωανής, οὐ θεμελιώθην τὸν πάτερα καὶ τὴν μητέρα; πῶς νῦν λέγει ὁ Καταβασθηκόντος τοῦ οὐρανοῦ καταβέβηκα;

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

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

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

John 6:44  οὐδεὶς δύναται ἔλθειν πρὸς μέ τῇ ἐν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἂν ἀναστήσῃ αὐτόν εἰς τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:45  ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδάκτοι θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθῶν ἐρχεται πρὸς ἐμέ.

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

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

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

---

given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."

101 John 6:40a txt γαρ θελημα του πατρου μου Κ A B C L N W 0233 ™abdejklmnsv Tert Hil Victorin SBL TH NA28 †ς οι J M R Πολ [ε] D E Φ 047 Chrys Chrom TR RP †ς οι οι P Q 070 091 0210

102 John 6:40b txt πατρου μου Κ A B C L N W 0233 ™abdejklmnsv Tert Hil Victorin SBL TH NA28 †ς οι J M R Πολ [ε] D E Φ 047 Chrys Chrom TR RP †ς οι οι P Q 070 091 0210. Swanson says L reads πατρου μου but that is not correct; it reads πατρου μου, see screen capture below. Münster and Swanson say C reads πατρου μου but the IGNTP site says πατρου με.

---

103 Isaiah 54:13

---

104 Isaiah 54:13
John 6:47  ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἐχεῖ ζωὴν αἰώνιον.

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

John 6:48  ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

48I am the bread of life.

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

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

John 6:50  οὐτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθνῄσκῃ.

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

John 6:51  ἐγὼ εἰμί ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων· εάν τις φάγῃ τοῦ τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ νῦν ἐγὼ δῶσω ἥμαρτον καὶ ἁμαρτήσῃ

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

John 6:52  Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ ἱσυάδαι λέγοντες, Πῶς δύναται οὗτος ἠμῖν δοῦναι τὴν σάρκα φαγεῖν;

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

John 6:53  εἶπεν οὖν αὐτοῖς ὁ Ιησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν, εάν μὴ φάγητε τὴν σάρκα τοῦ ιδίου τοῦ ἄνθρωπον καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

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

John 6:54  ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσει αὐτὸν τῇ ἑσοχῇ ημέρας.

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

John 6:55  ἡ γὰρ σάρξ μου ἀληθῆς ἐστὶν βρῶσις, καὶ τὸ αἷμα μου ἀληθῆς ἐστίν πόσις.

55For my flesh is true food, and my blood is true drink.109

---

105 ἔστιν τὴν ἑος δῶσω E 047 091 0233 ἠν ζωῆς B C D L T W lat syr cpma,by,pbo cl SBL TH NA28 [.] / lac A N P Q 0233
106 ἔστιν τὴν ἑος δῶσω E 047 091 0233 ἠν ζωῆς B C D L T W lat syr cpma,by,pbo cl SBL TH NA28 [.] / lac A N P Q 0233
107 ἔστιν τὴν ἑος δῶσω E 047 091 0233 ἠν ζωῆς B C D L T W lat syr cpma,by,pbo cl SBL TH NA28 [.] / lac A N P Q 0233
108 ἔστιν τὴν ἑος δῶσω E 047 091 0233 ἠν ζωῆς B C D L T W lat syr cpma,by,pbo cl SBL TH NA28 [.] / lac A N P Q 0233
109 ἔστιν τὴν ἑος δῶσω E 047 091 0233 ἠν ζωῆς B C D L T W lat syr cpma,by,pbo cl SBL TH NA28 [.] / lac A N P Q 0233

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

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

John 6:57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κἀγὼ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζητεῖ εἰς τὸν αἰώνα.

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

John 6:58 οὕτως ἔστιν ὁ ἀρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἀρτον ζησε ἐν αὐτῷ.

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

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

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

A Teaching Too Scandalous for Some

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

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

John 6:61 εἶδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὃ ὁ γογγοῦσιν περὶ τούτοις ὁ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτό ὑμᾶς σκανδάλισε;

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

John 6:62 ἐὰν οὖν θεωρήτητε τὸν οὐροῦ τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

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

John 6:63 τὸ πνεῦμα ἔστιν τὸ ζωοποιοῦν. ὃ σάρξ οὐκ ὑφελεὶ σώδεν· τὰ ἁμαρτα δὲ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἔστιν καὶ ζωὴ ἔστιν.

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

John 6:64 ἄλλο εἰσίν εἰς ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἧδει γὰρ εἰς ἀρχὴς ὁ Ἰησοῦς τίνες εἰσίν οἳ μὴ πιστεύοντες καὶ τίς ἔστιν ὁ παραδόσων αὐτὸν.

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

---

110 6:58 txt omit ὅμων \[P66\] Ψ 575 \[K B C L T W\] cop\[am\]ms Or SBL TH NA28 \[A\] // *ὑμῶν D it\[le\] syr\[c\] cop\[am\]ms ly pbo Vict-Rome // *ὑμῶν to τὸ μαννα E N 047 091 0250 Μ lat syr\[h\] pal\[ms\] arm eth geo Chrys Cyril Aug Spec TR RP // *ὑμῶν to τὸ μαννα en τῇ ἐρήμῳ it\[β\] syr\[pal\]ms // lac A P Q 0233

111 6:62 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 apoiopesis 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 modesty 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 6:63 txt λελαλήκα ϕ 56 \[K B C L T W\] syr cop arm eth Or Eus Ath Did Cyr Chrys Tert SBL TH NA28 // ἐλαλον E 047 TR RP // lac ϕ 575 A P Q 091 0233

113 6:64 Rare NT occurrence of the future participle.
John 6:65 καὶ ἔλεγεν, Διὰ τούτῳ εἶρήκα υμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με εἰς τῷ δέ ηδομένον αὐτῶ ἐκ τοῦ πατρός.

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

John 6:66 Ἐκ τούτου πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιπέτατον.

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

68 Jesus therefore said to the twelve, “You are not thinking of leaving too, are you?” John 6:68 ἀπεκρίθη αὐτῶ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ᾑρῆς αἰωνίου ἔχεις.

69 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. John 6:69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ άγιος τοῦ θεοῦ.

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

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ υμᾶς τοις δώδεκα ἔξελεξάμην, καὶ εἰς υμῶν εἰς διάβολος ἐστίν;

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

John 6:71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ὑσααρίωτον· οὗτος γὰρ ἐμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

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

Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἔξηκαν αὐτὸν 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 ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

2 But the Jewish Festival of Booths was near.

---

114 6:65 txt ἐκ τούτου - ek toutou; Opinion is divided on whether this means "because of this teaching," or, "from this point on."

115 6:69 ὁ ἄγιος τοῦ θεοῦ ἦσαν Αδαμ Χριστός Τετ (Μκ 8:29) ἐκ τούτου - ek toutou; Opinion is divided on whether this means "because of this teaching," or, "from this point on.

116 6:70 ὁ χριστός ἔστω (Mt 16:16) ἐκ τούτου - ek toutou; Opinion is divided on whether this means "because of this teaching," or, "from this point on."

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

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

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

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

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

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἱσσοῦς. Ὁ καίρος ὁ ἐμὸς ὁ πόρος πάρεστιν, ὃ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστιν ἔσοιμος.

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 ἔγω μαρτυρῶ περὶ αὐτοῦ ὃτι τὰ ἔργα αὐτοῦ πονηρά ἔστιν.

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

John 7:8  ὑμεῖς ἀναβήστε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ ἐμὸς καιρὸς ὁ πόρος πεπληρώθη.

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 ἐπίστων, 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 ἄδελφοι αὐτοῦ εἰς τὴν ἐορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ ψανερώς ἀλλ' ἐν κρυπτῷ.

10And when his brothers went up to the festival, then he also went up, not openly,
The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?"

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."

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

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

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.

One who speaks from himself is seeking his own glory. But one seeking the glory of God is not seeking his own, but that of the Father who sent him, such a one is true, and there is no unrighteousness in him.

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

117 7:10 txt ἐν κρυπτῷ Κ 205 1424 ἢσακ,ὁ,δε,ς,ι,η,ης κρυπτω pa,pol,ach2,ms geo Aug2/7 / ως ἐν κρυπτῷ Ψ68 Π75 B EF GH K L M N S T U W Y δ (λ τω κρυπτω) Π Ψ Ω 047 070 0105 0141 0211 0250 f13 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 28 itaur,c,ff,fr,la vg syr,p,h,pal copb arm Basil Chrys Cyrlem Gaud jer _ Aug5/7 TR RP SBL [NA28] [C] lac a C P V 063 233 346. It seems probable to me that ως was added for the same reason οὕτω was, to soften the appearance that Jesus was 'deceiving' people.

118 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."
John 7:22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν — οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστιν ἀλλ’ ἐκ τῶν πατέρων — καὶ ἐν σαββάτω περιτέμνετε ἄνθρωπον.

22Why is it122 Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?123

John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθή ὁ νόμος Μωϋσέως, ἐμοὶ χολάτε ὅτι ἔδωκεν ἄνθρωπον ὑμῖν ἐποίησα ἐν σαββάτῳ;

23If 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?124

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

24Judge not by appearances, but judge the righteous judgment.”125

Is Jesus the Anointed One?

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμίτων, Οὐχ ὁστὸς ἐστιν ὁ ζητούσιν ἀποκτείναν;

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

John 7:26 καὶ ἦδη παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἄληθῶς ἔγνωσαν οἱ ἀρχόντες ὅτι οὐσίος ἐστίν ὁ Χριστός;

26And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?126

John 7:27 ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστός ὦτι ἔρχηται οὐδείς γινώσκει πόθεν ἐστίν.

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

122 7:22a The Greek words I translated "Why is it," areδιάτοιο-διάτοιο. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.

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

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 κρίνοντο...κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammatei) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριταὶ καὶ γραμματοσχολικοί, "judges and clerks."

126 7:26 It is Ο Χριστός Ποντ Ν Β Ν Τ Λ W lat syr-c1a cop-sa arm Or Epiph Chrysostom Cyrilis Nonn SBL TH NA28 */ / ἄληθως ο Χριστός E 047 iff syr-pal eth Chrysostom TR RP lac A C P 070 0233
John 7:28 ἐκράξας οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Ἐὰς ἦσαν ἄλλοι καὶ ἐξείπη ἃ ἤμαστον οὖν ἐλλήλυθα, ἀλλ’ ἐστιν ἀληθινὸς ὁ πέμψας με, ὑμῖν ἐμὲς οὖν ἴδατε·

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

John 7:29 ἐγὼ οὖν ἴδατε ἀυτὸν, ὅτι παρ’ αὐτοῦ εἰμὶ κἀκεῖνος με ἀπέστειλεν.

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

John 7:30 ἐξήτουν οὖν αὐτὸν πάσαι, καὶ οὕδεις ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὕτω ἐλήλυθε ἢ ὅρα αὐτοῦ.

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

John 7:31 ἕκ τοῦ δῆλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὁ Χριστὸς ὦταν ἔληθη μὴ πλείονα σημεία ποιήσω ὅν οὕτως ἐποίησεν;

31But many of the crowd put trust on him, and they were saying, "When the Christ comes, will he perform more signs than this man has done?"

John 7:32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ δῆλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπήρετας ἵνα πάσωσιν αὐτὸν.

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

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

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

John 7:34 ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθείν.

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

John 7:35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὖτος μέλλει πορεύεσθαι ὅτι ημεῖς οὐχ εὑρήσομεν αὐτὸν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

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

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

John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐκτάσεις εἰσῆλθε ὁ Ἰησοῦς καὶ ἐκράξας λέγων, Ἐὰν τὶς τις δυσάκη ἐρχόμενον πρὸς με καὶ πινέτω.

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

John 7:38 ὁ πίστευσιν εἰς ἐμὲ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλᾶς αὐτοῦ ῥέουσιν ὑδάτος ζωτοῦ.

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

---

127 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

128 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly. They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; 1 Cor. 10:4, "they all drank the same spiritual drink. For they drank from the
John 7:39 ὁτότι δὲ εἶπεν περὶ τοῦ πνεύματος ὁ ἐμελλὼν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτὸν· οὐδὲ γὰρ ἦν πνεῦμα, ὅτι ἦρευς οὕδε πέμψατε.

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

John 7:40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Ωδότι ἔστιν ἄλληθος ὁ προφήτης·

40 Some in the crowd therefore who heard these words were saying, "Surely this man spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. If you interpret this as meaning streams of living water will come out of our, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly -κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses thispassage in 466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. 1106f.; Ml. 225 [356]." Mayser ii 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7.

129 739 txt πνεῦμα "the spirit was not yet present" BDesc D 775 K N* T vg ερμ χις αγιον "the holy spirit was not yet present" BDesc* E L N* W 047 M eth Orlat†/6 Marcellus Didhab Chrys Cyr†/9 Thod Tyc TR RP TH † πνευμα δεδομενον "the spirit was not yet given" it,auc,br,fl,1r1 vgcl,ww syrgr,s;p Eus Vict-Rome Ambrosiaster Ambrose Gauder Aug † πνευμα αγιον δεδομενον "the holy spirit was not yet given" B it,auc vgmss (syrh δεδομενον with *) syrfl geo2 Orlat†/6 † το πνευμα αγιον επ αυτουs "the holy spirit was not yet upon them" D* † το πνευμα το αγιον επ αυτουs "the holy spirit was not yet upon them" D† † το λογος τουτος Χ 0233. Codex Vaticanus reads: "οὐκ άρε γαρ ἡ πνευμα αγιον δεδομενον στις ζη· " (umlauts present) The Sahidic Coptic says something like "for they had not yet received." The NIV, ESV, NET, CSB appear to follow the πνευμα δεδομενον reading, and the KJV and NASB put "given" in italics. Whereas Tyndale reads "For the holy ghost was not yet there because that Jesus was not yet glorified." It should be noted that the early translations such as the Latin and Syriac which read "not yet given" did not necessarily use a Greek source text which read that way. They could have as translators thought it necessary to supply "given," just like many English translators have done.

130 760a txt των λόγων τούτων πνευμα δεδομενον B 1 L N T U Π Ψ 0141 f 22 33 209 397 565 597 799 821 892 1071 1192 1210 2193 2372 2886 3695 it,auc,br,fl,1r1 syrth,kp,pal copqalmss,bp arm goth SBL TH NA28 / † τον λογον των λόγων G pc § των λόγων E H M Y* Γ Δ* 0105 157 700 1342 M* D* TR BG RP † τον λόγον αυτος K W Y< a73 syrb<l,h † τον λόγον των λόγων πνευμα δεδομενον K* D vg it,auc,br,fl,1r1 † τον λόγον αυτος εις Παλαια αυτου τον λόγον 124 pc § τον λόγον αυτος f15 al* † τον λόγον τουτον X 213 849 865 1241 2786 a128 copqalmss,bp,mss eth † lac A C F P Q V 0233 346 syr* (SyrP = mel)
Others were saying, "This man is the Christ.” The former were then saying, "What? The Christ comes from Galilee?"

John 7:44  ὁ θερομός ὁ ἀντών ἐρήμετα ἐν τῷ ὄχλῳ δι’ αὐτόν.

A split therefore occurred in the crowd because of him.

John 7:44  τινὲς δὲ ἦσαν εἰς αὐτῶν πίασαι αὐτόν, ἀλλ’ οὕδεις ἐπέβαλεν ἐπ’ αὐτόν 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  ὁ θερομός ὁν τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτῶς ἔκεινοι, διὰ τί οὐκ ἤγαγετε αὐτόν;

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

John 7:46  ἀπεκρίθησαν οὐ προτεράτα, ὦ ὁ Φαρισαῖος ἐλάλησεν, ὡς οὗτος λαλεῖ ὁ ἀνθρώπος.

The officers answered, "Never has anyone spoken so, like this man speaks.”

John 7:47  ἀπεκρίθησαν οὖν αὐτοῖς ὁ Φαρισαῖος, Ἔ η ὁμοίως πεπλάνησθε;

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

John 7:48  μή τις ἐκ τῶν ἀρχιερέων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

John 7:49  ἀλλ’ ὁ δῆλος ὦτος ὁ μή γνώσκον τὸν νόμον ἐπάρατο ἐστιν.

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

John 7:50  λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ἕν ἐν αὐτῶν,

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

John 7:51  Μή ὁ νόμος ἠμῶν κρίνει τὸν ἀνθρώπον ἐὰν μή ἀκούῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ;

"Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"
John 7:52 ἀπεκρίθησαν καὶ εἶπον ἢ ἄρτῳ, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἔγειρεται.

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

The Woman Caught in Adultery

John 7:53 Καὶ ἔπορεύθησαν ἐκατοστέος εἰς τὸν οἶκον ἀντών,

53 And each went to his home.

Chapter 8

John 8:1 Ἐσοῦς δὲ ἔπορεύθη εἰς τὸ Ὀρος τῶν Ἐλαιῶν.

1 But Jesus went to the Mount of Olives.

---

135 752a txt ἐπὶν ΚΕΓ ΛΜΤΧΥΓΔΛΠΩ047 0211 f 131 A102789 28532 565 682 1243 1505 2323 TRRP || ἐπὶν B66 Π73 BCD KNW 03 2561 SBL TH NANA28 || lac ACF PQ V Ο63 0211 0233 vid f 13 535 047 0211 0233 vid f 13 22 157 579 700 1192 TR RP. This is a difference of dialect, ἐπὶν being epic Ionic 3rd pl aor ind act, and εἶπον is 3rd pl aor ind act as well, but presumably Attic dialect. See here http://en.wikipedia.org/wiki/Ancient_Greek_dialects a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of B66. Or, perhaps B66 "normalized" the word to the Attic.

136 752b txt reading first:

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται (pres pass) TΨ SBL TH NANA28 ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγέρεται Π66

The reading of Π66 and the Sahidic Coptic, and possibly also Π73, is, “the Prophet does not arise out of Galilee.” Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, “the.” And the Majority Text says, no prophet “has arisen.” A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

137 753 The passage known as “The Woman Caught in Adultery,” or “the Pericope of the Adulteress,” usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (Π66, Π73, N A Π73 B C SBL T X Y Δ Ω Θ Π700 vid 1414 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 13331st 14244th 2193 2323 2561 2768 - some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Λ Π Ω 18 35 14244th 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this https://www.bibletranslation.ws/trans/pachart.pdf.
John 8:2 ὃρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτοῖς.

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

John 8:3 ἀγωσοὶ δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατείλημενεν, καὶ στῆναντες αὐτήν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημενεν 'αὐτοφώρῳ μοιχευμένη'

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

John 8:5 ἐν δὲ τῷ νόμῳ ἤμιν Μωϋσῆς ἐνετειλάτο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;

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

John 8:6 τούτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κοίμας τὸ δακτύλῳ κατέγραφεν εἰς τὴν γῆν, 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 earth141 with his finger, taking no notice.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος υμῶν πρῶτος ἔπτα αὐτὴν βαλέτω λίθον' 

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

John 8:8 καὶ πάλιν κατακύψας ἐγραφεν εἰς τὴν γῆν.

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

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρισαντες αὐτὸν ἐν καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψας μόνος, καὶ ἡ 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, Ἥνιαν, ποῦ Εἶσιν, οὐδείς σε κατεκρίνειν;

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

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

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

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

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

140 8:6a ἐν τῇ προσποιούμενος Ε Ἐ Ῥ Ῡ Κ 2* 18 27 35 65* 346 475 532 579 682 1212 1505 1519 2253 2561 2907 geomp TR·Scrив·RP || omit phrase D M S U Γ Λ Ω 047 0233 f 13 2C 7 8 9 28 65* 115sup 118 700 892 1071 1203 1216 1243 1514 2722 lat·TR·Eras·Beza·Elz·Steph·AT·HF·BG [NA28] || προσποιούμενος 1194 || lac. A C F P

141 8:6b Jerome points out that just prior to this in John 7:38, Jesus had declared himself to be the fountain of living waters. And now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. Jeremiah 17:13 says, "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; that they turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."

142 8:9 The TR and RP texts also have here, καὶ υπὸ τῆς συνειδήσεως ἐλεγχόμενοι "and were convicted by their conscience," and the NA28 does not.
The Validity of Jesus’ Testimony

John 8:12 Ἡμεῖς δὲ εἶπον, ὡς ἔφη ὁ Ιησοῦς. Τοῦτο πλὴν ἔλεγαν ὁ Ιησοῦς λέγων, Ἠγὼ εἰμὶ τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθοῦν ἔμοι ὥς μὴ περιπάτῃ ἐν τῷ σκότῳ, 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· ἤ μαρτυρία σου οὐκ ἔστιν ἀληθῆς.

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

John 8:14 ἀπεκρίθη ήσοւς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἐστίν ἢ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὥσπερ δὲ οὐκ οἰδατε πόθεν ἔρχομαι ἦν·141 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 ὥσπερ κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω σωφρόνα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἡ ἀληθινὴ ἐστίν, 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 ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.

17Now even in your law it is written, that the testimony of two persons is valid.144

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 ἔλεγον οὖν αὐτῷ, Ποῦ ἔστιν ὁ πατὴρ σου; ἀπεκρίθη ήσοւς, Οὔτε ἐμε νοεῖτε, ὅτι τὸν ὅμοιον ἔστιν, καὶ τὸν πατέρα μου ἐν τῷ σώματι.

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

John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἔπισεν αὐτόν, ὅτι οὐκ ἔληλυθε, ἢ ὅταν ἔρχομαι ἐν τῷ σώματι ὁ πατήρ.

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

---

141 8:14 txt ἡ Π 73C B D Ν T 070 Ἰταλ. vg syh cop sa SBL TH NA28 {\} οὐδὲ Π 39 καὶ Π 73# N E L W 047 M ἱστ.aur.(b),dφθ2,ρs coply pbo TR RP lac A C P 0233 0264. The Münster Inst. and the NA28 say Π 39 reads η, while the IGNTP says it reads καὶ. The NA28 does not even put a "vid" 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.

https://commons.wikimedia.org/wiki/File:Papyrus_39_(GA)_POxy1780.jpg

144 8:17 Deuteronomy 19:15
John 8:21 Ἐπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάρχω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἔγω ὑπάρχω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 ἐλεγον οὖν οἱ ἱουδαῖοι, Μὴ ἄποκτενεῖ έαυτόν, ὅτι λέγει, ὅπου ἔγω ὑπάρχω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἐλεγεν αὐτοῖς, ὑμεῖς ἐκ τῶν κατώ ἐστέ, ἔγω ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστε, ἔγω οὖν εἰμί ἐκ τοῦ κόσμου τούτου.

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

John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἔναν γὰρ μὴ πιστεύσατε ὅτι ἔγω εἰμί, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

24I said to you that you will die in your sins. For if you do not believe that I am who I am,145 you will die in your sins."

John 8:25 ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπον αὐτοῖς ὁ Ἱσσοῦς, Τὴν ἀρχήν ὃτι καὶ λαλῶ ύμῖν;

25Therefore 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 ἔξω περὶ ύμῶν λαλεῖν καὶ κρίνειν ἀλλ’ ὁ πέμψας με ἀλήθεις ἔστιν, κακῶς ἂ ήκουσα παρ’ αὐτοῦ ταύτα λαλῶ147 εἰς τὸν κόσμον.

26I 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 ἐγνώσατε ὅτι τὸν πατέρα αὐτοῖς ἐλεγεν.

27They did not understand that he was speaking to them of the Father.

John 8:28 εἶπον οὖν ὁ Ἱσσοῦς, Ὅταν υψώσῃ τὸν ὑιόν τοῦ ἀνθρώπου, τότε γνώσοσθε ὅτι ἔγω εἰμί, καὶ ἂ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς εἴδαξέν με ὁ πατὴρ ταύτα λαλῶ.

28Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he,148 and of myself149 I do nothing, but rather exactly as the150 Father has taught me, those

---

145 8:24 ὅτι ἔγω 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.

146 8:25 The BADG lexicon says, "τὴν ἀρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-διὰς at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 225 al.... The BDF grammar §160 says the Τὴν ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὅτι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all?" Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχήν means "to begin with." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.

147 8:26a ὅτι ἔγω εἰμί - hoti egō eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "Exodus 3:14, where God told Moses his name was "I am the one who is," or "I am who I am," etc.
things I speak.
John 8:29  καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστιν’ οὖν ἀφηκέν με μόνον, ὅτι ἑγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

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 Ταῦτα αὐτοῦ καλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτὸν.

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

The Children of Abraham

John 8:31 Ἑλεγεν οὖν ὁ Ἰσραήλ πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίοις, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθήται μοῦ ἐστε,

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 γνώσετε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἔλευθερώσει ὑμᾶς.

32and you will know the truth, and the truth will make you free.”
John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραὰμ ἐσμέν, καὶ οὐδὲν δεδουλεύκαμεν πώποτε: πῶς οὐ λέγεις ὅτι ἔλευθεροι γενήσεσθε;

33"They responded to him, "Are you seed of Abraham, and no one have we ever been enslaved. How do you mean, that we will become free?" John 8:34 Ἀπεκρίθη αὐτὸς ὁ Ἰσραήλ, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἐστιν τῆς ἀμαρτίας.

34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. John 8:35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

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

36If therefore the Son should make you free, you will be free indeed.
John 8:37 Οἶδα ὅτι σπέρμα Ἀβραὰμ ἔστε: ἄλλα ἥζειτε καί ἀποκτέναι, ὅτι ὁ λόγος ὁ ἐμὸς 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 ἄ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν οὐ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

38The things that I have seen with theFather, I speak, and you then the things you have heard from your father, 152 you are doing.”
They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham."

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

Jesus said to them, "If God were your father, you would love me, for I went out from the Father and spoke to you the words of God. And you do not know him, for you do not do the works of your father."

You are of your father, the Devil, and the yearnings of your father you want to do. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks a lie, he is speaking from his own nature, for he is a liar and the father of lies.

The Children of the Devil

John 8:39 ‘Apekrīthēsan kai eîpan autō, ὦ πατήρ ἡμῶν Ἀβραάμ ἔστιν. Λέγει αὐτοῖς ὄ Ἰσσαύς, Εἰ τέκνα του Ἀβραάμ ἦτε, τὰ ἐργα του Ἀβραάμ ἐποιεῖτε.

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

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

Jesus said to them, 'If God were your father, you would love me, for I went out from the Father and spoke to you the words of God. And you do not know him, for you do not do the works of your father.

You are of your father, the Devil, and the yearnings of your father you want to do. It was also in line with what Jesus says in v. 37, 'My word has no room to 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 chapter 6 verse 60, where some of the Judeans.

Toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans. Jesus' disciples said, "This is a hard teaching: who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away.

This is also in line with what Jesus says in v. 37, "My word has no room in you." This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "Stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

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

154 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akouo, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching: who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. This is also in line with what Jesus says in v. 37, "My word has no room in you." This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.
things, for he is a liar, and the father of the lie.

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

44So I, because I am saying the truth, you do not believe me. John 8:46 τίς εἶ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τὸ ὑμεῖς οὐ πιστεύετέ μοι;

45Who 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 ὃν ἐκ τοῦ θεοῦ τὰ ρήματα τοῦ θεοῦ ἀκούει; διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὃτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

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

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

John 8:52 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ γὰρ λέγομεν ἡμεῖς ὃτι Σαμαρίτης εἰ σὺ καὶ δαιμόνιον ἔχεις;

48The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?" John 8:49 ἀπεκρίθη Ἡσσοῦ, Ἠγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

49Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me. John 8:50 Ἠγὼ δὲ σὺ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

50It is not me seeking my glory. There is One seeking, and judging. John 8:51 ἀμὴν ἡμῖν λέγω, ἐὰν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ γευσθῇ τὰς τὸν άιώνα.

51Truly, 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 Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, ἕαν τις τὸν ἐμὸν λόγον τηρήσῃ, οὐ μὴ γευσθῇ τανάτου εἰς τὸν άιώνα.

52The Jews said to him, "Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.' John 8:53 μὴ σὺ μετίξων εἰ τοῦ πατρός ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς?

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

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 αὐτοῖς - autōs, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDAG grammar, for John 8:44b, refers you to section 282(3), which says that autōs is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediately surrounding or referent) which here is to be referred through φεύγωνς to ἐκ ταῶν λαλι βεβοδος, 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 autón 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 supplanted from the context.
What sort of man do you reckon yourself?"
John 8:54 ἀπεκρίθη Ἰσραήλ, ἃν ἔγω δοξάζω ἐμαυτον, ἢ δόξα μου οὐδὲν ἐστιν· ἐστιν ὁ πατὴρ μου ὁ δοξάζων με, ὥν ὑμεῖς λέγετε ὅτι θεὸς ἢμῶν ἐστιν·
54Jesus answered, "If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God.
John 8:55 καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγώ δὲ οἶδα αὐτὸν. καὶ εἴπο ὦτι οὐκ οἶδα αὐτὸν, ἐσομαι ὁμοίος ύμνις ψεύτης· ἄλλα οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τιρώ.
55And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following.
John 8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλίασατο ἵνα ίδη τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐξάρη.
56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
John 8:57 εἶπον οὐν οἱ ἱουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἔτη οὐδὲν ἔχεις καὶ Ἀβραὰμ ἑώρακας; 
57The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"
John 8:58 εἶπεν αὐτοῖς Ἰσραήλ, ἃμην ἁμήν λέγω ύμιν, πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι.
58Jesus said to them, "Truly, truly I say to you, before Abraham was, I am."
John 8:59 ἤραν οὖν λίθους ἵνα βάλων ἐπ’ αὐτὸν Ἰσραήλ δὲ ἐκρύβη καὶ ἐξέβλην ἐκ τοῦ ιεροῦ.
59Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple.

160 8:57 Several early witnesses say Ἀβραὰμ ἑώρακεν σε – ‘Ἀβραὰμ ἑδρακὲν σε, "Abraham has seen you?"
But other early witnesses say Ἀβραὰμ ἑώρακας - 'Ἀβραὰμ ἑδρακας, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus’ day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"
161 8:58α 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 8:58β ἐγὼ εἰμι - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.
163 8:59 txt ἵππον F Ψ Ψ* K* B D W Θ* 2561=pt 1aaur, b,c,d,ε,λ,π,ρ,τ,υ ερο corp slav Ath (Socrates) (Cyr(5)) / ἵππον καὶ διελθόντων διὰ μέσου αὐτῶν 0211* / ἵππον καὶ διελθόντων διὰ μέσου αὐτῶν ἐπερέθετο καὶ παρήγγειλον ὑμῖν Κ Λ Ν Χ Ψ 070 0141 33 597 892 1010 1071 1241 (corp, slav Ath) (Socrates) (Cyr(5)) / ἵππον καὶ διελθόντων διὰ μέσου αὐτῶν ἐπερέθετο καὶ παρήγγειλον ὑμῖν 579 / ἵππον καὶ διελθόντων διὰ μέσου αὐτῶν ἐπερέθετο καὶ παρήγγειλον 0211c / lac P Q T V 063. The phrases after ἵππον are suspiciously like the διελθόντων διὰ μέσου αὐτῶν ἐπερέθετο of Luke 4:30.
Jesus Heals a Man Born Blind

John 9:1 ὁ άρνησθηκεν αυτὸν ὁ διδάσκαλος ὁ Ἰησοῦς, ἀλλ` ἦν καθήμενος ἐν τῷ κόσμῳ ὁ τύφλος.

John 9:2 ὁ διδάσκαλος λέγει, ἐντολή ἡ, ἵνα γράφη τὸ παγενήθη, ἃ ἐστιν ἡ ἀδικία ἢ ἡ ἁμαρτία.

John 9:3 Ἠσυχασμένες ἦσαν ἡμεῖς ἀπὸ τοῦ προσευχῆς. ὁ δὲ μαθητής τοῦ Διατροφητή ἤρθε καὶ ἔβαλεν τῷ ἄτροφῷ ὅμοιον αὐτοῦ ὦν ἦν ἐν εἴδωλοι.

John 9:4 Ἄρα ἐντολή ἦν τῆς ἁμαρτίας, ἵνα γράφη τὸ παγενήθη, ἃ ἐστιν ἡ ἁμαρτία ἢ ἡ ἁμαρτία.

John 9:5 Ἐγὼ τέκνον τῆς ἁμαρτίας ἦν ἐντολή. ἐγὼ ἂν θεωρηθηκότα ἐκ τοῦ παγενήθης ἢ τὸν πηλὸν ἔχω, ἵνα γράφη τὸ παγενήθη, ἃ ἐστιν ἡ ἁμαρτία ἢ ἡ ἁμαρτία.

John 9:6 Ἐγὼ τέκνον τῆς ἁμαρτίας ἦν ἐντολή. ἐγὼ ἂν θεωρηθηκότα ἐκ τοῦ παγενήθης ἢ τὸν πηλὸν ἔχω, ἵνα γράφη τὸ παγενήθη, ἃ ἐστιν ἡ ἁμαρτία ἢ ἡ ἁμαρτία.

John 9:7 Ἐγὼ τέκνον τῆς ἁμαρτίας ἦν ἐντολή. ἐγὼ ἂν θεωρηθηκότα ἐκ τοῦ παγενήθης ἢ τὸν πηλὸν ἔχω, ἵνα γράφη τὸ παγενήθη, ἃ ἐστιν ἡ ἁμαρτία ἢ ἡ ἁμαρτία.
John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἦνεώχθησαν σου οἱ ὀφθαλμοὶ;

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

John 9:11 ἀπεκρίθη ἐκείνος, ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πήλον ἐποίησεν καὶ ἐπέχρισεν μοι τοὺς ὀφθαλμοὺς καὶ ἔτεν μοι ὡς Ἰςπαγε εἰς τὸν Σιλωάμ ἐκ καὶ νίψας ὄν καὶ νυσάμενος ἄνεβληψα.

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

John 9:12 καὶ εἶπαν αὐτῷ, Ποῦ ἔστιν ἐκείνος; λέγει, Οὐκ οἶδα.

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

The Authorities Investigate the Healing

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

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

John 9:14 ἦν δὲ σάββατον ἐν ἤ ἡμέρᾳ ἤν τὸν πήλον ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέβλησεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

John 9:15 πάλιν οὖν ἡρῴων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἄνεβλησεν. ὁ δὲ εἶπεν αὐτοῖς, Πήλον ἐπέθηκέν μου ἐπί τοὺς ὀφθαλμοὺς καὶ ἐνυψάμην καὶ βλέψω.

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

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

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

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σο λέγεις περὶ αὐτοῦ, ὅτι ἦνεφρωξεν σου τοὺς ὀφθαλμοὺς; ὁ δὲ εἶπεν ὅτι Προφήτης ἦστιν.

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

John 9:18 Οὐκ ἐπίστευσαν οὖν οἱ Φαρισαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἄνεβλησεν, ἔως ὅτου ἔφωνησαν τοὺς γονέας αὐτοῦ τοῦ ἀνάβλησαντος.

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

168 9:11 ἔλεγον οὖν ἡμέραν ὅτι ἐκείνα ὀφθαλμοὺς ἔστωσεν Ιησοῦς.

169 9:14 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐποίησεν Ιησοῦς τὸν πήλον καὶ ἄνεβλησεν ὁ ἄνθρωπος.

170 9:16 ἐποίησεν Ιησοῦς ἀμαρτωλός τῷ Φαρισαίῳ ἀμαρτωλῷ τῷ εἰς τὸν ναὸ τῇ ἡμέρᾳ τῇ ἐποίησε αὐτοῦ ἀμαρτώματα. 171 9:18 ὁ ἄνθρωπος ἔφωνησεν τοὺς γονέας αὐτοῦ μετὰ τῆς ἀνάδειξείς αὐτοῦ τοῦ ἀμαρτωλοῦ.
And they questioned them, saying, "Is this your son, the one you say was born blind?
And if so, how does he now see?"
His parents therefore answered and said, "We know that this is our son, and that he was born blind.
But how he now sees, we do not know. Or who opened his eyes, we do not know. Ask him; he has majority. He will speak for himself."
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.
This is why his parents said, "He has majority; ask him."
They said therefore to him, "What did he do to you? How did he open your eyes?"
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?"
They ridiculed him, and said, "You are the disciple of that one. We are disciples of Moses.
We know for sure that God has spoken to Moses; but this fellow, we don't know where he comes from."
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 οἱ ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ’ εάν τις θεοσεβής ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου 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 ἤκουσθη ὅτι ἤνεμεξὲν τις ὄρθολμος τυφλοῦ γεγεννημένον

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

John 9:33 εἶ μή ἤν οὕτως πάρα θεοῦ, οὐκ ἠδύνατο ποιεῖν οὖδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαις οὐ ἐγεννήθης ὀλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἔξεβαλον αὐτόν 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 Ἡκουσεν Ἰησοῦς ὅτι ἔξεβαλον αὐτόν ἐξω, καὶ εὐφὺς αὐτόν εἶπεν, Ὁ πιστευεὶς εἰς τὸν οὐδόν τοῦ ἀνθρώπου.

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 έκεῖνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε, ἢ πιστεύεις εἰς αὐτόν;

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

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἐώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ έκεῖνος ἐστιν.

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

John 9:38 ὡς ἡ ἐφή, Πιστεύω, κύριε, καὶ προσεκύνησαν αὐτόν.

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

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

175 τις ἐάν αὐτόν καὶ ἐπείπεν, καὶ τίς ἐστιν, κύριε, ἤνα πιστεύω εἰς αὐτόν;

176 Ἡ θεοσεβής ἢ πιστεύεις εἰς αὐτόν; καὶ εὐφὺς αὐτόν εἶπεν, Ὁ πιστευεὶς εἰς τὸν οὐδόν τοῦ ἀνθρώπου;
John 9:39  καὶ ἐίπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἠλθον, ἵνα οἱ μὴ βλέποντες βλέποσιν καὶ οἱ βλέποντες παραβάσοι γένωται.

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

John 9:40 Ἡκούσαν έκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ δόντες, καὶ ἐίπον αὐτῶ, Μή καὶ ἡμεῖς τυφλοί ἐσμεν;

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

John 9:41 ἐίπεν αὐτοῖς ὁ Ἰησοῦς. Εἴ τυφλοί ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

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

Chapter 10
The Good Shepherd

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

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

John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστίν τῶν προβάτων.

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

John 10:3 τοῦτο ὁ θυρωρὸς ἀνοίγη, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἵδα προβάτα φωνεῖ κατ’ ὄνομα καὶ ἑξάγει αὐτὰ.

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

John 10:4 ὅταν τὰ ἱδά πάντα ἐκβάλη, ἐμπρόσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἁκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ

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

John 10:5 ἄλλοτρῷ δὲ οὐ μὴ ἁκολουθήσουσιν ἄλλα φεύγουσιν ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἄλλων τῶν κλέπτων τῆς φωνῆς.

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

John 10:6 ταῦτα τὴν παροιμίαν ἐίπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἐγνωσαν τίνα ἢν ἄ ἐλάλει αὐτοῖς.

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

John 10:7 Ἐίπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἅμην λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

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

κόμι· καὶ προσεκύνησαν αὐτῷ. καὶ ἐίπεν ὁ Ἰησοῦς Θ 047 δὲ ἐφι Πιστ.κυ., κύριε καὶ προσεκύνησαν αὐτῷ. καὶ ἐίπεν, Ναί, κύριε προσέπεμπα ὅτι οὐ εἰ ὁ υἱὸς τοῦ θεοῦ ἐ εἰς τὸν κόσμον ἐρχόμενος. καὶ ἐνεπ ὁ Ἰησοῦς, 0233 (c.f. Jn 11:27) omit Π46 K6 W ἡ[1] c opsa_cmsarch16f omit vss 38 and 39 entirely Diatessaron/* lac. Π46 C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. (Re the reading of 0233, the exact words of Martha in 11:27 were: Ναί, κύριε· εγώ προσέπεμπα ὅτι οὐ εἰ ὁ Χριστός υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος). The use of ἐφι is rare in John, but Π65 adds it in 9:36 and Π75 adds it in the same verse in a different place.

178 10:4 καὶ προσέσχετον αὐτῷ. B D L W ἡΑΔΕ c cop arm SBL TH NA28 f.112 ∥ omit Κ7.2b ∥ προσβατα A E 047 0233 0250 M lat syl TR RP ∥ Π65 C N P
John 10:8  I lay down my life for the sheep.

8 All who came before me are thieves and bandits; but the sheep did not hear them. John 10:9  I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture.

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

John 10:10  He who entered by me will be saved, and will go in and go out, and find pasture.

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

11 For he is a wage earner, though not one single Greek manuscript says that. The KJV followed the Septuagint and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.
John 10:18 οὐδεὶς αὗρι αὐτήν ἂν ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἂν’ ἐμαυτοῦ, ἐξουσίαν ἐχω θείναι αὐτήν, καὶ ἐξουσίαν ἐχω πάλιν λαβεῖν αὐτήν· ταύτῃ τὴν ἐντολὴν ἔλαβον πάρα τοῦ πατρὸς μου.

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

John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς 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, Δαιμόνιον ἔχει καὶ μαίνεται τί αὕτω ἀκούετε;

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

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν 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 ἐγκαίνια ἐν τοῖς ἱεροσολύμοις· χειμῶν ἦν.

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

John 10:23 καὶ περιπετεία τοῦ Ἰσραήλ ἐν τῷ ἰερῷ ἐν τῇ στοι τοῦ Σολομώνος.

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

John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαίοι καὶ ἔλεγον αὐτῷ, Ἡ ἔστε τὴν ψυχήν ἡμῶν αἱρεῖς; εἰ σοὶ εἰ ὁ Χριστὸς, 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 αὐτῷ ὁ Ἰσραήλ, ἐπον ὡμί καὶ σοὶ προσεύχεσθε· τά ἔργα αὐτῶν ποιῶ ἐν τῷ ὀνόματι τοῦ 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 ἀλλά ὑμεῖς οὐ προσεύχεσθε, ὅτι οὐκ ἐστε ἐκ τῶν προβατῶν τῶν ἐμῶν.

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

---

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

184 10:26 omit ἐγώ, Πολύς Κ Κ Κ Κ Κ Κ Θ Κ Π 0141 33 597 821 1241 2561* abcd itaur.vg copsa,bol⁶⁴arm geo,lβ
Ort,lat Apoll Cyr; Aug SBL TH NA28 (b) / καθὼς εἰπὼν υμῖν Δ Ε Φ Γ Η Μ ΢ Σ Υ Υ Γ Δ Λ Ψ Ω 047 0211 0233 f⁷
f³ 2 28 157 180 205 565 579 700 892° 1006 1010 1071 1274 1292 1342 1424 1505 M Lect H,b,d,e,f,h,p,l,i,r⁷ syr,p,β,h,(pal)
copp,bolv eth geo slav goth Cyrlem TR RP / καθὼς εἰπὼν υμῖν στις Π ᶬ Π / lac Π⁶⁶ / lap Π⁶⁶ C N N T V 070
John 10:27 “The shepherd calls the sheep, the sheep hear, and I know them, and they follow me.”

26My sheep hear my voice, and I know them, and they follow me.

John 10:28 “I gave them life, and they live forever, and no one will snatch them out of the Father’s hand.”

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.

John 10:29 “The Father is greater than all;” and no one is able to snatch them out of the Father’s hand.

John 10:30 “I and the Father are one.”

John 10:31 “He who is greater than all, you are calling yourself God.”

186 “My Father, the one who gave them to me, is greater than all, and no one is able to snatch them out of the Father’s hand.

John 10:30 “I and the Father are one.”

187 “Not for works are we stoning you, but for blasphemy, because you, being a human, are making yourself God.”

185 10:27 txt ακοουσιν (plural) Φ46 Ν B L W X Θ 0211 f33 33 157 1071 1241 l2211 Or Did SBL TH NA28 {/} Α δωκιμάζων (pl subj) 579 / ακούει (singular) Φ73 A D E F G H K M S U Y Γ Δ Α Π Ψ Ω Ω 047 l 2 28 565 700 892 1424 l344 lC lTR lRP / lac Φ45 C N P Q T V 070 0233. The singular number reading ακούει is not in concord with the neuter plural subject τα προβατα τα εμα, “my sheep” (plural) nor with the rest of the verse, αυτα, “and no one will snatch them out of my hand.”

187 10:29a txt του πατρος Φ46 Φ73 ¹ ¹ ¹ ¹ B L SBL TH NA28 {/} του πατρος μου A D E F G H K M S U W X Y Α Γ Λ Θ Π Ψ Ω 047 0211 0302v Φ l33 2 33 28 124 157 565 700 1071 Φ latt syr h cop Φ45 C N P Q T V 070 0233.

188 10:29b txt διὰ ποῖον δεδώκες μοι πάντων μείζων D l Φ45 C N P Q T V 070 0233.

189 10:33b ποιεῖς σεαυτόν θεόν - poieis seauton theon. This could also be translated, "you are deeming yourself to be God." For the verb poieω, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."
John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὅλκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὃτι ἔγω εἶπα, Θεοὶ ἔστε;

31John answered them, "Is it not written in your law, 'I have said, "You are gods"'?\(^{190}\)

John 10:35 εἰ ἐκείνους ἐπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή.

32Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided,

John 10:36 δὲν ὁ πατὴρ ἡγίασεν καὶ ἁπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὃτι θλοφημεῖς, ὃτι εἶπον, Υἱὸς τοῦ θεοῦ εἶμι;

33do 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 πιστεύετε μοι.

34If I am not doing the works of my Father, do not believe me.

John 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύετε, τοῖς ἑρῴοις πιστεύετε, ἵνα γνωτε καὶ γνώσκητε ὃτι ἐν ἐμοὶ ὁ πατὴρ κἀγώ ἐν τῷ πατρί.\(^{191}\)

35And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know\(^{39}\) that the Father is in me, and I in the Father.”

John 10:39 ἐξήτησον πάλιν αὐτὸν πίστευσιν καὶ ἐξῆλθαν ἐκ τῆς χειρὸς αὐτῶν.

36And again\(^{190}\) they were trying to arrest him. And he got out of their grasp.

John 10:40 καὶ ἐπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰῳάννης τὸ πρῶτον ἐβάπτιζεν, καὶ ἐμείνεν 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.

---

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

191 John 10:38 αὐτὸν πίστευσιν καὶ ἐξῆλθαν ἐκ τῆς χειρὸς αὐτῶν. Ἐξήτησον πάλιν αὐτὸν. Ἐξήτησον πάλιν αὐτὸν.
John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν,
pάντα δὲ δόσα εἶπεν 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 ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
42And many there believed in him.

Chapter 11
The Death of Lazarus

John 11:1 Ἡν δὲ τις ἁσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόπως Μαρίας καὶ Μάρθας τῆς
ἄδειλης αὐτῆς.
1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister
Martha.
John 11:2 ἦν δὲ Μαρία ὁ ἀλείψασα τὸν κύριον μῦρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς ἑρίξιν
αὐτῆς, ἢς ὁ ἄδειλος Λάζαρος ἤθενει.
2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off
with her hair, was the one whose brother was ailing.
John 11:3 ἀπέστειλαν οὖν αἱ ἄδελφαι πρὸς αὐτὸν λέγουσας, Κύριε, ἰδε ὃν φιλεῖς ἁσθενεῖ.
3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."
John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀπεθανεν οὐκ ἔστιν πρὸς τὸν κατανεμηθην ἀλλὰ ὑπὲρ τῆς
ἀνάληψιν τυφλοῦ του θεοῦ, ἵνα δοξασθῇ οὐδὲ 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 ἤγαγα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἄδειλην αὐτῆς καὶ τὸν Λάζαρον.
5But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 ὡς οὖν ἤκουσεν ὃτι ἁσθενεῖ, τότε μὲν ἔμεινεν εν ψυχῇ ἡ τέσσαρα ἡμέρας.
6When then he heard that he was ailing, at that time he actually194 remained in the
place in which he was, for two days.
John 11:7 ἐπείτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ἐνδοτιαν πάλιν.
7Only then, after this, he says to the disciples, "Let us go back to Judea."
John 11:8 λέγουσιν αὐτῷ ὁι μαθηται, Ραββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν
ὑπάγεις ἐκεῖ.
8The disciples are saying to him, "The Jews were just now trying to stone you, and you
are going back there?"
John 11:9 ἀπεκρίθη Ἰησοῦς, Οὐχὶ δῶδεκα ὡραί εἶσιν τῆς ἡμέρας; ἐν τὰς περιπατήτας ἐν τῇ ἡμέρᾳ,
οὐ προσκόπτετε, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.
9Jesus answered, "Are there not twelve hours of day? If someone walks around in
the day, he does not stumble, because he sees the light of this world.
John 11:10 ἐὰν δὲ τὰς περιπατήτας ἐν τῇ νυκτί, προσκόπτετε, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
10But if someone walks around in the night, he stumbles, because the light is not with
him."
John 11:11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
παρείσχωμαι ἵνα ἐξεπνέωσον αὐτὸν.
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."

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 ἐπείτα – ἐπείτα at the beginning of verse 7. If this ἐπείτα were not
complementary to μεν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be redundant, a
"pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing,
in order to confirm the unexpected behavior of Jesus.
"I Am the Resurrection and the Life"

John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῶν, ἴσως, εἰ κεκοίμηται σωθήσεται.

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

John 11:13 εἶρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκείνοι δὲ ἐξεῖδαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

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

John 11:14 τότε οὖν εἶπαν αὐτοῖς ὁ Ἰησοῦς παρρησίαν, λάζαρος ἀπέθανεν,

15And then, Jesus said to them plainly, "Lazarus died."

John 11:15 καὶ χαίρω δὲ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμιν ἐκεῖ ἄλλα ἄγωμεν πρὸς αὐτόν.

16Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

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

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ νημιμείῳ.

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

John 11:18 Ἡν δὲ ἤ ἸΒηθανία ἔγχυς τῶν ἵεροσολύμων ὡς ἀπὸ στάδιων δεκαπέντε.

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

John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἔληλυθέσαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωται αὐτάς περὶ τοῦ ἀδελφοῦ.

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

John 11:20 Ἡ οὖν Μάρθα ως ἦκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

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

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ὅδε οὐκ ἦν ἀπέθανεν ὁ ἀδελφός μου·

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

---

195 11:12 txt

εἶπαν οὖν οἱ μαθηταὶ αὐτῶν

196 11:18 About 3 kilometers, less than 2 miles.

197 11:19 τὴν SBL TH NA28 τῆς λατ. εὕρεθαι arm eth SBL TH NA28 ὅταν περὶ SBL TH NA28 A C3 E 047 TR RP

198 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."

199 11:22 τῆς lac αὐτῶν A C3 D E L W 047 0250 syr lac SBL
John 11:23 λέγει αὐτῷ ὁ Ἰησοῦς, Ἄναστήσεται ὁ ἀδελφός σου.

24Jesus says to her, "Your brother will rise again."

John 11:24 λέγει αὐτῷ Ἡ Μάρθα, Οἶδα ὅτι Ἀναστάσεται ἐν τῇ ἁγιάτῃ ἡμέρᾳ.

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

John 11:25 εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἔγω εἰμί ἡ ἀναστάσεις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,

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

John 11:26 καὶ πάς ὁ ζων καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύει τούτο;

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

John 11:27 λέγει αὐτῷ, Ναί, κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός ὁ θεός τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἔρχομαινς.

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

John 11:28 καὶ τούτῳ εἰπόσα ἀπῆλθεν καὶ ἔφωνσεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάβρα εἰπόσα, ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

28And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

John 11:29 ἐκείνη δὲ ὡς ἠκούσεν ἠγέρθη ταχὺ καὶ ἠρχετο πρὸς αὐτόν;

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

John 11:30 οὖσο δὲ ἐλήφθη ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἤν ἐτι²⁰⁰ ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰούδαίοι οἱ οὖντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτὴν, ἴδοντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἠξίλθην, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἕνα κλαύσθη ἐκεῖ.

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

John 11:32 ἡ οὖν Μαριάμ ὃς ἠλθεν ὅπου ἦν Ἰησοῦς ἰδούσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἡ φωνὴ σου ἄν μου ἀπέθανεν ὁ ἀδελφός.

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

John 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίοντας καὶ τοὺς συνελθόντας αὐτή Ἰούδαίους κλαιόντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

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

²⁰⁰ 11:30 Ext ην ετι εν Ῥ β ν Δ Θ Ψ 1 33 lat cop arm SBL TR NA28 { } / ετι ην εν F ita cop2 / ην ετι ετι G 13 / ην ετι ετι G Θ / ην εν A E G H K L M Δ Π 047 M it syr eth Chrys TR RP lac N 070 0233 0306

²⁰¹ 11:33 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for " sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says
And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."

Jesus showed tears.

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

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

Jesus Raises Lazarus from the Dead

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

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

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

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

But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me."

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

The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Sanhedrin Decides Jesus Must Die

John 11:45  Πολλοὶ οὖν ἐκ τῶν ἱουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἐπείσδευσαν εἰς αὐτόν

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

John 11:46  τινὲς δὲ ἐξ ἀυτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἐποίησαν Ἰησοῦς.

48But of some of them went to the Pharisees, and told them what things Jesus had done.

John 11:47  συνήγαγον οὖν οἱ ἄρχηρευσι καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλά ποιεῖ σημεία;

49So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying,

"What are we doing, that this man is performing so many signs?"

John 11:48 ἕαν ἀφόμεν αὐτῶν σῶτος, πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἔλευσον οἱ Ἱωακίν καὶ ἀράμων ἠμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

49If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place of worship, or temple.

John 11:49 εἰς δὲ τις αὐτῶν Καίφας, ἄρχηρευς ὅν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὡμείς οὐκ οἴδατε οὐδέν,

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

John 11:50 οὖν λογίζεσθε ὅτι συμφέρει ὑμῖν ἕνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπολέσῃ.

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

John 11:51 τοῦτο δὲ ἂν ἐστὶν αὐτῶν οὐκ εἶπεν, ἀλλὰ ἄρχηρευς ὅν τοῦ ἐνιαυτοῦ ἐκείνου ἐπορφύθησαν ἵνα ἐμελλήσηκεν ὑπὲρ τοῦ ἔθνους,

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

John 11:52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλὰ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς ἑκάστην,

52And not for the nation only, but such that the children of God scattered about, he
would gather also, into one people.\textsuperscript{209}  
John 11:53 ἀπ’ ἐκείνης ὑπὸ τῆς ἡμέρας ἐβολεύοντο ἵνα ἀποκτείνωσιν αὐτῶν.

\textsuperscript{209}Thus from that time on they were resolved that they would kill him.

John 11:54 Ο σὺν Ἰησοῦς οὐκέτι παρρησίαν ἔχει· διὸ ἔφθασιν, άλλα ἐπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἑρατίαν λέγομεν πόλιν, κακεὶ διετριβέν μετὰ τῶν μαθητῶν.

\textsuperscript{205}Therefore, Jesus no longer walked openly among the Jews, but departed from there to an an area next to the desert,\textsuperscript{210} to a town called Ephraim, and stayed put there,\textsuperscript{211} along with his disciples.

John 11:55 Ἡν δὲ ἔγγυς τὸ πᾶσα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοί εἰς Ἰεροσολύμα ἐκ τῆς χώρας πρὸ τοῦ πάσα ἵνα ἀγνώσουσιν ἑαυτοὺς.

\textsuperscript{205}But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves.

John 11:56 ἔξησαν σὺν τὸν Ἰησοῦν καὶ ἔλεγον μετ’ ἄλληλων ἐν τῷ ἱερῷ ἐστηκότες. Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθη εἰς τὴν ἐορτήν;

\textsuperscript{205}They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, "How does it seem to you? That he is not coming to the festival at all?"

John 11:57 δεδοκείσαν ἐς τούτοις οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολάς ἵνα εἀν τις γνῷ ποῦ ἐστίν μνήσῃ, ὅπως πᾶσαι αὐτῶν.

\textsuperscript{205}Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

\textbf{Chapter 12}

\textit{Jesus Anointed at Bethany}

John 12:1 ο σὺν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσα ἥλθεν εἰς Ἦβανιάν, ὅπου ἦν Λάζαρος, ὃν ἤγερεν ἐκ νεκρῶν ὁ Ἰησοῦς.

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

John 12:2 ἐποίησαν σὺν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἦν Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἶνα ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

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

\textsuperscript{209}  \textsuperscript{210}  \textsuperscript{205}  \textsuperscript{211}  \textsuperscript{212}  \textsuperscript{205}  \textsuperscript{213}  \textsuperscript{214}  \textsuperscript{215}
John 12:3  ή οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικής πολυτιμοῦ ἤλειψεν τοὺς πόδας τοῦ Ἰσραήλ καὶ ἔξεμαζεν ταῖς φρεῖν ἀυτῆς τους πόδας αὐτοῦ· ἦ δὲ οἴκια ἐπηρῴθη ἐκ τῆς σομῆς τοῦ μύρου.

3Then Mary, having taken a litre\(^{215}\) of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4  λέγει δὲ Ἰουδάς ὁ Ἰσκαρίωτης εἰς τῶν μαθητῶν αὐτοῦ, ὦ μέλλων αὐτὸν παραδίδοναί,

4But\(^{216}\) Judas the Keriothite,\(^{217}\) one of his disciples, the one about to betray him, says,

John 12:5  Διὰ τὸ τότῳ τὸ μύρον οὐκ ἐπράξῃ τρακοσίων δηναρίων καὶ ἔδοθεν πτωχοῖς;

5"Why was this ointment not sold for three hundred denarii\(^{218}\) and given to the poor?"

John 12:6  εἶπεν δὲ τότῳ οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἄλλ' ὅτι κλέπτης ἦν καὶ τὸ γλυκοσκομόν ἔχων τὰ βαλλόμενα εὑσταζέν.

6But he said this not because it mattered to him about the poor, but because he was a thief, and having\(^{219}\) charge of the moneybag, he would steal\(^{2} ἀπὸ τοῦ ἐνταφιασμοῦ μου τηρήσει αὐτῷ'\)

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial."\(^{220}\)

---

\(^{215}\) In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\(^{216}\) In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\(^{217}\) In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\(^{218}\) In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\(^{219}\) In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\(^{220}\) In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.
The Triumphal Entry

John 12:12 Τῇ ἐπαύριον ὁ ὄχλος222 πολὺς ὁ ἔλθων εἰς τὴν ἐορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

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

John 12:13 ἔλαβον τὰ βαῦτα τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον, Ἐσαυνᾶ εὐλογημένος ὁ ἔρχομεν ἐν οἴνοματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"223 "Blessed is he who comes in the name of the Lord,224 the king225 of Israel!"

John 12:14 εὐρών δὲ ὁ Ἰησοῦς ὅναρισ ἐκάθισεν ἐπ’ αὐτό, καθὼς ἐστιν γεγραμμένον,

14 And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Μὴ φοβοῦ, θύγατερ Ἰωάννη ὁ βασιλεὺς σου ἐρχεται, καθήμενος ἐπὶ πόλον ὄνου.

15 "Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, was intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas’ objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὃτι instead of ἵνα is a clue as well.

221 12:29 Anaphoric reference, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.

222 12:12 τὸ ὄχλος ὑπέρ τινος πτωχοῦς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἐγνώ ὁν ὁ ὄχλος πολὺς ὑπὲρ τῶν ἱουδαίων ὅτι ἔκει ἐστιν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἅλλʼ ἵνα καὶ τὸν Λάζαρον ἰδοῦν ὃν ἦγετε ἐν νεκρῶν.

9 Then the221 great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 ἔβουλεύοντο δὲ ὁ ὄχλος ἵνα καὶ τὸν Λάζαρον ἀποκείμενον,

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

John 12:11 ὡς τοὺς ἱουδαίους καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

11 for many of the Jews were going out because of him, and then believing in Jesus.
John 12:16: "The hour has come, that the Son of Man shall be glorified."

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

John 12:19: "Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

John 12:20: "And among those going up to worship at the festival, were some Greeks.

John 12:21: "They remembered that these things had been written in reference to him, and that they had done these things to him.

John 12:22: "In reply Jesus answered: "The hour has come, that the Son of Man shall be glorified.

John 12:23: "And Jesus responds to them as follows: "The hour has come, that the Son of Man shall be glorified."

Jesus Ponders Crucifixion

John 12:20: "And among those going up to worship at the festival, were some Greeks.

John 12:21: "They remembered that these things had been written in reference to him, and that they had done these things to him.

John 12:22: "In reply Jesus answered: "The hour has come, that the Son of Man shall be glorified.

John 12:23: "And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified."
John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλάσσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ἑαυτήν αὐτῶν φυλάξει αὐτήν.

25The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 ἐὰν ἐμοὶ τὰς διακονίας, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμί ἐγώ ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τὶς ἐμοὶ διακονία τιμήσῃ αὐτὸν ὁ πατὴρ.

26If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

John 12:27 Νῦν ἡ ψυχὴ μου τεταρτακτα, καὶ τί εἰπώ; Πάτερ, ἄφων ἐκ τῆς ὑπαρχῆς ταύτης; ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὑπάρχην ταύτην.

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

John 12:28 πάτερ, δόξασόν σου τὸ δόνομα. ἤλθεν σὺν ψυχῇ ἐκ τοῦ ὄρανον, Καὶ ἔδοξασα καὶ πάλιν δοξάσω.

28"Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again."

John 12:29 ὁ σὺν ψυχῆς ὁ ἐστῶς καὶ ἀκούσας ἐλέγετο θρυλικὴ γεγονεῖται ἄλλοι ἐλέγον, Ἀγγέλος αὐτῶν λελάληκεν.

29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Οὐ δὲ εἰμι ἢ ψυχὴ αὐτή γέγονεν ἀλλὰ δὲ ἡ ψυχή.

30Jesus answered and said, "Not for my sake has this voice happened, but for you.

John 12:31 νῦν κρίσις ἐστίν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἠξώ.

31Now comes judgment of this world. Now the ruler of this world will be thrown out. John 12:32 κἀγὼ ἐὰν ψυφωθόμην ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

32And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33 τοῦτο δὲ ἐλέγετο σημαίνον ποὺς ἐθανάτω ἠμελήσηκεν.

33Now this he was saying signaling what manner of death he was about to die.

John 12:34 ἀπεκρίθη σὺν αὐτῷ ὁ ψυχής. Ἰησοῦς ἡκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις ὅτι διεύθυνα τὸν υἱὸν τοῦ ἀνθρώπου; τὰς ἐστὶν συνοίτου ὁ υἱὸς τοῦ ἀνθρώπου;

34The crowd then responded to him: "We have heard out of the law of the Christ remains for ever, so how is it you are saying, that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν σὺν αὐτῷ ὁ Ἰησοῦς, Ἐπὶ μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν, περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκότῳ οὐκ οἴδει ποῦ ὑπάγει.

35Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking
in darkness does not know where he is going.

John 12:36  ὡς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα οἱ φωτὸς γένησθε. Ταῦτα ἔλαβεν ᾿Ησαύ, καὶ ἁπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

36While you have the light, believe in the light, so that you may be children of light.” Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37 Τοσαυτά δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευσαν εἰς αὐτὸν,

37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38 ἦν δὲ λόγος ᾿Ησαύ τοῦ προφήτου πληρωθῇ ὡς εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἁκοῇ ἡμῶν; καὶ δ’ ἱβραίων κυρίον τίνι ἀπεκαλύφθη;

38so that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"

John 12:39 διὰ τούτῳ οὖν ἠδύνατο πιστεύειν, ὡς εἶπεν ᾿Ησαύας,

39Because of this they were not able to believe: that again, Isaiah said,

John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδουσι τοὺς ὀφθαλμοὺς καὶ νοησοῦσι τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἱάσομαι 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.”

John 12:41 ταῦτα ἐπέθη ᾿Ησαύας, ὡς εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάβεναν περὶ αὐτοῦ.

41(Isaiah said these things, because he saw Jesus’ glory, so he spoke about him.)

John 12:42 ὡς μὲντοι καὶ έκ τῶν ἄρχοντων πολλοί ἐπίστευσαν εἰς αὐτόν, ἀλλ’ διὰ τοὺς Φαρισαίους οὐχ ὁμολογοῦν 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 ἤγατσαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἦπερ τὴν δόξαν τοῦ θεοῦ.

43″For: They loved the approval of human beings over and above the approval of God." 238

John 12:44 ᾿Ησαύας δὲ ἔκραξεν καὶ ἐπέθη, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύεις εἰς ἐμὲ ἀλλ’ εἰς τὸν πέμψανά 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 οἱ θεωρῶν εἰς τὸ πέμψανά με.

45and the one looking upon me is looking upon the one who sent me.

John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἔληλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μή μείνῃ.

46I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἐὰν τίς μου ἀκούσῃ τῶν ῥήματός καὶ μὴ φυλάξῃ, ἕγω οὐ κρίνω αὐτόν, οὐ γὰρ ἴδον ἵνα κρίνω τὸν κόσμον ἀλλ’ ἵνα σώσω τὸν κόσμον.

47″And if someone hears my sayings and does not keep them, I do not judge him. For..."
I did not come in order to judge the world, but to save the world.

John 12:48 ὁ δὲ τῆς ἀποκάλυψις τοῦ κόσμου ἦταν ὁ λόγος ὁν εὐαγγελία ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ

48 The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 διότι ἔγω εἰς ἔμαυτός ὦν ἐκλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτὸς μοι ἐντολὴν δέσωκεν τι ἐπίω καὶ τι λαλήσω.

49 For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα διότι ἐντολὴ αὐτοῦ ζωὴ αἰωνίως ἐστίν. ὁ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

50 And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.

Chapter 13

The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἠλθεν ἀυτοῦ ὁ ὄρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀνακύσης τοῦ ἰδίου τούτος ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτοῦ.

1And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβλήκτος εἰς τὴν καρδίαν ἤνα παραδοθὲν αὐτὸν Ἰούδας Σίμωνα Ἰσκαριώτου,

2And supper having started, with the devil having already put it in the heart of Judas son of Simon of Kiriatho to betray him,

John 13:3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4 ἔγειρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτὸν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

---

239 1247 txt akouo...καὶ μη φυλαξη "hears and does not keep" φθου P 1 A B K L X Π Ψ ℞ ℤ 3 13 157 565 1071 vg syr coptss,cw,bo arm Diatess,Ephrem SBL TH NA28 lig akouo...καὶ φυλαξη "hears and keeps" φθου D ℞ 0 70 579 1241 it vgms coptss,bo akouo...καὶ μη πιστευσαι "hears and does not believe" EFGHM Y Δ Λ Ω 047 0141 0233 0520 2 124 461 700 892 1192 1424 1844 M its syrhms goth TR RP akouo...καὶ μη πιστευσαι "Is listening and does not believe" U Ι akouo...καὶ πιστευσαι "hears and believes" S 0211 1424*(Swanson) μη akouo...μη δε φυλαξη "neither hears nor keeps" W lac P 1 C 4 N P Q T 28

240 131 txt ἠλθεν φθου P 1 A B K L X Π Ψ ℞ ℤ 3 13 157 565 579 892 1071 1192 1241 2561 1844 SBL TH NA28 lig elphndhθen E F G H S U Γ Δ Λ Ω 047 2 124 461 700 1424 M TR RP Μέκις P 1 P 1 lac P 1 C 4 N 28

241 132 txt γενομένου φθου P 1; A D E F G H K M S U Y Δ Θ Π Ω 047 0141 0211 0233 lig f 13 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 Lct λsaur,b,c,e,fr,la vg slav Chrys Severian Cyril; Aug Spec TR RP γενομένου P 1; B L W X Ψ 070 579 1241 itd,fr arm eth Or SBL TH NA28 B l... vgo P 1 lac P 1 C 4 N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
John 13:5  ἐπετα βάλλει ὕδωρ εἰς τὸν νιπτήρα καὶ ἦρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσει τῷ λευτώ ὡ ἡ διεξομένος.

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

John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, Ἰὸ μοι νίπτεις τοὺς πόδας;

Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7 ἀπεκρίθη Ἰσοῦ καὶ εἶπεν αὐτῷ, ὦ ἐγὼ ποιῶ σὺ οὖκ οἶδας ἁρτί, γνώση δὲ μετὰ ταῦτα.

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

John 13:8 λέγει αὐτῷ Πέτρος, οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰώνα. ἀπεκρίθη Ἰσοῦς αὐτῷ, ἐὰν μὴ νίψω σε οὐκ έχεις μέρος μετ' ἐμοῦ.

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

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, κύριε, μὴ τοὺς πόδας μου μὸνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

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

John 13:10 λέγει αὐτῷ ὁ Ἰσοῦς, ὁ λελουμένος οὐκ ἐχει χρείαν εἰ μὴ τοὺς πόδας νίφασθαι, ἀλλ’ ἔστιν καθάρος δάλος καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ’ ὑμεῖς πάντες.

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 ἦσει γὰρ τὸν παραδίδοντα αὐτόν διὰ τοῦτο εἶπεν ὃτι ὑμῖν πάντες καθαροί ἔστε.

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 ἐνίψην τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱματία αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γίνωσκετε τί πεποίηκα ὑμῖν;

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

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

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

John 13:14 εἰ οὖν ἐγὼ ἐνίψυ υμῶν τοὺς πόδας ο κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας;

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 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

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

John 13:16 ἄμην ἄμην λέγω ὑμῖν, οὐκ ἔστιν δύολος μείζων τοῦ κυρίου αὐτοῦ οὗδε ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

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 ταῦτα ὑμῖν, μακάριοι ἔστε εἰς ποιήτε αὐτά.

Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην ἀλλ’ ἵνα ἡ γραφή πληρωθῇ, ὁ τρώγων μοι τὸν ἄρτον ἐπήρειν ἐπ’ ἐμὴ τὴν πτέρναν αὐτοῦ.

I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread' has lifted up his heel against me. 244

---

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 me 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 John 13:19 ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὃτι ἐγώ εἰμι.

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

246 John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ λαμβάνων δὲν τινα πέμψω ἐμὲ λαμβάνει, ὃ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

246 "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."

246 John 13:21 Ὁ θεός εὐφρατήσει τῷ πνεύματι καὶ ἐμαρτύρῃ καὶ εἴπεν, ἢμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐμῶν παραδώσει με.

247 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."

247 Mark 14:20: "And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with me."

247 Luke 22:21: "But lo, the hand of the one betraying me is with me 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.

249 Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.
John 13:25 ἀναπεσὼν οὖν ἐκείνος ὑπεκατέσχε τῷ Ἰησοῦν ὑπέκατε αὐτῷ, Κύριε, τίς ἔστιν;  
26That one therefore simply leaned "back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκείνος ἔστιν ὁ ἐγώ βάφω τὸ ψωμίον καὶ δῶσω αὐτῷ, βάφας οὖν τὸ ψωμίον λαμβανεί καὶ δίδωσιν Ἰουδᾶς Σίμωνος Ἰσαριώτου.  
27Jesus 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.


22And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τούτῳ δὲ σοι ἀγαπᾶτε ἀλλήλους, καὶ ὁ θεὸς δοξάσει ἐν αὐτῷ.

33Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:32 ὅτι οὖν ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἦτε μικρὸν μεθ' ὑμῶν εἰμ' ἵππηστε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν, καὶ ὑμῖν λέγω ἀρτί.

34"Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'"

John 13:34 ἐντολήν καίνην διδῶμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἤγαπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

34"A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another."
John 13:35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθητήσετε ἑστε, ἐὰν ἀγάπην ἔχετε ἐν ἀλλήλοις.

35By this will everyone know that you are my disciples: if you have love among one another."

John 13:36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, Ὄπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθήσῃ, ἀκολουθήσεις δὲ ὑστερον.

36Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me now, but you will follow255 later."

John 13:37 Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθήσῃ ἐρτι τὴν ψυχήν μου ὑπέρ σοι θήσω.

37Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38 ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπέρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἐώς οὐ ἀρνήσῃ σε τρίς.

38Jesus 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 υἱόν ἡ καρδία πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσίν· εἰ δὲ μή, εἶπον ἀν ὑμῖν ὅτι πορεύομαι ἑτοιμάσω τόπον ὑμῖν;

2In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?254

John 14:3 καὶ εὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἐρχομαι καὶ παραλήφωμαι υἱόν ὅμως ἐμοῦ, ἵνα ὑμᾶς εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.

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 οἴδατε τὴν ὁδόν.

4And where I am going, you know the way."256

Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδαμεν τὴν ὁδόν;

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 ἔλεγεν αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ 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 καὶ τὸν πατέρα μου γνῶσομαι καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε 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."

John 14:8 ἔλεγεν αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.

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

John 14:9 καὶ τὸν πατέρα ὃ Ἰησοῦς, Τοσοῦτον χρόνῳ μεθ’ ὑμῶν εἰμί καὶ οὐκ ἐγνώκας ἡμῖν, εἰς ὑμᾶς, Φίλιππε; ὁ ἐωράκως ἐμὲ ἐωράκειν τὸν πατέρα; πῶς260 σοὶ λέγεις, δεῖξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this 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 ἐμοὶ ἐστιν; τὰ ῥήματα αὐτὰ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ ὡς ὁ δὲ πατὴρ ἐν ἐμοὶ ἐποίη τὰ ἔργα αὐτοῦ.261

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

John 14:11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί εἰ δι’ ἐμῆ, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

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

John 14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πατέρας εἰς ἐμὲ ἐγέρα ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τῶν ποιήσεων 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.

John 14:13 καὶ δεῖχσαι ὑμῖν τὸν πατέρα ἐν τῷ ὄνοματι μου τούτου ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

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

---

259 14:7 txt ἐγνώσωσέ...γνῶσομαι ὑμῖν ὡς ἤνεξε· Ἰ Ν* D W itd.e.q arm geo Vict-Rome (Hil) NA28 {C} // ἐγνώσωσέ...γνῶσομαι ὡς ἤνεξε· D1 // ἐγνώσωσέ...αὐτὸν ἤνεξε· B C* (L ὧν ἤνεξε·) Q itur.(1),c(2) SBL TH // ἐγνώσωσέ...ἐγνώσωσέ αὐτὸν A (C7) E N 047 itur.(1),c(2) HILmas (Chrys) Theod Marcellus TR RP // si cognosco et patrem meum utique cognosisset et amodo cognoscitis eum vg // si cognoscastis et patrem meum cognoscastis iam ex hoc nostis illum et uidistis illum ita // si cognoscastis et patrem meum cognoscastis et amodo nostis eum et uidistis eum ita // lac P77 060 0233. English translations: ον ἤνεξε· ASV CEV ERV EHV ESV NASB NLT Phil RSV // γνῶσομαι CSB CJB GW GNT ISV Mounce NAB NET NIV NRSV. The translations based on the Textus Receptus—ἐγνώσωσέ αὐτὸν, read the same as those translating αὐτὸν. The Μ reading of the first verb (if you had known me, but you did not) seems to be adopted to v. 9, where Jesus says "you have not come to know me, Philip?" But Jesus' point here is that whoever knows Jesus, knows the Father, and not that he is chiding all of them for not having come to know him.

260 14:9 txt παντα...P66 N B Q W lat copb L lat Hil Or SBL TH NA28 \{\} // καὶ παντα...A D E L N M iti-q syr // copb L arm Ath TR RP \{\} lac C 047 060 0233

261 14:10a txt ποιεῖ τα εργα αὐτοῦ...P66 N B D SBL TH NA28 \{\} // ποιεῖ τα εργα αὐτοῦ...P77 L W // ποιεῖ τα εργα αὐτοῦ...P77 L lat TR RP // autos ποιεῖ τα εργα αὐτοῦ...N lac C 047 060 0233

262 14:10b See Isaiah 26:12, "Ye have established peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

263 14:12 txt τὸν πατέρα...P66 N A D B Q W lat arm syr P eth Chrys C SYR SBL TH NA28 \{\} // τὸν πατέρα...P77 N A D B Q W lat arm syr P eth Chrys C SYR SBL TH NA28 \{\} // lac P77 060 0233.
John 14:14 ἕαν τι αἰτήσῃτε με ἐν τῷ ὄνοματί μου ἐγὼ ποιήσω.
14:15 If you ask me for something in my name, I will do it.

*Jesus Promises the Holy Spirit*

John 14:15 Εἶν ἄγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε:
15:If you love me, you will keep my commandments.
John 14:16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ.
16:And I will ask the Father, and he will give you another Counselor, that he may be ever with you.
John 14:17 τὸ πνεῦμα τῆς Ἀλληλείας, διὸ ὁ κόσμος ὑμᾶς ἀφεῖται, ὅτι ὁ θεωρεῖ αὐτὸ ὑος γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἦσται.
17:the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be in you.
John 14:18 οὐκ ἰδοὺ ὑμᾶς ὄργανος, ἔρχομαι πρὸς ὑμᾶς.
18:I will not leave you as orphans; I am coming to you.
John 14:19 ἐξὶ μικρὸν καὶ ὁ κόσμος με όμάδε θεωρεῖ, ύμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ύμεῖς ζήσετε.
19:Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.
John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ύμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ύμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.
20:In that day you will know, that I am in my Father, and you in me, and I in you.
The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”

John 14:22: Then Judas (not the Keriothite) says to him, "Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?"

John 14:23: "The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”

John 14:24: "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:25: "Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:26: "And now I have told you, before it happens, so that when it happens, you will believe.

John 14:27: "I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;..."
Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 Ἐγὼ εἰμί ὁ ἄμπελος ἡ ἄνθησις, καὶ ὁ πατὴρ μου ὁ γεωργὸς ἐστιν.

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

John 15:2 πᾶν κλῆμα ἐν ἡμοί μὴ φέρον καρπὸν, ἀφεῖται αὐτὸ, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονά φέρῃ.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἂν ἡμένες καθαροὶ ἐστε, διὰ τὸν λόγον ἐν λελάθηκα ὑμῖν.

3You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἡμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἐαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως ὑμεῖς ἐὰν μὴ ἐν ἡμοί μένητε.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμί ὁ ἄμπελος, υἱὲς τὰ κλῆματα. ὁ μὲν ἐν ἡμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὅτι χωρὶς ἡμοί οὐ δύνασθε ποιεῖν οὐδέν.

5I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἐὰν μὴ τις μένῃ ἐν ἡμοί, ἔβληθη ἐξω ὡς τὸ κλῆμα καὶ ἔξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered; and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ἡμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὅ ἐὰν θέλητε αἰτησάσθε καὶ γενήσεται ὑμῖν.

7If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

---

272 154 ὑπὸ μενητε Ψ55 Κ A B L SBL TH NA28 || μενητε Ψ66 || μενητε D E 047 0233 Μ RP || lac C N W

273 156 Greek: καὶ, as substitute for ὅτι - ὡς - ἂτη, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather αὐτὰ, the topic is neuter plural, which can take a singular verb. I translated αὐτὰ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

274 157 τικ αἰτησασθε Ψ75 A B D L 0233 it syr ap arm eth Chrys SBL NA28 || αἰτησασθε Κ E 047 Μ vg syr TR RP lac Ψ66 C N P T W
John 15:8 ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9 καθὼς ἡγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἡγάπησα· μείνατε ἐν τῇ ἁγάπῃ τῇ ἐμῇ.

9Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love.

John 15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἢ χαρὰ ἢ ἐμή ἐν ὑμῖν ἢ καὶ ἢ χαρὰ ὑμῶν πληρωθῇ.

11These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full.

John 15:12 αὐτῇ ἐστιν ἢ ἐντολή ἢ ἐμή, ἵνα ἁγαπᾶτε ἀλλήλους καθὼς ἡγάπησα ὑμᾶς·

12This is my commandment: that you love one another, as I have loved you.

John 15:13 μείζονα ταύτης ἁγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχήν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14 ὑμεῖς φίλοι μου ἔστε ἐὰν ποιήτε ἐγὼ ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκετί λέγω ὑμᾶς δοῦλους, ὅτι ὁ δοῦλός ὦν οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ ἐφημάτις φίλους, ὅτι πάντα ἢ ήκουσα πάρα τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16 οὕτω ὑμεῖς με ἐξελεξάσθη, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἐθήκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα δ’ ἐν αἰτήσει τὸν πατέρα ἐν τῷ ὅνοματι μου δῷ ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἁγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18 Ἐι ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

John 15:19 Ἐι ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἵνα τὸ ἱδίον ἐφίληι· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ’ ἔστε ἐξελεξάμην ὑμᾶς· ὅπως ἐκ τοῦ κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would like its own; but because you are not of the

---

275 15:8a ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

276 15:9 καθὼς ἡγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἡγάπησα· μείνατε ἐν τῇ ἁγάπῃ τῇ ἐμῇ.

277 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἁγάπῃ.

278 15:11 Ἐι ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

279 15:12 This 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.
world, and indeed rather I have chosen you out of the world, for this the world hates you. John 15:20 μην μονευτεί τοῦ λόγου οὗ ἐγὼ εἴπον ὑμῖν, ὅτι ἐστίν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσι εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσι. 21But all these things they will do against you because of my name, for they do not know the One who sent me. John 15:22 εἰ μὴ ἤλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν ὃ ποιεῖ εἴσηκαν· νῦν δὲ πρόφασιν ὁκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν. 22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin. John 15:23 ὃ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. 23One who hates me also hates my Father. John 15:24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, αὐτοὶ ὃ τοῖς ἀντὶς, ἀμαρτίαν ὃ ποιέσαν· νῦν δὲ καὶ ἐωράκασι καὶ μεμισθάσαν καὶ ἐμὲ καὶ τὸν πατέρα μου. 24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father. John 15:25 ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὃ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὃτι ἐμίσησάν με δωρεάν. 25But so that the word written about them in the law might be fulfilled, They hated me without a cause. 26"When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me. John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὃτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἠστε. 27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταύτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 1These things I have spoken to you so that you may not fall away. John 16:2 ἀποσυναγωγοὺς ποιήσετε ὑμᾶς· ἀλλ’ ἔρχεται ὦρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξη λατρείαν προσφέρειν τῷ θεῷ. 2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God. John 16:3 καὶ ταύτα ποιήσετε ὃτι ὁ ἐγνώσας τὸν πατέρα οὐδὲ ἐμέ. 3And these things they will do, because they have not known the Father, neither me.

279 15:20 John 13:16; Diatessaron 28:32  
280 15:21 ect eis υμᾶς Π# Π# Π# B D* L it syrSyr Chrys SBL TH NA28 1/1 // υμίν A D1 E N 047 065 MTR lat syrsyc Cyr Novat TR RP // omit Κ* // lac Π75 C W 0233  
281 15:25 Psalm 35:19; 69:4  
282 15:26 ect omi Π# Π# Π# B D* L it syrsyc Chrys SBL TH NA28 1/1 // δε A D E L 047 065 M (it) syrsycarm TR RP // lac Π75 C N W 0233  
283 16:3 ect omi Π# A B E 047 0233 M lat syrm Chrys Cypr RP SBL TH NA28 1/1 // +υμίν Κ D L it vg syrSyr arm eth TR // lac Π75 C N W 054 065
John 16:4 ἄλλα ταῦτα λελάληκα υμῖν ἵνα ὅταν έλθῃ ἡ ὁρα αὐτῶν μνημονευῆτε αὐτῶν ὅτι ἐγὼ ἐπον υμῖν.

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ υμῖν ἐξ ἁρχῆς οὐκ ἐπον, ὅτι μεθ' ὑμῶν ἠμην.

8And I have not told you these things from the beginning, because I was with you.

John 16:5 νῦν δὲ υπάγω πρὸς τὸν πέμψαν με, καὶ οὔδεις ἐξ ὑμῶν ἐρωτή με, Ποῦ υπάγεις;

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 λελάληκα υμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ᾽ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει υμῖν ἵνα ἐγὼ ἀπέλθω, ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος ός ἐλέοοται πρὸς ὑμᾶς ἐὰν δὲ πορεύθη, πέμψω αὐτὸν πρὸς ὑμᾶς.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκεῖνος ἔλεγξε τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς 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 κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τοῦτοῦ κέρδιται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἐτι πολλά ἔχω υμῖν λέγειν, ἀλλ᾽ οὐ δύνασθε βαστάζειν ἄρτι:

12I have many things yet to say to you, but you are not able at the present time to bear

---

284 164 txt

ορα αὐτῶν μνημονευῆτε αὐτῶν

285 168 It is hard to chose an English word to render the Greek word here, ἐλέγξει - ἐλέγχει. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγξει means more than that; it means to convince someone they are wrong about something.

286 1610 txt πατέρα

It is a hard to chose an English word to render the Greek word here, , ἐλέγχω - ἐλέγχει. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγξει means more than that; it means to convince someone they are wrong about something.
John 16:13 ὅταν δὲ ἔλθη ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀφθήσεται ὑμῖς εἰς τὴν ἀληθείαν πᾶσαν: οὐ γὰρ λαλήσει ἂρ' ἕαυτοῦ, ἀλλὰ ὅσα ἀν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγέλει ὑμῖν.

15But 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 ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ ἁμώμηται καὶ ἀναγγέλει ὑμῖν.

16That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμὸς ἔστιν διὰ τοῦτο ἐπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν.

17Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'

John 16:16 Μικρὸν καὶ ὑπκείτε θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὁφεισθεῖ με.

16"A little while, and you will be observing me no longer; and another little while, and you will see me."289

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐθεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὁφεισθεῖ με; καὶ ὅτι ὑπάγω πρὸς τὸν πατέρα;

17Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?"

John 16:18 ἐλέγων οὖν, Τί ἐστιν τοῦτο, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

18They kept saying therefore, "What is this 'little while'?290 We don't know what he is saying."

John 16:19 ἐγὼ δὲ ἦσαν οἱ ζητοῦν αὐτὸν ἐρωτῶν, καὶ εἶπαν αὐτοῖς, Περὶ τοῦτο ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρόν καὶ οὐθεωρεῖτε με, καὶ πάλιν μικρόν καὶ ὁφεισθεῖ με;

19Jesus knew291 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, ὃ δὲ κόσμος χαρίσεται ὑμῖς λυπηθήσεθε, ἀλλὰ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

20Truly, truly I say to you, You will weep and lament, and the world will be cheered.
You will be in pain. But your pain will be turned into joy.

John 16:31 Truly, truly I say to you, because the Father himself likes you, because you have liked me, and have believed that I have come forth from God.”

21In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:32 και ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄρομαι υμᾶς, και χαρῆσαι υμῶν ἢ καρδία, καὶ τὴν χαρὰν υμῶν οὐδεὶς αἴρει ἃρ’ ύμων.

22Thus 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 16:33 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμῆ ὑμεῖς ἐρωτήσετε υἱόν· ἀμὴν ἅμην λέγω υμῖν, ἃν τι αἰτήσητε τὸν πατέρα ἐν τῷ οὐνόματι μου δώσει υμῖν.

23And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24 ἔως ἃρτι οὐκ ἠτίσατε οὐδὲν ἐν τῷ οὐνόματι μου· αἰτήτε καὶ λήψεσθε, ἵνα ἡ χαρὰ υμῶν ἢ πεπληρωμένη·

24Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Ταῦτα ἐν παροιμίαις λελάληκα υμῖν· ἔρχεται ὃρα ὅτε οὐκέτι ἐν παροιμίαις λαλῆσα υμῖν ἀλλὰ παρρησία περὶ τοῦ πατρὸς ἀπαγγέλω υμῖν.

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 ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ οὐνόματι μου αἰτήσεσθε, καὶ οὐ λέγω υμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ υμῶν·

26In that day you will make requests in my name, and I will not make request of the Father on your behalf.

John 16:27 αὐτὸς γὰρ ὁ πατήρ φιλεὶ υμᾶς, ὅτι ὑμεῖς ἔμε περιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸν θεοῦ ἔξηλθον.

28For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἔξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀρήμη τὸν κόσμον καὶ παρενομήμα πρὸς τὸν πατέρα.

29I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

John 16:29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαι οὐδεμίαν λέγεις.

30His disciples are saying, "There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἶδαμεν ὅτι οἶδας τὰν καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾶ· ἐν τούτῳ πιστεύωμεν ὅτι ἀπὸ θεοῦ ἔξηλθες.

31Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."

John 16:31 ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἀρτέ πιστεύετε;

32Jesus answered them, "For now you believe.

John 16:32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθήτε ἐκαστὸς εἰς τὰ ἱδία κἀκεῖ μόνον ἀφῆτε καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ με· ἐμὸν ἐστίν.

33Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

292 16:20 txt omit P5 ψ6 N mss B D it syr א cop123 mls bo SBL TH NA28 / J || δὲ N P E L N W 047 054 M it alm vg syr א cop123 mls bo lac T C P 068 0233
John 16:33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἑμοί εἰρήνην ἔχετε ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησον Ἡσυχός, καὶ ἐπάρας τοὺς ὀρθολογούς αὐτοῦ εἰς τὸν χῶραν ἐπὶ Πάτερ, ἐλήλυθεν ὡς δοξαζόν σου τὸν ψευδόν, ἵνα ὁ ψευδὸς δοξάζῃ σε,

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you;

John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάν τι δέδωκας αὐτῷ δώσῃ αὐτοῖς ἦς ἀιώνιον.

2Inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant eternal life.

John 17:3 αὐτῇ δὲ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γνωσώσωσιν σε τὸν μόνον ἀληθεύον θεόν καὶ τὸν ἀπέστειλας Ἡσυχόν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας δὲ διδυκάς μοι ἵνα ποίησον:

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δοξαζόν με σὺ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ τῇ ἐξῆλθον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοὶ.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσα σοῦ τὸ ὅντα τοῖς ἀνθρώποις σοὶ ἔδωκας καὶ τὸν λόγον σου τετήρηκαν.

6I have made known my 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 ἐγνωκαν ὦ πάντα ὑμᾶς διδυκάς μοι καὶ τὸν λόγον σου τετήρηκαν.

7Now they are persuaded that all the things you have given to me are indeed from you; and they have taken your word to heart.

John 17:8 ὦ πάντες ἔδωκας καὶ λάβοντες αὐτοῖς ἔδωκας καὶ ἀληθῶς ἐξῆλθον καὶ ἐπίστευσαν σοῦ με ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.
John 17:9  ἐγὼ περὶ αὐτῶν ἔρωτῶν ὑπὲρ τοῦ κόσμου ἐρωτῶ ἅλλα περὶ ὄνων δεδωκάς μοι, ὅτι σοὶ ἐίσαιν.

9 I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σά ἐμά, καὶ δεδόξασαι ἐν αὐτοῖς.

10 indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καθὼς πρὸς σέ ἐρχομαι. Πάτερ ἄγιος, τήρησον αὐτούς ἐν τῷ ὄνομάτι σου ὄνων δεδωκάς μοι, ἵνα ὑσίν ἐν καθοῦς 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.

John 17:12 ὅτε ἦμην μετ’ αὐτῶν ἐγὼ ἐπήρξον αὐτοὺς ἐν τῷ ὄνοματι σου ὄνων δεδωκάς μοι, καὶ ἐφολιάζα, καὶ ὄνων ἐξ αὐτῶν ἀπώλετο ἐν μῇ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

12 While I was with them, I kept them in your name, that flesh you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,

John 17:13 νῦν δὲ πρὸς σέ ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐχώσων τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

13 But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσθησεν αὐτοὺς, ὅτι ὁ υἱὸς εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ ὑσίν ἐμί ἐκ τοῦ κόσμου.

14 I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 ὁ υἱὸς ἐρωτῶ ἵνα ἐρπῆς αὐτοὺς ἐκ τοῦ κόσμου ἅλλα ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

15 I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου ὁ υἱὸς εἰσίν καθὼς ἐγὼ ὑσίν ἐμί ἐκ τοῦ κόσμου.

16 They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτοὺς ἐν τῇ ἁλληβίᾳ: ὁ λόγος ὁ σῶς ἁλληβίᾳ ἐστίν.

17 Sanctify them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18 Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγίαζω ἐμαυτῶν, ἵνα ὑσίν καὶ αὐτοὶ ἡγαμενοί εἰς ἁλληβίας.

19 And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

---

298 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.

299 17:12a ὅτε ἦμην μετ’ αὐτῶν ἐγὼ ἐπήρξον αὐτοὺς ἐν τῷ κόσμῳ ἅλλα ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

300 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.

301 17:12c ὅτε ἦμην μετ’ αὐτῶν ἐγὼ ἐπήρξον αὐτοὺς ἐν τῷ κόσμῳ ἅλλα ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

302 ἁγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.
Jesus Prays for All Believers

John 17:20  Οὐ περὶ τούτων δὲ ἑρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὧσιν, καθὼς σὺ, πάτερ, ἐν ἑμοί κἀγὼ ἐν σοί, ἵνα καὶ αὕτως ἐν ἡμῖν ὧσιν,

21that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

John 17:22 κἀγὼ τὴν δοξάν ἢν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν,

22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἐν, ἵνα γνῶση τὸ κόσμος ἢν σὺ μὲ ἀπέστειλας καθὼς ἡμᾶς ἐγέρσις.

23I in them, and you in me, so that they may become fully developed into one,303 that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24 Πάτερ, δέ δέδωκας μοι, θέλω ἵνα ὑποί εἴγο δ昆仑 κἀκεῖνοι ὧσιν μετ’ ἐμού, ἵνα θεωρῶσιν τὴν δοξάν τὴν ἡμῶν ἢν δέδωκας μοι, ὧσιν ἢν ἡμᾶς ἐγέρσις.

24"O Father, that flesh that304 you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

John 17:25 πάτερ δίκαιε, καὶ ὧσιν καθὼς σὺ ἐν ἐμοί ἐγέρσις, ἐγὼ δὲ σε ἐγέρσις, καὶ οὕτως ἐγέρσις ὧσιν ὧσιν μὲ ἀπέστειλας,

25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

John 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ὧ ἀγάπη ἡ ἡμῶν ἐγέρσις με ἐν αὐτοῖς ἐν καθὼς ἐν αὐτοῖς.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1  Ταῦτα εἰπὼν Ἰησοῦς ἐξήλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὧπο ἦν κήπος, εἰς τὸν ἐκείνος αὐτῶς καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἦδει δὲ καὶ Ἰούδας ὁ παραδίδοις αὐτοῦ τὸν τόπον, ὧτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετά τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

303 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus' prayer has gone ungranted, up to and including this present day.

304 17:24 See the footnote on 6:39.
Jesus Arrested

John 18:3  ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἁρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπήρτατα ἐρχέται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort305 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4  Ἡσυχος οὖν εἰδὼς πάντα τὰ ἑρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward, and he says to them, "Whom are you seeking?"

John 18:5  ἀπεκρίθησαν αὐτῷ, Ἡσυχοῦ τὸν Ναζωραίον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδίδον μετ' αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6  ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7  πάλιν οὖν ἐπρώτησαν αὐτούς, Τίνα ζητείτε; οἱ δὲ εἶπαν, Ἡσυχοῦ τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8  ἀπεκρίθη Ἡσυχοῦς, Εἶπον ὡμιν ὅτι ἐγώ εἰμι· εἰ οὖν εἰμὲ ζητεῖτε, ἄφητο 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  ἦν πληρωθή ὁ λόγος δὲ εἶπεν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10  Σήμων οὖν Πέτρος ἔξων μάχαραν εἶλκυσαν αὐτὴν καὶ ἐπάσαν τὸν τού ἁρχιερέως δοῦλον καὶ ἀπέκοψαν αὐτοῦ τὸ ὀστον τὸ δεξιόν. ἦν δὲ ὀνόμα τῷ δοῦλῳ 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 Malichus.

John 18:11  εἶπεν οὖν ὁ Ἡσυχοῦς τῷ Πέτρῳ, βάλε τὴν μάχαραν εἰς τὴν θήκην· το ποτήριον ὁ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πιώ αὐτό;

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12  Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ υπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἡσυχοῦ καὶ ἔθησαν αὐτὸν.

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him.

John 18:13  καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθέρα τοῦ Καίᾳφα, ὅς ἦν ἁρχιερεύς τοῦ ἐνιαυτοῦ ἐκείνου.

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14  ἦν δὲ Καϊψαφὸς ὁ συμβολεύσας τοῖς Ἰουδαίοις ὁτι συμφέρει ἕνα ἀνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

---

305 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.
John 18:15 Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής, ὃ δὲ μαθητής ἐκείνος ἦν γνωστός τῷ ἄρχιερεῖ, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἄρχιερέως.

16And 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 18:26 ὁ δὲ Πέτρος εἰσῆλθεν πρὸς τὴν θύρα ἔξω, εξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστός τοῦ ἄρχιερεως καὶ εἶπεν τῇ θυρώῳ καὶ εἰσῆλθεν τὸν Πέτρον.

17but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδισκή ἡ θυρωρός, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἄνθρωπος τούτου; λέγει ἐκείνος, Οὐκ εἰμί.

18Then 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 εἰσήκουσαν δὲ οἱ δύο οἱ ἤτοι καὶ οἱ ὑπηρέταις ἄνθρωπος πεπηρυξάτες, ὅτι ψύχος ἦν, καὶ ἐσπεράμαντο· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἔστως καὶ θερμαίνομενος.

19And 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 Ὅ σὺν ἄρχιερευς ἐρώτησεν τὸν Ἰησοῦν περί τῶν μαθητῶν αὐτοῦ καὶ περί τῆς διδαχῆς αὐτοῦ.

20The high priest, then, questioned Jesus, about his disciples and about his teaching.
John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρηγορεί λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὡσποδότι ἐντός ὑμῶν υἱοί ὑμῶν ὑιοί ἦσαν καὶ ἐν κρυπτῷ ἠλάλησα οὐδὲν.

21Jesus 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 ἔρωτας; ἐρώτησαν τοὺς ἱκανοτάτους τί ἠλάλησα αὐτοῦ· ἰδε υἱοί οἶδας ἃ εἶπον ἐγὼ.

22Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.”

John 18:22 τούτα δὲ αὐτοῦ εἰπόντος εἰς παρεστήκης τῶν ὑπηρετῶν ἔδωκεν ὑπάτῳ τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνεται τῷ ἄρχιερεῖ;

23As he was saying these things, one of the guards standing by gave Jesus a whack, saying, “Is that how you answer the high priest?”

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἠλάλησα, μαρτύρησαν περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

24Jesus answered him, “If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?”

John 18:24 ἀπετείληκεν οὖν αὐτὸν ὃ Αννας δεδεμένον πρὸς Καίαραν τὸν ἄρχιερέα.

25(Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ὅν ὁ δὲ Σίμων Πέτρος ἔστως καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἰς ἧπιον ἔσπασεν εἰκανος καὶ ἐίπεν, Οὐκ εἰμί.

26And Peter was standing and warming himself. They said therefore to him, “Are you not also one of his disciples?” He denied it and said, “No I am not.”

John 18:26 λέγει εἶς εἰς τὸν δούλου τοῦ ἄρχιερεως, συγγενῆς ὁν υν οὐ ἀπέκοψεν Πέτρος τὸ ὄντι, οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

27One of the servants of the high priest, who was a relative of him whose ear Peter had
cut off, says, "Did I not see you with him in the garden?"

John 18:27  πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28  Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτόριον· ἦν δὲ πρὸς καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτόριον, ἵνα μὴ μανθῶσιν ἀλλὰ φάγωσιν τὸ πάχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29  ἔξηλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτούς καὶ ἠρώτησεν, Τίνα κατηγοριάν φέρετε κατὰ τοῦ ἀνθρώπου τούτου?

29 So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"

John 18:30  ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐι μὴ ἦν οὗτος κακῶν ποιῶν, οὐκ ἦν σοι παρεδώκαμεν αὐτὸν.

30 They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31  εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Ἀδέσποτος αὐτὸν ὡς εἰς, καὶ κατὰ τὸν νόμον ὡς κρίνει αὐτὸν, εἶπεν αὐτῷ οἱ Ἰουδαίοι, Ἡμῖν οὐκ ἔξετεν ἀποκτείναι οὐδένα·

31 Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32  ἵνα οὐ πάντως ὁ Ιησοῦς πληρωθῇ ἃν εἶπεν σουμαίνων ποιῶς θανάτῳ ἤμελλεν ἀποθνῄσκειν.

32 So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33  ἐξῆλθεν οὖν πάλιν εἰς τὸ πραιτόριον ὁ Πιλάτος καὶ ἔφωνεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

33 So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34  ἀπεκρίθη Ἰησοῦς, Ἀπὸ σαυτοῦ οὐ τούτο λέγεις ἢ ἄλλοι εἶπόν σοι περί ἐμοῦ; Ἰησοῦς answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35  ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖος εἰμι; τὸ ἔθνος τὸ ὅν καὶ οἱ ἄρχοι εἰς παρεδώκαν σε ἐμοί· τί ἐποίησας;

35 Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36  ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμή οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγώνιζοντο ἃν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· ὅν τι, μὴ ἐμὴ ἡ βασιλεία ἡ ἐμὴ ἄκουσιν ἐντεῦθεν.

36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

---

306 18:36 The Greek words for "but in fact" are vōn dê - nūn dê, "but now." Usually the particle vōn is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?
John 18:37  εἴπεν οὖν αὐτῷ ὁ Πιλάτος, ὦκοιον βασιλεὺς εἶ σὺ; ἀπεκρίθη ὁ Ἱησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμί, ἐγὼ εἰς τούτο γεγένημαι καὶ εἰς τούτο ἔληλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς ὁ ὄν ἐκ τῆς ἀληθείας ἀκούει μοι τῆς φωνῆς.

37Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38  λέγει αὐτῷ ὁ Πιλάτος, Τί ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἔξηλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμιᾶν εὐρίσκω ἐν αὐτῷ αἰτίαν.

38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis."

John 18:39  ἐστιν δὲ συνήθεια ὃτι ἐν ἑνα ἀπολύσῳ ὑμῖν ἐν τῷ πάσας· βούλεσθε 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  ἐκραύγασαν οὖν πάλιν λέγοντες, Μή τοῦτον ἀλλὰ τὸν Βαραββᾶν. Ἰν δὲ ὁ Βαραββᾶς ληστὴς.

40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1  Τότε οὖν ἐλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαυτίσωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἐμφέρον πορφυρόν περιέβαλον αὐτόν,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ἱματισματα.

3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  Καὶ ἔξηλθεν πάλιν ἐξὸν ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἡδὲ ἄγω υμῖν αὐτὸν ἔξω, ἵνα γνώτε ὅτι οὐδεμιᾶν αἰτίαν εὑρίσκω ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5  ἔξηλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρόν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἄνθρωπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6  ὅτε οὖν εἶδον αὐτὸν οἱ ἄρχιερες καὶ οἱ υπηρέται ἐκραύγασαν λέγοντες, Σταῦρωσον σταῦρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν υμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ σὺν εὐρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὁφείλει ἄποδανεν, ὅτι ὁι σὺν θεοῦ ἑαυτῶν ἐποίησαν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8  Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

8When therefore Pilate heard this information, he was more afraid,
And he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:11 Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:12 Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

Pilate then said, "Shall I crucify your king?"

John 19:13 Pilate, therefore, knew that he would accomplish nothing, and taking Jesus, he goes to Pilate's judgment seat, at a place called The Pavement, but in Hebrew called Gabbatha.

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.

And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king." Then they 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."

At that time therefore he handed him over to them, to be crucified.

The Crucifixion

They took Jesus therefore.

And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha [♀♀♀♀♀♀].

John 19:11 9 and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:12 10 Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:13 11 Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

The Crucifixion

They took Jesus therefore.

And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgotha [♀♀♀♀♀♀].
John 19:18 ὅπου αὐτὸν ἔσταυρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐνετεύχεν καὶ ἐντεύχεν, 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 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς θεοῦ οἱ βασιλεῖς τῶν Ἰουδαίων.

20 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 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἔγινεν ἕν τὸ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον ἐβραϊκῷ, Ῥωμαϊκῷ, Ἑλληνικῷ.

21 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 ἀρχιερεῖς τῶν Ἰουδαίων, Ἰησοῦς οἱ βασιλεῖς τῶν Ἰουδαίων, ἀλλ᾽ ὅτι ἐκεῖνοι εἶπεν, βασιλεῖς εἰμὶ τῶν Ἰουδαίων.

22 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 γέγραφα, γέγραφα.

23 Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιῶται ὅτε ἔσταυρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστοτε στρατιωτῆτοι μέρος, καὶ τὸν χιτώνα. ἦν δὲ τῶν ἄραφος, ἐκ τῶν ἄνωθεν ύπάρχον τοῦ ἄλοχου.

24 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 ἅλλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἡ γραφή πληρωθῇ, διεμερίσαντο τὰ ἰμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἰματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

25 They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing," those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦν ἄλλοι αὐτοῦ καὶ ἡ ἐδείκτης τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

26 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 ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὄν ἦγαπα, λέγει τῇ μητρί, γῦναι, ἰδεὶ ὑος σου.

27 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 έτα λέγει τῷ μαθητῇ, ἵδε ή μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ώρας ἔλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἰδιά.

28 Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τούτου εἶδος ὁ Ἰησοῦς ὅτι ἤδη πάντα τετελέσται, ἤνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

29 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 310

309 19:24 Psalm 22:18
310 19:28 Psalm 22:15
John 19:29  σκέυος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὀξοῦς ύσσωπῳ περιθέντες προσίψυχαν αὐτοῦ τῷ στῶματι.
29A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30  ὅτε οὖν ἔλαβεν τὸ ὀξός ὡς ἤσσωπος ἔπει, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τῷ πνεύμα.
30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31  Οἱ οὖν ἱουδαίοι, ἐπεὶ παρασκευή ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταύρου τὰ σώματα ἐν τῷ σαββάτῳ, ἵνα γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἤρωτησαν τὸν Πιλάτον ἵνα καταγώσῃ αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.
31The Jews therefore, since it was Preparation Day, asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.

John 19:32  ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῶ·
32The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33  ἐπὶ δὲ τοῦ ἱησοῦν ἑλθόντες, ὡς εἶδον ἢδη αὐτῶν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,
33but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34  ἅλλῃ εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ ἐξήλθεν εὐθὺς αἷμα καὶ ὕδωρ.
34But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35  καὶ ὁ ἐωρακός μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἦστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὡμείς πιστεύσι.
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 ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡστούν οὐ συντριβήσεται αὐτὸῦ.
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 γραφή λέγει, Ὡσπονται εἰς δὲν ἐξεκέντησαν.
37And again, another scripture says: "They shall look upon him whom they have pierced."

311 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
312 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."
313 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.
314 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
315 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20
316 19:37 Zechariah 12:10
Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἡσσηρ ὅ ἀπὸ Ἀριμαθαίας, ὅπως ἦν ἀφθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρχὴ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἤρθεν τὸ σῶμα αὐτοῦ.

39 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμίρνης καὶ ἀλός ὡς λίτρας ἐκατόν.

40 And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.317

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδρασαν αὐτὸ ὅθονίος μετὰ τῶν ἀρωμάτων, καθὼς ἐθος ἐστίν τοῖς Ἰουδαίοις ἐνταῦθα.

41 They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶ ἐν ὧν οὐδέποτε οὐδεὶς ἔντεκμενος.

42 And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὡς ἔγγυς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦ.

43 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτοι σκοτίας ἐπὶ σκοτίας εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠμέλον ἐκ τοῦ μνημείου.

1 And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἰράν τον κύριόν ἐκ τοῦ μνημείου, καὶ οὐκ ἀποκαλύφθηκεν αὐτοῖς.

2 She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we318 don't know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3 Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔρχοντας δὲ οἱ δύο ὑπὸ τοῦ Πέτρου καὶ ἦλθαν πρῶτος εἰς τὸ μνημεῖον,

4 And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

317 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.

318 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.
John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀδόνια, 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 αὐτῶ, καὶ εἰσήλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀδόνια 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 ἐν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θόνων κείμενον ἄλλα χωρὶς ἐντετυλιγμένον εἰς ἑνά 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 εἰσήλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευον

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.319

John 20:9 οὕδεπώ γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστήναι.

9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸ μνημεῖον ἦς ἔξω κλάιουσα. ὡς οὖν ἐκλαίειν παρέκυψεν εἰς τὸ μνημεῖον,

11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεξής, ἐνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποισιν ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰησοῦ.

12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γὰναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν μου καὶ οὐκ οἴδα ποῦ ἔθηκαν αὐτόν.

13And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don’t know where they have put him."

John 20:14 ταῦτα εἶπον λαύσα· εὕρης εἰς τὰ ὄπισω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστιν.

14When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ Ἰησοῦς Γάναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ, Ἰησοῦς, εἰ σὺ ἐβάσασας αὐτόν, εἶπέ μοι ποῦ ἔθηκαν αὐτόν κἀγὼ αὐτόν ἄρω.

15Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία, στραφεῖσα ἐκείνη λέγει αὐτῷ ἔβραϊστι ὅτι λέγεται διδάσκαλε.

16Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

319 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.
Jesus Appears to the Ten Apostles

John 20:19 Ὁ ὅσον ὁ ὅπιστός ἐκείνος μεταξὺ τοῦ ισαββάτου, καὶ τῶν ἑρωίδων κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φοβὸν τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἐστή εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Ἐιρήνη ὑμῖν.

Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, "Peace be with you."

John 20:20 καὶ τοῦτο εἶπὼν ἐδειξεν τὰς χειρὰς καὶ τὴν πλευρὰν αὐτοῖς. ἔχαρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Ἐιρήνη 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 καὶ τοῦτο εἶπὼν ἐνεφύσησαν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἄγιον·

And having said this, he blew, and says to them, "Receive the Holy Spirit."

John 20:23 ἄν τινως ἀφήση τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινως κρατήσῃ κεκράτηται.

Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἠλθεν Ἰησοῦς.

But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἔδω ἐν ταῖς χεράς αὐτοῦ τὸν τύπον τῶν ἡλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλων καὶ βάλω μου τὴν χειρὰ εἰς τὴν πλευρὰν 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 καὶ μεθ’ ἡμέρας οκτώ πάλιν ἦσαν ἦσος οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἐστή εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνη ὑμῖν.

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,

320 20:22 ἐμφυσάω - emphusaiō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פֶּסֶח, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.
"Peace be with you."
John 20:27 εἴτε λέγει τῷ Θωμᾶ, Φέρε τόν δάκτυλόν σου ὄψε καὶ ἰδεῖ τάς χειράς μου, καὶ φέρε τήν χειρά σου καὶ βάλε εἰς τήν πλευράν μου, καὶ μή γίνου ἀπίστος ἄλλα πιστός.
27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."
John 20:28 ἀπεκρίθη Θωμᾶς καὶ ἐπένευ ἀυτῷ, ὁ κύριός μου καὶ ὁ θεὸς μου.
28Thomas responded and said to him, "My Lord and my God."
John 20:29 λέγει αὐτῷ ὁ Ἱησοῦς, ὅτι ἐώρακάς με πεπίστευκας· μακάριοι οἱ μή ἰδόντες καὶ πιστεύσαντες.
29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."
John 20:30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἔποιησέν τοι ὁ Ἱησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὡς ἐστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,
John 20:31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἱησοῦς ἐστίν ὁ Χριστός ὁ υἱός τοῦ θεοῦ, καὶ ἵνα πιστεύσατε τοι αὐτοῦ.
31these 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 Ἱησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβέριαίδος ἐφανέρωσεν δὲ οὖν.
1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.
John 21:2 ἦσαν δὲ ὁΙωάννης Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμός καὶ Παύλος Ἰακώβου τῆς Γαλατίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.
2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.
John 21:3 Λέγει αὐτοῖς Σίμων Πέτρος. Ὕπαγο ἀλλεύειν. λέγουσιν αὐτῷ. ἔρχομαι καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπάλαβαν οὐδὲν.
3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.
John 21:4 πρωίας δὲ ἦδη γενομένης ἔστη ὁ Ἱησοῦς εἰς τὸν αἰγαλόν· οὐ μέντοι ἦδειαν οἱ μαθηταί ὁτι ὁ Ἱησοῦς ἐστίν.
4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.
John 21:5 λέγει οὖν αὐτοῖς ὁ Ἱησοῦς, Παιδία, μή τι προσφάγιον ἔχετε· ἀπεκρίθησαν αὐτῷ, Ὅδε.
5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

321 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."
322 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.
323 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.
324 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.)
John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἐβαλον οὖν, καὶ οὐκέτι αὐτοί ἐλκύσαν ἰσχύον ἀπὸ τοῦ πλῆθους τῶν ἰχθύων.

6And he said to them, “Cast the net into the area to the right of the boat, and you will find something.” They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητής ἐκείνος ἦν ἒπάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἐστιν. Σήμεον οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύθην διεξόσατο, ἣν γὰρ γυμνὸς, καὶ ἐβαλεν ἐαυτὸν εἰς τὴν βάλασαν.

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 for work, and he threw himself into the lake.

John 21:8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἠλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύφορτες τὸ δίκτυον τῶν ἰχθύων.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἄνθρωπαν κειμένην καὶ ὕφαριον ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὕφαριων ὡς ἐπίσαστε ὑμῖν.

10Jesus says to them, “Bring some of the fish which you have now caught.”

John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐίλκανεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἔκατον πεντήκοντα τρίων καὶ τοσοῦτοι ὄντων οὐκ ἐσόχθη τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστερότετε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, ὥστε τις εἰδώτες ὅτι ὁ κύριός ἐστιν.

12Jesus says to them, “Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, “Who are you?” For they knew it was the Lord.

John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὕφαριον ὦμοιώς.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τούτῳ ἦδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 ὅτε οὖν ἦριστησαν λέγει τῷ Σίμῳ Πέτρῳ ὁ Ἰησοῦς, Σήμεον ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε, λέγει αὐτῷ, Βόσκε τὸ ἄρνια μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, “Simon son of John, do you love me more than these?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Feed my lambs.”

---

According to Moeris (204.24), second century, προφάγαμα is Hellenistic for the Attic δύον, "side dish." In other words, what is eaten besides bread. And according to Bauer, δύον often meant simply "fish." (This word δύον is later also used in its diminutive form, in verse ten of this chapter.)

Acc. to Chrysostom, Dio Chrysostom, 55[72], the mariners would wear only underwear while working.

21:7 According to Chrysostom, Dio Chrysostom, 55[72], the mariners would wear only underwear while working.

21:8 Equivalent to 100 yards, or 92.4 meters.

21:15 The Byzantine text reads "Simon son of 'Ιωάννα - Jonah." According to BDF §53(2), 'Ιωάννα is a shortening of 'Ιωάνν(ι)ς, partly due to the influence of the Syriac word γοὰν for the same (both renderings of the Hebrew בָּנָן). (So also in Matt. 16:17.) This phenomenon of 'Ιωάνν as a shortened substitute for 'Ιωάνν(ι)ς is also found in Septuagint manuscripts.
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, ἵνα ὁ Ἰωάννου, ἀγαπᾶς με· λέγει αὐτῷ, Νά, κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τά πρόβατά μου.

16Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."

John 21:17 λέγει αὐτῷ τὸ τρίτον, ἵνα ὁ Πέτρος ὁ ἐπίπεπεν αὐτῶ τὸ τρίτον, ἰδίως με· καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκε τά πρόβατά μου.

17He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me?" And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."

John 21:18 ὁ μὴν ἰδὼν λέγει σοι, ὅτε ἤς νεώτερος, ἐξώνυμος σεαυτόν καὶ περιπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενείς τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει καὶ οἶδει ὅπου σὺ θέλεις.

18"Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you wherever you will not want."

John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ βανάτῳ δοξάσει 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 ἔσπεραφείς ὁ Πέτρος βλέπει τὸν μαθητὴν ὅτι ἤγας ὁ Ἰησοῦς ἀκολούθουσα, ὅσα καὶ ἀνεπέσεν ἐν τῷ δείπνῳ ἐπὶ τὸ σέβηθα αὐτόν καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδωσι 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 ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

21"So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν αὐτόν θέλω μένειν ἐως ἐρχόμαι, 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 ἔξελθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὃτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει. οὔ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὃτι οὐκ ἀποθνῄσκει, ἀλλὰ Ἐάν αὐτόν θέλω μένειν ἐως ἐρχόμαι, τί πρός σέ;

23"This therefore is the word that got out to the brothers: that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἔστιν ὁ μαθητὴς ὁ μαρτύρων περὶ τούτων καὶ γράφας ταῦτα, καὶ σοι διδασκιν ὅτι ἀληθὴς αὐτὸν ἀπεκτάθη·ὅρα τούτου γράφη ταῦτα καθὼς καὶ οὖν ἐστὶν τὸν κόσμον χωρίσας καθὼς γράφεται σου μαρτυρία καθὼς γράφεται σου μαρτυρία·ὅρα τούτου γράφη ταῦτα καθὼς καὶ οὖν ἐστὶν τὸν κόσμον χωρίσας καθὼς γράφεται σου μαρτυρία καθὼς γράφεται σου μαρτυρία.

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.

John 21:25 ἕστιν δὲ καὶ ἀλλὰ πολλὰ ἔποιησεν ὁ Ἰησοῦς, ἄτινα ἐάν γράφηται καθ' ἐν, οὕτων ἐστὶν τὸν κόσμον χωρίσας τὰ γραφόμενα βιβλία.

25"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.

328 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω 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.
Endnotes

GENDER INCLUSIVENESS

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defauldy masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He
who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the gailil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in...
his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or 'purest' caste was comprised of the "Jews." 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)

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)

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews. Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as "people of the land." Originally, this phrase am-hā'ārets, "people of the land." Originally, this phrase am-hā'ārets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John’s gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

Endnote #3

Critical Apparatus re. Bethany vs. Bethabara in John 1:28
This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding \( \Gamma \) (036).

\[ \text{Bethany} \quad \text{X} \quad \text{G} \quad \text{565} \quad 1071 \quad 1192c \quad 1519 \]

\[ \text{Bethabara} \quad \text{C}^2 \quad \text{K} \quad \text{T} \quad \text{vid} \quad \text{Γ} \quad \text{Π} \quad \text{Ψ}^c \quad \text{083} \quad 0141 \quad 1 \quad 2c \quad 33 \quad 180 \quad 1079 \quad 1192* \quad 1230 \quad 1292 \quad 1365c \quad 1505c \quad 1546 \quad 1646c \quad \text{(770 (773 \{ AD syrS,G,pal\text{mss} cop\text{S\text{mss}}\text{arm geo Origen Eusebius Epiphanius mss\text{acc. to Chrysostom Cyril TR (Joshua 18:22 LXX)\}}} \]

\[ \text{Bethabara} \quad \text{N}^2 \quad 892mg \quad \text{pc syr\text{heng}} \quad \text{(Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)\]}

\[ \text{Bethabara} \quad \text{U} \quad 18 \quad 35 \]

\[ \text{Bethabara} \quad \text{A} \quad 13 \quad 69 \quad 828 \]

\[ \text{Bethara} \quad 1646* \]

\[ \text{lac} \quad \text{P}^65 \quad \text{D} \quad \text{P} \quad \text{Q} \quad \text{V} \quad \text{Y} \quad 047 \quad 050 \quad 054 \quad 060 \quad 065 \quad 068 \quad 070 \quad 078 \quad 086 \quad 087 \quad 091 \quad 0101 \quad 0105 \quad 0109 \quad 0127 \quad 0145 \quad 0162 \quad 0210 \quad 0216 \quad 0217 \quad 0218 \quad 0233 \quad 0234 \quad 0238 \quad 0256 \quad 0258 \quad 0260 \quad 0264 \quad 0268 \quad 0273 \quad 0286 \quad 0287 \quad 0290 \quad 0299 \quad 0301 \quad 0302 \quad 0306 \quad 0309. \]

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: [http://www.bibletranslation.ws/down/Hutton.pdf](http://www.bibletranslation.ws/down/Hutton.pdf)

Swanson lists \( \Gamma \) 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 (\( \Gamma \)).

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
<table>
<thead>
<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/III</td>
<td>Π⁶⁶</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>III</td>
<td>Π³ Π⁷⁵ Origen (253/254)</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>III</td>
<td>cop[mss] Origen (253/254)</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>III/IV</td>
<td>syr[e,c]</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>IV</td>
<td>Β Β Β Β Eusebius Ambrosiaster</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>IV</td>
<td>Eusebius</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>V</td>
<td>A C*[b,e,ff²] syrP Epiphanius Chrysostom Augustine</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>V</td>
<td>arm geo Epiphanius Chrysostom</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>V</td>
<td>Τ'νιδ (the last letter is not readable)</td>
<td>(2) Βηθαβαραβ</td>
</tr>
<tr>
<td>VI</td>
<td>N</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>VI/VII</td>
<td>it³ syr[ms]</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>VI/VII</td>
<td>083 syr[ms]</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>VII</td>
<td>Π³ it[aur,ri syr]</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>VII</td>
<td>Β²</td>
<td>3 - Βηθαβαραβ</td>
</tr>
<tr>
<td>VIII</td>
<td>Ε L [r,q]</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>IX</td>
<td>Δ* F H M Θ Ω 063 0211 892 it² cop[bo]</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>IX</td>
<td>G 565 slav</td>
<td>(1) Βιθανιαχ</td>
</tr>
<tr>
<td>IX</td>
<td>K Π 33</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>IX</td>
<td>U</td>
<td>(2) Βηθαβαραβ</td>
</tr>
<tr>
<td>IX</td>
<td>Λ</td>
<td>(2) Βηθαβαραβ</td>
</tr>
<tr>
<td>IX/X</td>
<td>Ψ* 1424</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>X</td>
<td>S</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>X</td>
<td>X</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>X</td>
<td>Γ 0141 1079 Φ 770</td>
<td>3 - Βηθαβαραβ</td>
</tr>
<tr>
<td>XI</td>
<td>28 124 700 1006 1195 1216 1243</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>XI</td>
<td>Φ 773</td>
<td>3 - Βηθαβαραβ</td>
</tr>
<tr>
<td>XI/XII</td>
<td>2</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>XII</td>
<td>157 1010 1241 1344 1365</td>
<td>1 - Βηθανιαχ</td>
</tr>
<tr>
<td>XII</td>
<td>1071</td>
<td>(1) Βιθανιαχ</td>
</tr>
<tr>
<td>XII</td>
<td>1 180 1230 1505</td>
<td>2 - Βηθαβαραβ</td>
</tr>
<tr>
<td>XII</td>
<td>828</td>
<td>(2) Βηθαβαραβ</td>
</tr>
<tr>
<td>XII</td>
<td>1648*</td>
<td>(3) Βιθαραβ</td>
</tr>
</tbody>
</table>
Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?
John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius’ "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococcianni 206 θ, A.D. 692. These are the manuscripts from which it is absent on purpose:

- Codex (only 8:2-11 indicating Lection boundaries?)
- L N T W X Y Δ Θ Ψ 070
- 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115
- 124 131 134 139 151 157
- 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731
- 736 741 742 768 770 772 777 776 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210
- 1230 1241 1242 1253 1333
- 1424
- 1443 1445
- 1470 1472 1473

Lection boundaries?

- 120 148 156 161 164 165 166 167 178 179 200 202 285 338 348
- 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 894
- 845 867 873 897 922 1073 1080 1100 1178 1192 1210
- 137 138 148 156 161 164 165 166 167 178 179 200 202 285 338 348
- 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731
- 736 741 742 768 770 772 777 776 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210

1230 1241 1242 1253 1333
- 1424 1913 2193 2232 2561
- 2768 (some 280+ total) plus the majority of lectionaries TH NA28

[John 7:53, but then rest after Luke 21:38]

124 // place after Luke 21:38

F (only 8:2-11 indicating Lection boundaries?)

- \( \Pi \Omega 4 8 14 18 24 28 35 83 95? \)
- 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 339
- 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 894
- 845 867 873 897 922 1073 1092 (later hand)
- 1187 1189 1424
- 1443 1445 1514 (about 270 minuscules total)

- include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U Λ

- 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38

// place after Luke 21:38

\( F^1 \)

(1 565* 1582 2193 but not 118 131 209) also 20 37 129 135 207 259

301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after John 7:36 225 // after John 8:12 17


063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0235 0256 0260 0264

0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565* - apparently used to have P.A. at end of gospel of John, and

still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The

majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or

slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson (“Preliminary Observations Regarding the Pericope Adulterae,” Filologia Neotestamentaria 13: 35-59) would list \( \Psi 090 \) 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 1/2 pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present.” Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, “in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord.”

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in “Commentary on Ecclesiastes,” says of the Pericope, “We find,
therefore, in certain gospels...” Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

When you translate this passage from the Greek, you could say that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἡκαστὸς εἰς τὸν οἶκον αὐτοῦ,

And each went to his home.

Chapter 8

John 8:1 Ἡσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιών.

But Jesus went to the Mount of Olives.

John 8:2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤχετο πρὸς αὐτὸν, καὶ καθίσας ἔδιδασκεν αὐτούς.

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

John 8:3 Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατείλημμενην, καὶ στήσαντες αὐτήν ἐν μέσῳ.

And 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 κατείλημεν εἶπ’ αὐτῳφώρῳ μοιχευομένην.

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετέλεσεν τὰς τοιαύτας λιθάζεις, οὐ δὲ 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 κατηγόρειν αὐτοῦ. ὁ δὲ Ἡσοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

And now 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 ἐπέπειψεν αὐτοῖς, ὦ ἀναμάρτητος ὑμᾶς πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον.
After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

John 8:8 καὶ πάλιν κατακύψας ἔγραψεν εἰς τὴν γῆν.

And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελεύθη μόνος, καὶ ἦ γυνὴ ἐν μέσῳ ὅσα.

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 εἶπεν 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 εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνων πορεύομαι, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

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

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as Ψ66 Ψ78 Β Λ Ν Τ Υ Υ Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syrC5 and the best manuscripts of syr), 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 (lat17,8). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armms) or after Luke 21:38 (f13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes
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;

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 straight-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground

8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.
In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters interacting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζον τοῦτον But he said this testing him
7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Νωκ this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ’ εαυτοῦ οὐκ εἶπεν But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο οὖχ ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)
12:33 - τοῦτο δὲ ἔλεγεν σημαίνον ποίῳ θανάτῳ Νωκ this he was saying signaling by what kind of death
21:19 - τοῦτο δὲ εἶπεν σημαίνον ποίῳ θανάτῳ Νωκ 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 case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; 1 Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New
Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, “lectionary readings,” for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:

https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John’s gospel. It is an Adobe Acrobat Reader pdf document:


But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:


Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) “Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters.”

Jerome


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: ἦν ἄρχῃν δὲ τι καὶ λαλῶ υμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISONOWHEREWHATAMYSTERYIOUS. 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 - ἥτι, which mean "that which." Or are they one word, ὅτι - ἥτι, 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 την ἁρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ἡλῶς - "altogether." This use of ἥτι as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅ τι - ἥτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as הַמִּי הַמִּי and מָחוּץ מָחוּץ.
2. As an exclamation, with ἥτι as a Hebraism after מָתו ("That I speak to you at all!")
3. As an affirmation, with ἥτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

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