The Gospel of

JOHN

part of

The Holy Bible

Revised, 2nd Edition
November 14, 2023
(First Ed. was Dec. 1998)

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

The First Edition of this work is available in print from Amazon.
The 2nd Edition in print is coming soon.

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document. Just do not change the text. If you quote it, you might put (DRP) after your
quotation.
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  

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 (\textit{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 \textbf{M} 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, Elzevir, 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.
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.
He was with God in the beginning.

John 1:3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν ὁ γέγονεν.
Through him all things were made, and without him not one thing was made that has been made.

John 1:4 ἐν αὐτῷ ἦν ζωή, καὶ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
In him was life, and that life was the light for humankind.

John 1:5 καὶ τὸ φῶς ἐν τῇ σκότῳ φαίνει, καὶ ἡ σκότια αὐτὸ ὑπὸ κατέλαβεν.
And the light shines in the darkness, and the darkness has not mastered it.

John 1:6 Ἐγένετο ἀνθρώπου ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·
There came a man sent from God; his name was John.

John 1:7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.
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.
He himself was not the light; he came rather to bear witness to the light.

John 1:9 Ἡ γεννημένη φωτὶς ἔστησεν ἐν τῷ ἀληθείᾳ, ὥστε καὶ ἄνθρωποι ἐρχόμενοι εἰς τὸν κόσμον.
The true light, which gives light to every human being, was coming into the world.

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

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

John 1:12 διὸ δὲ ἐλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ,
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 οὖν ἔχοντες αἰματῶν οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν.
children born, not from bloods, nor from body desire, nor from a man’s decision, but born of God.

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

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

John 1:15  Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Όδος ἴν ὃν ἐίπον, ὃ ὁπίσω μου ἐρχόμενος ἐμπροσθόν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

John 1:16  Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

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

John 1:17  ὃς ὁ νόμος διὰ Μωϋσεως ἐδόθη, ἢ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

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

John 1:18  θεὸν οὐδεὶς ἔωρακεν πῶστε· ὁ μονογενὸς υἱὸς, ὃς ὁ θεὸς τὸν κόσμον τοῦ πατρὸς, ἐκεῖνος ἐξηγησατο.

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

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2 1:15 Ψ67 A B* D* K L M U A Θ Λ Π Ψ Ω Υ Γ Δ Θ Λ Π Ψ Ω 047 2 (28 Εἰρίηνες) 33 157 565 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1253 1344 1424 1546 1646 2148 Did07 Π Lect it,aure,flor vgcl syr,e,h,pal copsa,bo arm geo Origen Novum TR RP SBL TH NA28 {V} εἰπὸν 0211 σεῖς τίνα B* C* W Origen ὃν εἴπον Μονογενὴς θεὸς διὰ θεοῦ ἑλέηται, καὶ ἐξήγησεν ἀπὸ τοῦ πατρὸς ἀληθινὸς.

The Pharisees Question John

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

John 1:20 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 not 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 uioς "Son" reading.

The Liddell and Scott lexicron defines μονογενής as follows:
1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historica 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of to ἄν, Parmeno 8.4 (3rd cent. B.C.); εἶ δὲ μ. οὐρανὸς γεγονὼς Πλ. TL31.1, cf. Procl. Inst. 22; θεός ὦ μ. Sammelb. 4324.15. [Note "God the μονογενής" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.15
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows:
(Hesiodus; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurygos 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 εἰς κ. μονογενής λόγος ἐστὶ μονογενής κ. μόνον ἐστὶν=unique and alone; Plu., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 252. In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its usages here (so M-M., RSV et al.; D Moody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. W Bauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John 1 and John 10 to "begotten" or "begotten of the Only One," in view of the emphasis on γεννᾶται ἐκ θεοῦ (Jn 1:13 al.; in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν εἶναι μ. ἐξωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενῆς υἱός) ὁ μονογενής υἱός τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading the τοῦ τοῦ μ. ἀπέσταλκεν ὁ θεὸς 1 Jn 49; cf. Dg 102. On the expr. δόξαν ὡς μονογενός μονογενοῦς παρά πάτρος Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεοῦ (considered by many the orig., or a God begotten of the Only One, another rdg. ὁ μονογενής υἱός is found. Mpol. 20:2 in the doxology διὰ παντὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.--On the mng. of μονογενής in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...αὐτῷ δὴ φησι δοκεῖν τὸν τόν κόσμον εἶναι μονογενής τῷ θεῷ καὶ ἀγάπητον; Whs 7:22 of ὀσφώτα: ἐστὶ ἐν αὐτῇ πνεῦμα νοερόν ἄγνω μονογενός.--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erloesers: Αγγέλους I '25, 24-33; RBultmann J, 47, 2; 55f; FBuechsel, ΤΕ 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.

4 1:19 txt omit πρὸς αὐτὸν μονογενὴς N C3 F K L M U W superst. Α Δ Π Π 0141 2 28 33 118 180 205 461 565 597 700 892 1006 1071 1241 1292 1342 1505 M Lect Orx Tim TR RP SBL ! πρὸς αὐτὸν B C* 33 892 1010 1071+ ite,aur,b,c syr-pal copa,ho arm eth geo slav Chrysl em Cyril TH [NA28] C ! πρὸς αὐτὸν after Ιουδαίοι 1424 ! πρὸς αὐτὸν after Λεοντάς μονογενῆς Θ Π Ψ δέ (124) 157 579 1243 ite,aur,lv qsv yrth Aug ! lac Ν P syr. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.
"Are you the Prophet?" And he answered, "No."

John 1:22  εἶπαν ὅν εἶτ, Τίς εἶ; Ἰνα ἀπόκρισίν δῶμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

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

John 1:23  ἦν δὲ ὁ Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ, ἐφύνατε τὴν θηδών κυρίου, καθὼς εἶπεν Ἰησοῦς 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.'" JN 1.16

John 1:24  Καὶ ἀπέσταλμένοι ἦσαν ἑκ τῶν Φαρισαίων.

And those who were sent were of the Pharisees.

John 1:25  καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί ὁ βαπτίζων εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

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

John 1:26  ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἔγω βαπτίζω ἐν υδάτι· μέσος δὲ υμῶν ἔστηκεν ὃν υμεῖς οὐκ οἴδατε,

26 "I baptize in water, but one coming after me, 8 the thong of whose sandal I am not worthy to untie."

John 1:27  ὁ ὁπίσω μου ἐρχόμενος, οὐκ εἰμὶ ἄξιος ὃς ἤνα λύω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος.

27 "The one coming after me, just as Isaiah

John 1:28  ὑπὸ ὅς ἐμπροσθεῖν μου γέγονεν Αʹ Bʹ Cʹ E N Νʹ 083 lat syr ἐπὶ ῥοσμός τοῦ ἔργου τοῦ Ιωρδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

28 These things happened in Bethany, 10 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, NKJV, 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 is applicable to both John the Baptizer and to the two witnesses in Revelation 11:3-12, one of which is Elia.

7 1:26 τω ἐν Βηθαβάρι ἐγένετο πέραν τοῦ ἱορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. (the word Βηθαβάρι is visible but not Βηθανία) P 575 A B C* F H I L S Λ* Θ* Π* Υ* Ω* 047 063 0211 2 28 118 124 157 205 579 597 700 892 1006 1009 1010 1015 1216 1241 1242 1253 1342 1344 1365 1424 2148 2174 M Lect heur,cf,FR,LA,(G,x,e),νευστβ,h,palms copbo slav Or Euseb (Epiph) (msacc. to Chrys) Chrys; Ambrosiast Aug HF RP PK SBL TH NA28 (C) ἐν Βηθαβάρι ἐγένετο Δ* ἐν Βηθανία ἐγένετο N ἐγένετο ἐν Βηθανία Π 578 N* H* F* it ἐν Ἐβαναία ἐγένετο XY 5 1071 ἐν Ἐβαβαρα ἐγένετο (Joshua 18:22 LXX) C* K TR Γ (Π) Π* Ψ 083 0141 1 2 3 33 180 1079 1230 1292 1365 1505 1546 1646 Β 1646 (770 773 (A0) syn,palms) copa,bms arm geo Or Euseb (Epiph) (msacc. to Chrys) Cyril TR ἐν Ἐβαβαρα ἐγένετο U ἐν Ἐβαβαρα ἐγένετο L ἐν Ἐβαβαρα ἐγένετο 13 69 828 ἐγένετο ἐν Ἐβαβαρα (Joshua 18:22 Heb; 156, 61 Grk. LXX; cf. also Judges 7:24 LXX) N* 892 mp Συρβας (syrbms) lac d p q y. 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." See the endnote at the end of this document which delineates the above again but dealing only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL: https://www.bibletranslation.ws/down/Hutton.pdf
baptizing.

**Behold the Lamb of God**

John 1:29  Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ἰδε ὁ ἁμνὸς τοῦ θεοῦ ὁ αἵρεν τῆς ἁμαρτίας τοῦ κόσμου.

28 The next day he sees coming toward him, and says, 'Look! The lamb of God, who takes away the sin of the world!' John 1:30  οὗτος ἐστιν περὶ οὗ ἐγὼ εἶπον, ὅπισώθυπον ἔρχεται ἄνηγ ὡς ἔκπροσθέν ὑμῖν γεγονεν, ὅτι πρῶτος ὑμῖν.

29 '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 ἦδειν αὐτόν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτο ἠλθόν ἐγὼ ἐν τῷ ὀμματί τοῦ πνεύματος.

30 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 ἐμφανίσθην Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαίνον ὡσεὶ περιστεράν έξ οὐρανού, καὶ ἤμειν διὰ αὐτόν.

31 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 ἦδειν αὐτόν, ἀλλὰ ὁ πέμπτος με βαπτίζειν ἐν ὀμματί ἐκείνος μοι εἶπεν, ΄Εφ’ ὅν ἂν ἰδοὺ τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ’ αὐτόν, οὐτός ἐστιν ὁ βαπτίζων ἐν πνευματί ἄγιο.

32 And I myself had not known him, but the one who sent me to baptize in water, he told me, 'On whomever you see the Spirit coming down and remaining upon him, this is he who will baptize in the Holy Spirit.' John 1:34  κἀγὼ ἔωρακα, καὶ ἔμαρτυρον ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

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

**John and Andrew Have Found the Messiah**

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

36 The next day, again, John was standing with two of his disciples. John 1:36  καὶ εἰμφάνη τῷ Ἰησοῦ περίστρεψαντι λέγει, ἰδε ὁ ἁμνὸς τοῦ θεοῦ.

37 And seeing Jesus walking, he says, "Look, the Lamb of God!" John 1:37  καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολουθήσασ τῷ Ἰησοῦ.

38 The two disciples heard him saying this, and they followed Jesus. John 1:38  καὶ ἠκολούθησαν αὐτῷ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολουθήσασ τῷ Ἰησοῦ.

39 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?"
John 1:39  λέγει αὐτοῖς, Ἐρχεσθε καὶ δοθείη, ἥλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην ὅρα ἦν ως δεκάτη.

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

John 1:40 Ἰν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντῶν αὐτῶν.

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

John 1:41 εὑρίσκει οὗτος πρῶτον τὸν ἀδελφόν τὸν Ἰωάννου καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν ὁ ἦστιν μεθερμηνευόμενον Χριστὸς;

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

John 1:42 ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· οὐ κληθεὶς Κηφᾶς ὁ ἐρμηνεύεται Πέτρος.

42He 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 ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοι.

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

John 1:44 Ἰν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ανδρέου καὶ Πέτρου.

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

John 1:45 εὑρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὅν ἐγράφησεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφηταὶ εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ιωάννου τὸν ἀπὸ Ναζαρέτ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἕκ Ναζαρέτ δύναται τι ἀγαθόν εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχομαι καὶ Με.

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

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἑρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἥδε ἄλβηθος Ἰσραήλ ἐν ψύχῃ οὗ ἦστιν.

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

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14 1:19 txt ouv Π etc PH Ν Α Β Κ Λ Ν WS 083 0233 syr 1b3c cop SBL TH NA28 {\} omit Π P Ο 047 M lat syrh TR RP lac Π 106 D Q T
15 1:20a txt 'Ιωάννου Π etc PH Π 036 ΚΒ* (Ιωάννου). Wupp331a,b,f,f3,r3,vg,cop,sa,bο NA28 {\} 'Ιωάννα Θ vgʷ,gst 'Ιωάννα 1241 'Ιωάννα A B E F G H K M S U X Γ Δ Λ Π Ψ 047 0141 0211 0233 f1 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1292 1342 1424 1505 1582 Byz Lect itc,δ,θ vg3 (itaur vgws Bariona) syr,sb,gb,pal copy arm enth geo slov Serap Epiph Chrys Cyrleng TR RP frater Andreae ite lac Π 5 C D N P Q T V 063 070 083. According to BDF §53(2), 'Ἰωάννα is a shortening of 'Ἰωάννας (Ἱωάννας), partly due to the influence of the Syriac word yōnā (both renderings of the Hebrew יִוחָנָן). (So also in Matt. 16:17.) This phenomenon of 'Ἰωάννα as a shortened substitute for 'Ἰωάννας is also found in Septuagint manuscripts. 'Ἰωάννας is also shortened to 'Ἰωάννα or 'Ἰωάννας in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ἰωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.
16 1:20b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.
17 1:45 txt Ναζαρέτ Π etc NA28 {\} Ναζαρέτ Π Π 026 Κ Μ Λ Π Ψ TR RP
Israelite, in whom there is no artifice."
John 1:48 Ἰησοῦς οὖσι καὶ εἶπεν αὐτῷ, Ἰ往外 the fig tree before Philip called you."
John 1:49 ἁπατήθη αὐτῷ Ναθαναήλ. ἀραβίτω, σὺ ἐὰς ὡς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.
John 1:50 ἁπατήθη Ιησοῦς καὶ εἶπεν αὐτῷ, ἢτι εἰπὸν σοι ὅτι εἶδον σὲ ὑποκάτω τῆς σκηνῆς πιστεύεις; μείῳ τῶν ὄψη.

Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that.
John 1:51 καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεθε τὸν οὐρανὸν ἀνεωχότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν οὐρανὸν τοῦ ἀνθρώπου.

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

Chapter 2

Water Into Wine

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

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

And both Jesus and his disciples had been invited to the wedding.
John 2:3 καὶ ὑπέρσημαντος οὗν λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὁ ὄνοι ὑπεχύνον.

3And when wine was lacking, Jesus’ mother says to him, "They have no wine."
John 2:4 λέγει ἡ μήτηρ τοῦ Ἰησοῦς, Τί ἐμοὶ καὶ σοι, γύναι; ὁ ὑπεχύνει ὅτι ὑμαῖν μου.

4Jesus says to her, "What business is there between you and me, woman? My time has not yet come."
John 2:5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, "Ὁ τι ἐν λέγει ὑμῖν ποιήσατε.

5His mother says to the servants, "Whatever he tells you, do."
John 2:6 ἦσαν δὲ ἐκεῖ λήθηναι ὑδρίαι ἐξ ἑκάτω τὸν καθαρισμὸν τῶν ιουδαίων κείμεναι, χωροῦσαι ἀνά μετρηταῖς δύο ἐκ τρεῖς.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.
John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὀδατός. καὶ ἐγέμισαν αὐτὰς ἑώς ἐνω.

7Jesus says to them, "Fill the jars with water." So they filled them to the brim.
John 2:8 καὶ λέγει αὐτοῖς, Ἀντλήσατε τοῦ καὶ φέρετε τῷ ἀρχιτεκτόνῳ, ποὺ δὲ ἦγεγεγοκαν.

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

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18 149 txt αὐτῷ ναθαναήλ Φκτος P56 B L W διακόνων SBL TH NA28 \( \) / αὐτῷ ναθαναήλ καὶ εἶπεν Χ / ναθαναήλ καὶ εἶπεν Κ / ναθαναήλ καὶ εἶπεν αὐτῷ Γ Δ Ψ ΗΤ \( \) / ναθαναήλ καὶ λέγει αὐτῷ ΑΕΓΘ0470233 Τ ΠΡ \( \) / ΣΥ Τ063083
19 151 txt ὄψεθε Φκτος P56 P134 B L W5 W0 0141 397 579 821 850 1819 1820 2129 διακόνων arm Epiph Ο SBL TH NA28 \( \) / ὄψεθε Μ (Mt 26:64) ΑΕΓΗΚΜΣUXΥΓΔΛΨ0470221f0233 f13 2 28 33 157 565 700 892 1071 1241 1424 \( \) / μόνον \( \) / συρ TR RP / P λαC D N P Q T 063083
21 26 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
John 2:8 ὡς δὲ ἐγένεσατο ὁ ἀρχιτρίκλινος τὸ ὦδωρ οἶνον γεγενημένον, καὶ οὐκ ἦδε πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδειασαν οἱ ἤντηληκότες τὸ ὦδωρ, φώνει τὸν νυμφιόν ὁ ἀρχιτρίκλινος

9When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridgroom, John 2:10 καὶ λέγει αὐτῷ, Πάς ἀνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσωσιν τὸν καλὸν οἶνον ἐως ἀρτί. 10and says to him, "Everyone sets out the good wine first, and the cheaper after they have become drunk. You, you have kept the good wine till now."

John 2:11 Ταῦτα ἐποίησεν ἄρχην ὑμῶν ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἔφανερώσεν τὴν δόξαν αὐτοῦ, καὶ ἐπιστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. 11This, the first of the miraculous signs, Jesus did in Cana of Galilee, and manifested his glory, and his disciples believed in him.

John 2:12 Μετὰ τούτου κατέβη εἰς Καφαρναούμ αὐτός καὶ ἦ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν τρεῖς ἡμέρας. 12After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγυς ἦν τὸ πάχα τῶν ᾿Ιουδαίων, καὶ ἀνέβη εἰς Ἰεροσολύμα ὁ Ἰησοῦς. 13And the Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βῶς καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστὰς καθημένους, 14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.

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22 2:10 ἐπερευθείων ἐμείναν ὧδωρ οἶνον γεγενημένον, καὶ οὐκ ἦδε πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδειασαν οἱ ἤντηληκότες τὸ ὦδωρ, φώνει τὸν νυμφιόν ἀρχιτρίκλινος

24 2:12 ἐμείναν ὧδωρ οἶνον γεγενημένον, καὶ οὐκ ἦδε πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδειασαν οἱ ἤντηληκότες τὸ ὦδωρ, φώνει τὸν νυμφιόν ἀρχιτρίκλινος

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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: καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἀρατε ταύτα ἐντεῦθεν, μηγαὶ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

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

John 2:17: Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν ὅτι ὁ Ζήλος τοῦ οἴκου σου καταράγεται με.

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

John 2:18: ἀπεκρίθησαν οὖν οἱ ἱουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταύτα ποιεῖς;

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

John 2:19: ἀπεκρίθη ἦσος καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισὶν ἡμέρας ἔγερω αὐτὸν.

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

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2:15a | 2:15b | 2:16 | 2:17a | 2:17b | 2:18
Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"

But he had spoken of the temple of his body.

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

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

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

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

Chapter 3
You Must Be Born Again

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

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

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

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

You should not be surprised that I said to you, 'You must be born from above.'
John 3:8 τὸ πνεῦμα ὧν θέλει πνεῖ, καὶ τήν φωνήν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἰδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει: οὕτως ἔστὶν 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 Ἡκόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

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

John 3:10 ἀπεκρίθη Ἦσσος καὶ εἶπεν αὐτῷ, Ἔστε ἐὰν ἄπαν τὸ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

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

John 3:11 ἀμὴν ἀμὴν λέγω σοι διτ τὸ ὁδηγεῖ τοὺς ἤρωκαμένων καὶ τῇ μαρτυρίᾳ 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 εἶ τὰ ἐπιγένετο ὑμῖν καὶ οὐ πιστεύετε, πῶς εἶν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

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 οὐρανόν εἰ μή ὦ ἐκ τοῦ οὐρανοῦ καταβάς, ὦ οὐς τοῦ ἀνθρώπου;

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

John 3:14 καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄριν ἐν τῇ ἐρήμῳ, οὕτως ὑψώθηναι δεῖ τὸν οὐν τοῦ ἀνθρώπου,

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

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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 assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and his Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
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 ὡς Ν B L T W 038 083 33 1010 1241 1293 copia,bopo,ach,fay geo1 Diatessaron Origen-lat2/4 Eusebius Adamantius Gregory-Nazianzus Apollinaris Gregory-Nyssa Didymus Epiphanius 3/4 Cyril14/16 (Cyril16 θεοῦ) Theodoret15 ΣBL TH NA28 [B] ὡς ἀνθρώπου ὡς ἐν τῷ οὐρανῷ Α C E G H K M N S U Vvid Y Γ Α Θ Ψ Ω 047 050 0211 ᾱ ᾱ 3 2 28 157 180 205 565 597 709 892 1071 1243 1273 1292 1342 1424 1505 2561 it aur,b,c,f,ff,fl,la,rt vg syp,h copbopo arm ethn geo1 slav Hippolytus Origen12/4 Adamantius1lat Eustathius Ps-Dionysius amphphilochus Epiphanius15 Chrystostom Paul-Emesa Cyril16 Hesychius Theodoret15 John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome2/3 Augustine TR RP ὡς ἐν τῷ οὐρανῷ ᾱ θ Θ Π Σ Υ Ω 047 050 0211 1414 syṛ δ Ω ᾱ θ Θ Π Σ Υ Ω 047 050 0211 syṛ pal Zeno lac Φ66 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 ὡς 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 ὡς 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 ὡς τοῦ ἀνθρώπου ὡς 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 ὡς ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development."
John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

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

John 3:16 οὕτως γὰρ ἦγαπήσαν ὁ θεὸς τὸν κόσμον, ὥστε τὸν οὐδὲν τὸν μονογενὴ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον.

39 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 ἀπέστειλεν ὁ θεὸς τὸν οὐδὲν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἢδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ θύμωμα τοῦ μονογενοῦς οIo σου τοῦ θεοῦ.

39 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 ἀὕτη δὲ ἦστιν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἦγαπήσαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

40 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 ἔρχεται πρὸς τὸ φῶς, ῥα ἐμὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

39 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 ὁ δὲ πιστεύων τὴν ἀληθείαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτὸν τὰ ἔργα ὧτι ἐν θεῷ ἦστιν εἰργασμένα.

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

"He Must Increase; I Must Decrease"

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

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

38 John 3:15a ἐν αὐτῷ. The text is uncertain.
39 John 3:16 ἐν αὐτῶ. 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 Λίνῳ ἐγγὺς τοῦ Σαλείμ, ὅτι ὄδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

23 Now 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 ἐβεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24 For John was still not yet thrown into prison.

John 3:25 Ἐγένετο οὖν ζήτησις ἕκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

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

John 3:26 καὶ ἠλθὸν πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ὁ Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς μεμαρτύρησεν, ἰδε ὡς τοῖς βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτὸν.

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

John 3:27 ἰδε καὶ ἔφθασεν Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἀνθρώπος λαμβάνειν οὕτω ἐν ἑαυτῷ μὴ ἢ δεδομένοι αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτῷ ὡς ἐπεί, ὡς ὁ Χριστός, ἂλλα ὡς ἕπεσεν καὶ ἐπελήφθη.

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

John 3:29 ὁ ἐξων τὴν νύμφην νυμφίου ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρά χαρεῖ διὰ τὴν φωνὴν τοῦ νυμφίου. αὐτὴ ὡς ἡ χαρὰ ἢ ἐμή πεπλήρωται.

30 The 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 ἐκείνον δὲ αὐξάνειν, ἐμὲ δὲ ἑλλιτοῦσθαι.

31 He must increase, and I must decrease.

John 3:31 ὁ ἀνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὃν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·

32 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;

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41 3:25a txt ἱουδαίου PH² N² A B E L N W WS 070 086 M syrὑpicons palms copasms fay7 arm Chrys Cyr RP SBL TH NA28

\[B \parallel \text{ἱουδαίου PH² N² lat syrὑpicons palms copasms eth geo Or Aug TR Λac C D P 0233. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.}\]

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

43 3:28 txt ὡς ὃς A B D L N WS 070 086 M syrὑpicons TR SBL TH NA28 \{\} \parallel ὡς ὃς PH² N² arm Chrys Cyr RP SBL TH NA28

44 3:31 ἐρχόμενος ἐπάνω πάντων ἐστίν PH₄ PHKD N² A B E F G H K L M S U V W Y Γ Δ Θ Λ Π Ψ Ω 047 063 083 086 0211 f13 2 28 33 69 157 180 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582 \parallel \text{Lect } \text{mss, Lq, Aq} \parallel \text{vgy syrὑpicons palms copasms Orph RP TR TH NA28} \{\} \parallel \text{ἐρχόμενος PH² N² D 1 118 205 565 579 1582 mss, b, d, e, f,q, r, t syrὑcopas arm Hipp Orph Eus Tert Hil Ambros Aug Λac C N P Q T X 0233 346.}
Chapter 4

The Samaritan Woman at the Well

John 4:1 'Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἦκουσαν οἱ Φαρισαῖοι ὅτι ἤγινος ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης

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

John 4:2 — καὶ καταγινώσκει ἔρχεται ἀλλ’ οἱ μαθηταὶ αὐτοῦ —

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

John 4:3 ὁ Παρισαῖος ἔλαβε τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3 The left Judea and went back into Galilee.

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

4 But he had to pass through Samaria.
John 4:5 ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἐδωκεν Ἰακώβ ἱωσίρ τῷ υἱῷ αὐτοῦ:

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

John 4:6 ἦν δὲ ἐκεί πηγὴ τοῦ Ἰακώβ. ὁ ὄντι Ἰησοῦς κεκοπιακός ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὡρα ἢν ὡς ἐκτῇ.

And 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 ἀντλήσει ὕδωρ. λέγει αὐτῷ ὁ Ἰησοῦς, Δός μοι πεῖν·

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπελπισθείσαι εἰς τὴν πόλιν, ἵνα τροφᾶς ἀγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς οὖν Ἰουδαῖος ὄν παρ’ ἐμοὶ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος σύσση; οὐ γὰρ συγχρωνίσει Ιουδαῖοι Σαμαρίταις.

John 4:10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τὶς ἔστιν ὁ λέγων σοι, Δός μοι πεῖν, σοὶ ἄν ἦτοις αὐτόν καὶ ἐδωκεν ἃν σοι ὕδωρ ζωῆς.

John 4:10 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, οὖτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἔχεις τὸ ὕδωρ τῷ ζωήν;

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

John 4:12 μή σὺ μείζων εἰς τὸ πατρὸς ἡμῶν Ἰακώβ, δέ ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτός ἐξ αὐτοῦ ἐπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;

John 4:12 Jesus answered and said to her, “Everyone who drinks from this water will thirst again,

John 4:13 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πῶς οὖν εἴ τοῦ ὦδατος τούτου διψάσει πάλιν;

John 4:13 answered and said to her, “Everyone who drinks from this water will thirst again,

John 4:14 δέ δὲ ἐν πίη ἐκ τοῦ ὦδατος οὐ ἐγὼ δῶσω αὐτῷ, οὐ μὴ διψάσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δῶσω αὐτῷ γεννήσεται ἐν αὐτῷ πηγὴ ὑδάτος ἀλλομένου εἰς ζωὴν αἰώνιαν.

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

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τούτο τὸ ὕδωρ, ἵνα μὴ διψάσης διέρχωμαι ἐνθάδε ἄντλειν.

John 4:15 A woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and neither would I have to keep coming over here to draw.”

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

John 4:16 He says to her, “Go call your husband and come back here.”

John 4:17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, Οὐκ ἐχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἂν ἄνδρα ὑπάρχῃ ἐμοί ἐχω.

John 4:17 A woman answered and said to him, “I do not have a husband.”

See the endnote at the end of this document, entitled, “The meaning of the phrase, ‘The Jews’ in the Gospel of John,” which discusses this situation.

4:15 ἤν ὄν πεσκαὶ ἰωσίρ τῷ υἱῷ αὐτοῦ, ἐδωκεν Ἰακώβ ἱωσίρ τῷ υἱῷ αὐτοῦ, ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὡρα ἢν ὡς ἐκτῇ.

51 ἔδωκεν Ἰακώβ ἱωσίρ τῷ υἱῷ αὐτοῦ. Οὐκ ἐδωκεν Ἰακώβ ἱωσίρ τῷ υἱῷ αὐτοῦ ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὡρα ἢν ὡς ἐκτῇ.

51 Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given his son Joseph.
Jesus says to her, "Commendably, you said, 'I do not have a husband.'"
John 4:18  

For you have had five husbands, and he you now have is not your husband. This you have said honestly.
John 4:19  

The woman says to him, "Sir, I am perceiving that you are a prophet.
John 4:20  

Our ancestors worshipped on this mountain, and you Jews say that the place where one must worship is in Jerusalem.
John 4:21  

Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.
John 4:22  

You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.
John 4:23  

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  

God is spirit, and those worshiping him, must worship in spirit and in truth.
John 4:25  

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  

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  

And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"
John 4:28  

Then, the woman left her water jar, and went away into the town. And she says to the people,
John 4:29  

They were proceeding out of the town and coming toward him.
John 4:31  

In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."
John 4:32  

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

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52 In the Greek, "you" is in the plural.
John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἄλληλους, Μή τις ἤγεγκεν αὐτῷ φαγεῖν;
33 His disciples therefore were saying to each other, "Has someone brought him something to eat?"
John 4:34 λέγει αὐτοῖς ὁ Ἰσσοῦς, Ἔμοι βρωμά ἔστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.
34 Jesus says to them, "That I may do the will of him who sent me, is food to me, and that I may finish his work.
John 4:35 οὖν ὑμεῖς λέγετε ὅτι ἕτερον τραπέζην ἔστιν καὶ ὁ θερισμὸς ἔρχεται; ἵδοὺ λέγω ὑμῖν, ἐπάρατος τοὺς ὀρθολογοὺς ὑμῶν καὶ θέσασθε τὰς χώρας ὅτι λευκαὶ εἰσὶν πρὸς θερισμὸν ἥδη.
35 Do you not say, "There is four months yet," and then comes the harvest? Behold, I say to you, lift up your eyes, and look upon the fields. For they are white even now for harvest.
John 4:36 ὁ θερισμὸς μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς τὸ ἔως αἰώνιον, ἵνα ὁ σπεῖρων ὦμοι χαίρῃ καὶ ὁ θερισμός.
36 The one harvesting is taking his wages, and gathering fruit resulting in eternal life for all.

The Woman’s Talk Bears Fruit
John 4:39 Ἐκ δὲ τῆς πόλεως ἑκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναῖκος μαρτυροῦσας ὅτι Ἐκένεν μοι πάντα δόσις ἐποίησα.
39 And many of the Samaritans from that town had believed in him because of the woman’s word testifying, "He told me everything I ever did."

52 434 Ἐμοὶ βρωμά ἔστιν ἵνα ποιήσω, 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 4:3—ἐμοὶ δὲ εἰς ἑλαχίστον ἔστιν ἵνα φθαρήτω ὁ ώμοι ἀνακρίνω ἢ τὸ ἀνθρώπων ἡμέρας; ἄλλα οὖν ἐμοί αὐτὸν ἀνακρίνων; - "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ἐμοί in the text above in John 4:34, most interpreters apparently consider it a non-reflective one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ἐμοί is used as a reflexive for ἐμαυτό - emautou. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμοί here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food..." You think I have no food, but for me, this is food..."
53 435α 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.
54 435β τὸ ταῖρον (ἡ) at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. There are thus two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."
John 4:40  ὡς οὖν ἤλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μεῖναι παρ’ αὐτῶι· καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.

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

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

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

John 4:42 τῇ τε γυναικὶ Ἑλέον ὅτι Οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἅκηκόμεν, καὶ οἶδαμεν ὅτι αὐτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

42And to the woman they said, "No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Savior of the world.”

The Official’s Son Stays Alive

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

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

John 4:44 αὐτός γὰρ Ἰησοῦς ἐμφανίσθησαν ὅτι προφήτης ἐν τῇ ἱδίᾳ πατρίδι τιμήν οὐκ ἔχει.

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

John 4:45 ὅτε οὖν ἤλθεν εἰς τὴν Γαλιλαίαν, ἐξέφρασαν αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐκεῖσται ὁ Θεὸς αὐτοῦ ἐν τῇ ἐορτῇ, καὶ αὐτοὶ γὰρ ἤλθον εἰς τὴν ἐορτήν.

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 Ἔλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὄνομα οὐν. καὶ ἦν τις βασιλικὸς οὗ ὁ ἱός ἤθελεν ἐν Καπαρναούμι·

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

John 4:47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἔμεινεν ἐν τῇ ἱεροσολύμοις ἐν τῇ ἐορτῇ, καὶ αὐτοὶ ἔλθον εἰς τὴν ἐορτήν.

47When this man heard that Jesus was coming out of Judea into Galilee, he went to him and asked that he would come and heal his son, for he was about to die.

John 4:48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

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

John 4:49 λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κύριε, καταθῆκα πρὶν ἄποθανεν τὸ παιδίον μου.

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Παρεῦξον· ὁ ἱός σου ζῇ. ἐπιστεύσαν ὁ ἄνθρωπος τῷ λόγῳ ὅν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύτο.

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

John 4:51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ.

51And even as he was going back down, his servants met him saying that his boy was alive.
John 4:52 ἐπύθετο οὖν τὴν ὤραν παρ’ αὐτῶν ἐν ἡ κομψότερον ἔσχεν· ἔπαυ οὖν αὐτῷ ὅτι Ἐχθές ὤραν ἔβδομην ἀφῆκεν αὐτόν ὅ πυρετὸς.

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

John 4:53 ἐγὼ οὖν ὁ πατὴρ ὃ ἐν ἔκειν τῇ ὥρᾳ ἐν ἡ ἐπὶ αὐτῷ ὅ Ἰησοῦς, ὁ υἱός σου ζῇ, καὶ ἔπιστευον αὐτός καὶ ἡ οἰκία αὐτοῦ δῆλη.

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

John 4:54 Τοῦτο ἀ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς ἱερουδαίας εἰς τὴν Γαλαλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἐορτή τῶν ἱερουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς ἱεροσόλυμα.

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

John 5:2 ἦστιν δὲ ἐν τούτῳ ἱεροσόλυμοι ἐπὶ τῇ προβατικῇ κολυμβηθρᾷ ἐπείληψεν ἑβραϊστὶ Βηθεσδᾶ, πέντε σταῖς ἑξούσια.

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

υπηντησαν αυτω και απηγγειλαν λεγοντες οτι ο ϋ ικορτ ιουν δουλοι αυτω και απηγγειλαν λεγοντες οτι ο παις αυτου ζην το ιον στευσεν α ών ουδαν ουδαν πεν ην αι φεροσολην ασ

ὥστε καὶ ηγγειλαν λεγοντες οτι ο παις αυτου ζην τοις ἱωνος καὶ απηγγειλαν λεγοντες οτι ο παις αυτου ζην τοις αναστησει.


5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

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 dialectical forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizable different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he
Bethesda, having five colonnades. John 5:3: Εν ταύταις κατάκειται πλῆθος πολύ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἰηρῶν. [ἐκδεχόμενων τὴν τοῦ ὀδώτος 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.]]

6. **52c** text Bb has A C E F G H K M S U V X **omn** Γ Δ Θ Π Ω 047 063 (Bb, Μετζ) 078 0141 (0233 **vid** Βb, Δ) 1 2 13 22 28 35 109 118 124 157 173 180 205 209 213 397 565 579 597 700 821 826 865 892 983 1006 1009 1010 1071 1079 1195 1210 1226 1241 1242 1243 1253 1278 1292 1342 1344 1365 1505 1546 1582 1646 2129 2148 2174 2193 2372 2718 2786 2886 Lect if f ανς προς απίσθη Β' (pal) arm geo slav Amphiloibius Didymus

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**53** omit v. 3b **παρακάτω** K A B C L T 0141 157 821 it **vid** copa,pho,achr **pal** arm geo Amphiloibius SBL TH NA28 [A] / / add v. 3b AC C1 E F G K M S U V (Wsupp) **omn** Γ Δ Θ Π Ω 063 078 0233 f11 2 29 (33 -κίνησιν) (180 ἐκδεχόμενων) 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1079 1195 1210 1226 1241 1243 1253 1292 1342 1344 1365 1424 1505 1546 1584 2129 2148 2174 2193 2372 2718 2786 2886 Lect if f ανς προς απίσθη Β' (pal) arm geo slav Amphiloibius Didymus

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

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For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/parchart.pdf, and choose "save as."
John 5:4 - ἀγγελὸς γὰρ κυρίου κατὰ καιρὸν ἔλουσεν ἐν τῇ κολυμβήσα καὶ εἶταρασε τὸ ὄδωρ. οὐν πρῶτος ἔμβας μετὰ τὴν ταραχὴν τού ὀδατού υγίης ἐγίνετο ὡς ὑποτεταχεῖνον νομίσματι

John 5:5 - ἵνα τίς ἀνθρώπος ἔξεται τρίακοντα καὶ ἠκούσε ὁ Ἱσσοῦς καὶ ἀνέκδικτο τὴν ἀσθενείαν.

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

John 5:6 - τούτου ἴδον ὁ Ἰσσοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἡμᾶς ἐγινεί, λέγει αὐτῷ, Θέλεις υγίης γενέσθαι;

6 When 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 ἴσσον, Ἀνέκδικτον ὁ Ἰσσοῦς, καὶ ἀνθρώποι ὁ μὲν ἐγένετο υγίης ὁ ἄνθρωπος κατακατείχεν τὸν καράβατος σου καὶ περιπάτησε.

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

John 5:9 - καὶ εὐθὺς ἐγένετο υγίης ὁ ἄνθρωπος, καὶ ἠρών τὸν κράβατον αὐτοῦ καὶ περιπάτησε. ἤν δὲ σάββατον ὡς ἐκείνη τῇ ημέρᾳ.

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

John 5:10 - Ὁ εὐθύς καὶ τῷ τέθεραπευμένῳ, Σάββατον ἐστίν, καὶ ὁ ἴσσος ἔξετιν ὁ ἰησοῦς τὸν καράβατον σου.

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

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65a κυρίου A K L Y Δ Π 0233 β3 & many other minuscales 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 angel, and that the occasional healings were cruel, giving false hope.

65b κατέχομαι, κατέχομαι, κινήσις, ταραχή, and νόσημα

66 δὲ τοῖς ἐντολοῖς ἑως ἐν τῷ ἡλικίῳ τοῦ ᾠδόρων, ὁ οὐν πρώτος ἐμβας μετὰ τῇ ταραχῇ τοῦ ὀδατοῦ υγίης ἐγίνετο ὡς ὑποτεταχεῖνον νομίσματι

67 ἵνα τίς ἀνθρώπος ἔξεται τρίακοντα καὶ ἠκούσε ὁ Ἱσσοῦς καὶ ἀνέκδικτο τὴν ἀσθενείαν.

68 ἵνα τίς ἀνθρώπος ἔξεται τρίακοντα καὶ ἠκούσε ὁ Ἱσσοῦς καὶ ἀνέκδικτο τὴν ἀσθενείαν.

69 ἵνα τίς ἀνθρώπος ἔξεται τρίακοντα καὶ ἠκούσε ὁ Ἱσσοῦς καὶ ἀνέκδικτο τὴν ἀσθενείαν.

70 ἵνα τίς ἀνθρώπος ἔξεται τρίακοντα καὶ ἠκούσε ὁ Ἱσσοῦς καὶ ἀνέκδικτο τὴν ἀσθενείαν.
John 5:11 ὁ δὲ ἀπεκρίθη αὐτῷ, ὁ ποιήσας με ύψι έκεινός μοι εἶπεν, ἂρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἦρωτησαν αὐτὸν, Τίς ἔστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι, ἂρον καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἀιδείκεις οὐκ ἤδει τίς ἐστιν, ὃ γὰρ Ἰησοῦς ἔξανεν ὁχλού ὄντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἵδε υγιής γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χείρισθη σοι τι γένηται.

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

John 5:15 ἀπῆλθεν ὁ ἀνθρώπος καὶ ἀνήγγειλεν τοῖς ἱουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ύγιή.

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

John 5:16 καὶ διὰ τούτου ἐδίωκον οἱ ἱουδαίοι τὸν Ἰησούν, καὶ ἐξήτησαν αὐτὸν ἀποκτείνα, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνετο αὐτοῖς, ὁ πατήρ μου ἕως ἂρτοι ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τούτο οὖν μᾶλλον ἐξήτησαν αὐτὸν οἱ ἱουδαίοι ἀποκτείνα, ὅτι οὐ μόνον ἔλευς τὸ σαββάτον ἀλλὰ καὶ πατέρα ὕδιν ἔλεγεν τὸν θεόν, ὕδιον έαυτόν ποιῶν τοῦ θεοῦ.

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

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

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

John 5:20 ὅ γὰρ πατὴρ ψελεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ᾧ αὐτοῦ ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἑργα, ἣν ὑμεῖς θαυμάζετε.

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, οὕτως καὶ ὁ υἱὸς ὑμῶν 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 desires.

John 5:22 οὖν γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δείδωκεν τῷ υἱῷ.

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

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 Ἰμήν ἀμήν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούσαν καὶ πιστεύσαν τῷ πέμψαντι μὲ ἔχει ἑως ἁπάντον, καὶ εἰς κρίσιν οὐκ ἐρχεται 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 Ἰμήν ἀμήν λέγω ὑμῖν ὅτι ἐρχεται ὡρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζησον.

25 Truly, truly I say to you, a time is coming, and is now come, when the dead will hear the voice of the Son of God,77 and the ones who hear will live.

John 5:26 ὥσπερ γὰρ ὁ πατὴρ ἐχει τὴν ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἐδωκεν τὴν ζωὴν ἐχειν 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 ἐξουσιάζειν ἐδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

27 And to him78 he has given authority to do the judging, because he is the son of a human.79

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76 5:19 According to Bauer, ἂρ’ εαυτοῦ is an expression known in Classical Greek using the preposition ἂρ to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34

75 5:25 txt τοῦ υἱοῦ τοῦ θεοῦ P66 P73 Π A D E F G H L M U V W Y ᾿Γ Δ Θ Λ Ψ 063 f † 33 118 157 565 700 1071 1424 TR RP NA28 (f) τοῦ θεοῦ 070 pc (x18) τοῦ υἱοῦ τοῦ ἀνθρώπου K S Π Ω 28 2178 syr*mg Chrys* al. (x80) lac C F N P Q T X 0210 0233 346 788.

74 5:27a txt χριστὸν P66 P73 P*ähid K* φιλαλ. A B L N W Ψ 070 33 579 12211 τ ικ γ η Or SBL TH NA28 (f) καὶ χριστὸν D E G H K S U Y ᾿Γ Δ Θ Π Ω 047 063 0211 f 33 2 28 157 565 700 892 1071 1241 1424 (acc. NA28) Π lat syr:h TR RP δια περιουσιαν ἐδωκεν αυτῳ καὶ (h.t.) 1424 (acc. Swanson) lac C F N P Q T X 078 0210 0233 346 788

73 5:27b Or, "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 17:2.
John 5:28 μὴ ἀπαμάζετε τὸ θυτόν, ὅτι ἔρχεται ὡρα ἐν ἥ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

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

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

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

John 5:30 Οὐ δύναμαι ἐγώ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἢ κρίσις ἢ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of him who sent me.\textsuperscript{81}

Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ὡς μαρτυρία μου οὐκ ἔστιν ἀληθῆς·

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

John 5:32 ἀλλὰς ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἡ ἀληθής ἐστίν ὡς μαρτυρία ἡ 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 ομεὶς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

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

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

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

John 5:35 ἔκεινος ἤν ὁ λύκος ὁ καἰόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὧραν 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 ἐξῆκεν τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου τά γὰρ ἔργα τά δεδωκέναι μοι ὁ πατήρ ἦν ταῦτα ἔργα ἴασεν καὶ κατενανασώκησεν τὸν πατέρα·

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 πατὴρ ἔκεινος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνὴν αὐτοῦ πόποτε ἀκηκοάτε οὕτε εἴδος αὐτοῦ ἑωράκατε,

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

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

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

John 5:39 ἔραυνάτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε εἶναι αὐτοῖς ἡ ἡμέρα αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

39You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me.
John 6:40 and you refuse to come to me that you may have life.

John 6:41 have been performing on the sick.

John 6:42 I do not accept praise from human beings;

John 5:42 but I know you, that you do not have the love of God in yourselves.

John 5:43 have come in my Father's name, and you do not accept me; if someone else comes in his own name, him you will accept.

John 5:44 πώς δύνασθε υμεῖς πιστεύσαι, δόξαν πάρα ἅλλην ἐστε, δόξαν τὴν παρὰ τὸν µόνον θεόν οὐ χρήσετε;

John 5:45 But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.

John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἔμοι, περὶ γὰρ ἔμοι ἐκεῖνον ἔγραψεν.

John 5:47 εἰ δὲ τοῖς ἐκείνους γράμματα ὑμῖν πιστεύετε, πώς τοῖς ἐμοῖς ῥήματα πιστεύετε;

John 6:47 But since you are not believing his writings, how will you believe my statements?”

Chapter 6

Jesus Feeds the Five Thousand

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

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

John 6:3 ἔνθεσθαι δὲ αὐτῷ ὅχλος πολύς, ὧν ἤθελον τὰ σημεῖα ἢ ἐποίει ἐπὶ τῶν ἁθενοῦντων.

John 6:4 And the Passover was near, the festival of the Jews.

John 6:5 ἔπαιρας ὀν τοὺς όρθολογους ὦ Ἰησοῦς καὶ θεασάμενος ὃς πολὺς όχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

John 6:6 ἔρχεται πρὸς Φίλιππον, ἄρτους ἵνα φάγωσιν οὗτοι;

John 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχύ τι λάβῃ.

John 5:41 ἔνθεσθαι δὲ αὐτῷ ὅχλος πολύς, ὧν ἤθελον τὰ σημεῖα ἢ ἐποίει ἐπὶ τῶν ἁθενοῦντων.

John 5:42 But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.

John 5:43 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἔμοι, περὶ γὰρ ἔμοι ἐκεῖνον ἔγραψεν.

John 5:44 πώς δύνασθε υμεῖς πιστεύσαι, δόξαν πάρα ἅλλην ἐστε, δόξαν τὴν παρὰ τὸν µόνον θεόν οὐ χρήσετε;

John 5:45 But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.

John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἔμοι, περὶ γὰρ ἔμοι ἐκεῖνον ἔγραψεν.

John 5:47 εἰ δὲ τοῖς ἐκείνους γράμματα ὑμῖν πιστεύετε, πώς τοῖς ἐμοῖς ῥήματα πιστεύετε;

John 6:47 But since you are not believing his writings, how will you believe my statements?”

Philip answered him, "Two hundred denarii are not enough loaves to feed each

62 [ο] τα σημεια [φιλο] ΣΑΘΑ ΘΑ Ψ Ω 063 0211 Φ 03 28 33 69 565 579 788 1071 syr cop SBL TH NA28 [/] αυτου τα σημεια Ε Φ Ζ Μ Υ Λ Γ Α 047 2 124 157 700 1424 TR ΡΡ / lac Ζ Ζ C Φ Τ Χ 0233 346
65 [γορασωμεν] (sub) ΣΑΘΑ ΘΑ Ψ Ω 047 0211 Φ 03 28 33 56 579 7071 1424 SBL TH NA28 [/] γορασωμεν Φιλιππου (/) γορασωμεν (fut) ΣΑΘΑ ΘΑ Ψ Ω 063 118 157 700 1582 TR RP Αγορασωμεν [.gz] lac C Φ Τ Χ 0233 346
66 About 8 months of a man’s wages
get a little!

John 6:8  λέγει αὐτῷ εἰς ἕκ τῶν μαθητῶν αὐτοῦ, Ἰνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

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

John 6:9  "Estin paedáriou ὁδός ὃς ἔχει πέντε ἄρτους κριθινῶν καὶ δύο ψάρια: ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτοις;

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

John 6:10 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἄνεπαν οὖν οἱ ἄνδρες τὸν ἁριθμὸν ὡς πεντακοσίοι.

10Jesus said, "Get the people to recline." Now there was plenty of green grass in the place. The men therefore reclined, the number about five thousand.

John 6:11 ἔλαβεν οὖν τοὺς ἄρτους ὁ ὸροος καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμόιοι εἰς τέκνα τῶν ψάριων ὅσον ἦθελον.

11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining,⁸ and likewise from the fish, as much as they wanted.

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

12And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθινῶν ὃ ἐπερίσσευσαν τοῖς βεβρωκοίσιν.

13So they gathered, and filled twelve large baskets⁶⁶ with fragments of the five barley loaves left over by those who had eaten.

John 6:14 Οἱ οὖν ἄνθρωποι θάντας τοῦ ἐποίησαν σημεῖαν ἔλεγον ὅτι ὁ ὸρός ἐστιν ἄλλη ὁ προφητής ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."⁸⁷

John 6:15 Ἰησοῦς οὖν γνώρισεν ὃ ἐρχομένος ἄρπαξεν αὐτὸν ἵνα ποιήσων βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸν μόνος.

15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again⁸⁸ into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 Ὁς δὲ ὤψιν ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

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

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⁸⁵ John 6:11 txt omitt D³⁸ P³⁸ P³⁷³ K² A B L N W Π 063 0141 f² 33 565 579 1241 2561 lat syr c p h cop sa gbo arm SBL TH NA28 f 546 157 1542 f 546 157 1542 f 554 167 73 173 167 173 it b d e i syr cop sa gbo arm TR RP lac D⁵⁵ C P Q T X 070 0233 346. (Codex B has an umlaut.) Some people object to the shorter reading because they say that it creates a contradiction to the other gospels, but that is not so. Just because one account does not go into as much detail as to how Jesus distributed it to the crowd, does not make it a contradiction. He distributed it via the disciples, we know from other gospels.

⁸⁶ John 6:13 κόφινος - κόφινοι, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς - spurs. A κόφινος was used for many things, including carrying manure, while a spurs was a smaller basket used for carrying edibles.

⁸⁸ John 6:14 Deuteronomy 18:14-20
John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτία ἦδη ἐγεγονεί καὶ οὕτω ἐληλύθει πρὸς αὐτούς ὁ Ἰησοῦς,

and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet90 come to them,

John 6:18 ἢ τε θάλασσα ἀνέμου μεγάλου πνέουντος διεγείρετο.

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

John 6:19 ἐληλυκότες οὖν ὡς σταδίους εἰκοσιπέντε ή τριάκοντα θεωροῦν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγύς τοῦ πλοίου γνώμονεν, καὶ ἐφοβήθησαν.

Then, after having rowed about twenty-five or thirty stadia,90 they beheld him walking on the lake, and they were afraid.

John 6:20 ὃ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι, μὴ φοβεῖσθε.

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

John 6:21 ἠθέλων οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθείᾳ ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.

2Then 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 ὦ ἐπαύριον ὁ ὄχλος ὁ ἐστικὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖαρίων ἄλλα οὐκ ἦν ἐκεί ἡ μὴ ἔν, καὶ ὅτι οὐ συνεισήθησαν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλά μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 2The 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 ἠθέλην πλοιάρια ἐκ Τιβεριάδος ἐγγύς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

23(But then other boats, from Tiberias,93 arrived near the place where they had eaten the
loaves, where the Lord had given thanks.)

John 6:24 ὥστε οὖν εἶδεν ὁ χήρας ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ ὡδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἤλθον εἰς Καφαρναοῦν.  ἵνα ζητήσατε τὸν Ἰησοῦν.

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

John 6:25 καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης ἐπίσην αὐτῷ, ὅραξεν, πότε ὁ δικής ἡ γέννας;

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτε μὲν ὑμῖν ὅτι εἰδετε σημεία ἀλλ’ ὁτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε.

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

John 6:27 ἐργάζομαι μὴ τὴν βρώσην τὴν ἀπολλυμένην ἀλλὰ τὴν βρώσην τὴν μένουσαν εἰς ἵππην ἀὼν, ἤν ὁ ὑιὸς τοῦ ἀνθρώπου ὑμῶν ὅσων τὸν γὰρ ὁ πατὴρ ἐφαράγη σοι ὁ θεός.

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

John 6:28 ἐπέν ὁ δικὸς αὐτῶν, Τί ποίωμεν ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ;

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

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

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

John 6:30 ἐπέν ὁ δικὸς αὐτῶν, Τί ὁ δικὸς συν σημείον, ἵνα ἰδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζη;

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

John 6:31 οἱ πατέρες ἡμῶν τὸ μάνα ἐφαγόν ἐν τῇ ἐρήμῳ, καθὼς ἐστίν γεγραμμένον, ἀρτον ἐκ τοῦ ὀρανοῦ ἐδώκειν αὐτοῖς φαγεῖν.

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

John 6:32 ἐπέν ὁ δικὸς αὐτῶν ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ φωτοῦσθαι δέδωκεν ὑμῖν τὸν ἀρτον ἐκ τοῦ ὀρανοῦ, ἀλλ’ ὁ πατήρ ὁ δεδωκεν ὑμῖν τὸν ἀρτον ἐκ τοῦ ὀρανοῦ τοῦ ἀλληλούντων.

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

lac Ψ\(^9\) Φ\(^9\) Π\(^\text{96}\) C P Q T 070 0233

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

\(^9\) 624 624 txt καφαρναους Ψ\(^9\) R B D N W SBL TH NA28 \(|\) K καιφαρναους A E L 047 TR RP lac Ψ\(^9\) C P Q T 070 086 0233. The spelling changed in about the 5th century with Codices W and A, except that Codices L and N and Z carried it a bit later. The BDF grammar on the transliteration of Hebrew "MUTES: θ, θ, θ (unvoiced nonemphatic stops and spirants) are represented by χ, ρ, θ, except where two aspirates would follow in contiguous syllables (in which case the Greeks dissimilated even in their own words)." Ancient Greek had letters for both the aspirated and unaspirated P, T and K, while in English we have letters only for the aspirated, because the unaspirated stops do not mean something different from the aspirated versions, they are not "phonemes." In Greek, the aspirated P was Φ ρ (sounds just like our English P) and the unaspirated was Π π, which English does not have a letter for. The Greek aspirated T was Θ θ, like our English T, and the unaspirated was T t, which English does not have a letter for. The Greek aspirated K sound was the letter Χ χ, like our English letter K, and the unaspirated was K κ, which English does not have a letter for. The Greek language has changed very much since then. For example, the letter β is no longer the B sound but is now V. You now write the B sound as the two letters μ. The letter δ is no longer the D sound, but is now voiced TH as in "then." Now, to write the D sound you write two letters, vr. Greek grammar has of course changed in the thousands of years. One of the biggest changes is that there is no longer a dative case.

\(^9\) 6231 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
John 6:33  ὁ γὰρ ἄρτος τοῦ θεοῦ ἔστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδοντος τῷ κόσμῳ.

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

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

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

John 6:35  εἶπεν αὐτοῦ ὁ ἱσσοῦς, Ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμέ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε.

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

John 6:36  ἀλλ' εἶπον ὑμῖν ὅτι καί ἐωράκατε με καὶ οὐ πιστεύετε.

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

John 6:37  Πάντα δὲ δίδωσιν μοι ὁ πατήρ πρὸς ἐμέ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμέ οὐ μὴ ἑκάλω ἐξο.

37All flesh that97 the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.

John 6:38  ὃτι καταβῆκα ἀπὸ τοῦ οὐρανοῦ οὐ ἦν πώ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

38For I have come down from heaven not to do my will, but the will of him who sent me. John 6:39  τότε δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ὅπως ἐν τῶν δεδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτόν99 τῇ ἑκάτῃ ἡμέρᾳ.

39And this is the will of him who sent me: that of all flesh that he has given me, I would not lose any of it, but raise it100 up at the last day.

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96 6:36 John 5:38, 47; Diatess. 8:15, 17
97 6:38 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα - τὸ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παρ...μα.") But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:40 τούτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρᾶς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἑστάσει ἡμέρας.

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 Ἐγόγγυσαν οὖν οἱ ἱουδαῖοι περὶ αὐτοῦ ὅτι ἐπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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

John 6:42 καὶ ἔλεγον, Οὐχ οὕτως ἐστὶν ἤσος ὁ υἱὸς Ἰωάννης, οὐ ηµεῖς οἴδαµεν τὸν πατέρα καὶ τὸν μητέρα; ὡς νῦν λέγει ὁ Κτίστης ἐκ τοῦ οὐρανοῦ καταβήσεται;

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 δύνανται ἔλθειν πρὸς με ἐὰν μὴ ὁ πατήρ αὐτῷ πέμψῃ, ἐκ τῆς ἑστάσεως αὐτοῦ καὶ πάντως ἀναστήσει αὐτὸν τῇ ἑστάσει ἡμέρας.

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

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

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

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

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

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

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

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101 640a txt γαρ ἔστιν τὸ θέλημα τοῦ πατρᾶς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ύιὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἑστάσει ἡμέρας. 640a Clem Ath Bas Cyr Hil Victorin SBL TH NA28 {.include} De E 047 vg copit P Q 070 091 0210

102 640b txt πατρός μου 646 673 N B D L N T W 0223 [include] P Q 070 091 0210 640b Tert Hil Victorin SBL TH NA28 {include} πατρός με C Tert Hil 640b Vecm Chrys Chrom TR RP lac P Q 070 091 0210 640b Swanson says L reads πατρός με but that is not correct; it reads πατρός μου, see screen capture below. Münster and Swanson say C reads πατρός μου but the IGNTP site says πατρός με.

103 642 txt

104 645 Isaiah 54:13

105 647 txt πιστεύων εἰς ἐμὲ A C D E N 047 0223 M lat syr copis pho eth geo Did Cyr 5/6 Hesych Hil Aug TR RP lac 647 Without the εἰς εμὲ present, Jesus is referring back to verse 29, where he says "This is the work of God, that you believe in that one whom he has sent." That this clarification was added is
John 6:48 ἐγὼ εἰμί ὁ ἁρτος τῆς ζωῆς.
49 I am the bread of life.
John 6:49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάνα καὶ ἀπέθανον·
Your forefathers ate the manna in the desert, and they died.
John 6:50 οὕτως ἔστιν ὁ ἁρτος ὁ ἐκ τοῦ σώματος καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθανῇ.
50 But this is bread coming down out of heaven that one may eat of it and would not die.
John 6:51 ἐγὼ εἰμί ὁ ἁρτος ὁ ζῶν ὁ ἐκ τοῦ σώματος καταβάς· ἐὰν τις ἐδώσῃ τὸν αἵματός του δὲ ἐν ἐγὼ δώσω ἢ σάρξ μου ἔστιν ἵνα ἐν ἐγὼ δώσω ὑπέρ τῆς τοῦ κόσμου ζωῆς.
51 I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. And the bread is my flesh, which I will give for the life of the world.
John 6:52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ ἱουδαῖοι λέγοντες, Πῶς δύναται οὕτως ἡμῖν δοῦναι τὴν σάρκα φαγεῖν?
52 Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 εἶπον οὖν αὐτοῖς ὁ Ἱησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγῃτε τὴν σάρκα τοῦ ζωοῦ τοῦ ἀνθρώπου καὶ τίπτετε αὐτὸ τὸ αἷμα, οὐκ ἔχετε ζωήν ἐν εαυτοῖς.
53 Jesus therefore said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.
John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·
54 The person eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day.
John 6:55 ἵνα γὰρ σάρξ μου ἀληθῆς ἔστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθῆς ἔστιν πόσις.
55 For my flesh is true food, and my blood is true drink.
John 6:56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ 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 ἀπέστειλαν με ο ζῶν πατήρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι᾽ ἐμέ.
57 Just as the living Father has sent me, and I live by means of the Father, so also that person eating me will live by means of me.

understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.
John 6:58 ὁ δὲ ἀρτὸς ὁ ἐκ τοῦ ὕπαρξεως καταβάς, οὐ καθὼς ἐφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τὸν ἀρτὸν ζήσει εἰς τὸν αἰῶνα.

58This bread coming down out of heaven is not like the bread the forefathers ate and then died. The person eating this bread will live for ever.”
John 6:59 Ἡ γραμματεύς εἶπεν ἐν συναγωγῇ διδάσκοντος ἐν Καφαρναούμ.

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

A Teaching Too Scandalous for Some

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

60Then many of his disciples hearing said, "This is a hard teaching. Who can listen to it?”
John 6:61 εἶδος δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτοις οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει.

61But knowing in himself that his disciples were grumbling about this, Jesus said to them, "This is shocking you!"
John 6:62 εἶναι οὖν ἄνθρωπον ἀναβάνοντος ὑμῖν ἦν τὸ πρότερον;  

62Then what if you were seeing the Son of Man ascend to where he was before?  
John 6:63 τὸ πνεῦμα ἔστιν τὸ ζωοποιών, ἢ σάρξ ὑμῶν ὑφελεί οὐδὲν· τα ῥήματα ὁ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἔστιν καὶ ζωὴ ἐστίν.  

63Spirit is what makes alive; flesh counts for nothing. The words that I have spoken to you are spirit, and they are life.
John 6:64 ἄλλα εἰσὶν ἐξ ὑμῶν τινες οἳ ὑμᾶς πεισεῖν οὐ δύναται καὶ τίς ἔστιν ὁ παροδόσων αὐτὸν.  

64Yet some of you are not believing." For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray him.  
John 6:65 καὶ ἔλεγεν, Διὰ τούτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με εἰνάν μὴ ἰδομένων αὐτῶν ἐκ τοῦ πατρὸς.  

65He went on to say, “This is why I told you that no one has the ability to come to me, unless it is given to him from the Father.”
John 6:66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἄπηλθον εἰς τὰ ὅπως καὶ οὐκέτι μετʼ αὐτοῦ περιπλατήθησον.  

66From this, many of his disciples drew back, and no longer went along with him.
John 6:67 ἐπεν γὰρ ὁ Ἰησοῦς τοῖς δώδεκα, Μή καὶ ύμεῖς θέλετε υπάγειν;

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

John 6:68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευομέθα; ρήματα ζωῆς 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 ἄγιος τοῦ θεοῦ.

70 And we have believed and have come to know that you are the Holy One of God."116

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔγω υμᾶς τοὺς δώδεκα ἔξελεξάμην, καὶ εἰ ὕμων εἰς διάβολος ἔστιν;

71 Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."117

John 6:71 ἔλεγεν δὲ τὸν Ἰουδαίαν Σίμωνος Ἰσκαριώτουν οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

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

Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1 Καὶ μετὰ ταῦτα περιπάτετι ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὗ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήνυσαν αὐτόν οἱ Ἰουδαῖοι ἀποκτείναν.

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

John 7:2 ἦν δὲ ἐγγὺς ἡ ἔορτη τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μεταβηθεὶς ἐντεῦθεν καὶ ὑπάγει εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σοῦ θεωρήσουσιν τὰ ἔργα αὐτοῖς·

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 οὖν ὡς γὰρ εἶναι τῷ κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρρησίᾳ εἶναι, εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

John 7:5 οὖν γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν εἰς αὐτόν.

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

116 6:69 tatt ὁ ἄγιος τοῦ θεοῦ [P75 K B C* D L W itd cop saum phb slg SBL TH NA28 (A) 2] ὁ χριστός Tert (Mk 8:29) ὁ χριστός ὁ ἄγιος τοῦ θεοῦ [P66 cop saum bo ach2] Cyril len [ὁ υἱὸς τοῦ θεοῦ itb syr c] ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ (Mt 16:16) CΘ[1/6] 33 205 565 1010 itαιρ ε, c,e,1 vg syr s arm geo1 Vict Rome [ὁ χριστός ὁ υἱὸς τοῦ θεοῦ ζωντάς Δ] ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντάς (Mt 16:16) EFGHΚΜΝΨΥΓΓΕΛΠΨΙΩ02110250 Α, Β 53 28157 180579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lct it rb el sy r ep h pal cop bo it m eth geo2 slav Chrys Cyril lon cc: Cyril 1/2 Quod vul 1/6 (others of Cypr and Quod do not contain ὁ χριστός) TR RP ἐὰν ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζωντάς 047 [lac A P T X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

117 6:70 ταῦτα ὁ χριστός τοῦ θεοῦ τοῦ Ἰουδαίαν διάβολος - διάβολος. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 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 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καιρὸς ὁ ἐμὸς οὕτω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε ἐστιν ἐτοίμος.

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

John 7:7  οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτύρω περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

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

John 7:8  ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὕτως πεπληρώμεθα.

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 εἰπὼν, αὐτὸς ἐξεινεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10  ὦς δὲ ἀνέβησαν οἱ ἄδελφοι αὐτοῦ εἰς τὴν ἐορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλ’ ἐν κρυπτῷ.

10And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.

John 7:11  οἱ οὖν Ἰουδαίοι ἐξητόν τούτων ἐν τῇ ἐορτῇ καὶ ἔλεγον, Ποῦ ἐστίν έκεῖνος;

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

118 7:8  τὸν (not) Τ Δ Κ Π Π 1071 1079 1241 1242 1546 1672 1673 1813 1890 1913 1923 arm eth geo slav Diatessaron Porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 [C] ὁ οὕτω (not yet) P66 P73 B E F G H L N S T U V W X Γ Δ Θ Λ Ψ Ω 047 070 0105 0141 0211 0250 f1 f3 2 28 69 124 154 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 M Lect if(a) vgms syrp,h,bst,pal copsa,pbo,ach1 Basil TR RP TH || omit 33 565 579 (homoloteleuton τὴν ἐορτὴν...ὕμνον) lac P2 P3 P4 P5 lac P9 P10 lac P12 P14 P15 P44 lac P46 lac P47 lac P60 lac P69 lac P70 lac P80 lac P90 lac P95 lac P104 lac P108 lac P109 lac P110 lac P111 lac P112 A C P Q Y 050 054 060 065 065 068 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 0346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (P66, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὕτω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still did not basically deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.

119 7:10  τὸν κρυπτῶν Ν 205 1424 ita,b,d,e,r f1 f3 f4 f5 vg syrp,h,pal copsa,pbo,ach2,ms geo Aug27/7 ὦς ἐν κρυπτῶ P66 P73 B E F G H K Λ Μ Ν Π Π Τ Υ Ψ W X Γ Δ Θ A (Λ ψ κρυπτῶ) Π Ψ Ω 047 070 0105 0141 0211 0250 f1 f3 2 28 33 357 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 M itaur,c,ff,f1,ld vg syrp,h,pal copsa arm Basil Chrys Celyρm Gaud Jer Aug5/7 TR RP SBL [NA28] [C] lac A C P V 063 0233 0346. It seems probable to me that ως was added for the same reason οὕτω was, to soften the appearance that Jesus was 'deceiving' people.
And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." Others were saying, "No. On the contrary, he is misleading the people."

John 7:13 οὐδὲς εἷς κακοῦ ἦν πολὺς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστιν, ἄλλοι ἔλεγον, οὐ, ἄλλα πλανά τὸν ὄχλον.

And though none would speak about him openly, for fear of the Jews. John 7:14 Ἡ δὲ τῆς ἑορτῆς μεσούσης ἀνεβῆ Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδιδάσκεν.

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

John 7:15 ἐδαθαμαζόν οὖν οἱ ἱερατεῖς λέγοντες, Πῶς οὗτος γράμματα οἴδειν μὴ μεμαθήκως;

The Jews then were marveling, saying, "How does this man know letters, not having received instruction?" John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, 'Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με.'

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

John 7:17 εἶν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πόσερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἢ ἐμαυτοῦ ἑλάληκα.

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

John 7:18 ὁ δὲ ἐαυτὸς λαλῶν τὴν δόξαν τὴν ἱδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντός αὐτὸν, οὗτος ἀληθῆς ἔστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

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

John 7:19 οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνει;

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

John 7:20 ἀπεκρίθη δὲ όχλος, Δαμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείναι;

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

John 7:21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἠν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

John 7:22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν πειρατίμην—οὔχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν ἄλλ’ ἐκ τῶν πατέρων—καὶ ἐν σαββάτῳ περιτείμενε άνθρωπον.

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

John 7:23 εἶ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωισέως, ἐμοὶ χολάτε ὅτι ὅλον ἄνθρωπον ὑψήλη 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?  

John 7:24 μὴ κρίνετε κατʼ ὁψιν, ἄλλα τὴν δικαίαν κρίνετε.  

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

Is Jesus the Anointed One?  

John 7:25 ἔλεγον οὖν τινες ἐκ τῶν ἸΕΡΟΣΟΛΥΜΙΤῶΝ, ὦ γὰρ οὗτος ἐστιν ὁ ζητούσιν ἀποκτείνα;  

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

John 7:26 καὶ ἦς παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὃτι οὗτος ἐστίν ὁ Χριστὸς;  

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

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

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

John 7:28 ἔκρατεν οὖν ὡς ἐρωτήσων ὁ ἸΕΡΟΣΟΛΥΜΙΤΗΣ καὶ λέγων, ἡμῖν οἶδατε καὶ οἴδατε πόθεν εἰμί καὶ ἀπ' ἐμαυτοῦ οὐκ ἔλημαθά, ἄλλα ἐστίν ἀληθινός ὁ πέμψας με, ὡς ὑμεῖς οὐκ οἶδατε.  

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 οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι κάκεινος με ἀπέστειλεν.  

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

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123 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the BTN 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 κρίνεις 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 κρινοῦσι...κρίνουσιν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματέας - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριταί καὶ γραμματοεισαγόμενοι, "judges and clerks."  

126 7:26 τὸν χριστὸν Πθκ Πψ Ν Β Δ Λ Ν Τ W lat syr-c2 cop sq arm Or Epiph Chrysst Cyr Isid Nonn SBL TH NA28 */} ἀληθῶς ὁ χριστὸς Ε 047 It² ἀρμ syr-h pal eth Chrysst TR RP lac A C P 070 0233
John 7:30  Ἑξήτουν οὐν αὐτὸν πάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὐπώ ἐληλύθει 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  Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπότευσαν εἰς αὐτὸν, καὶ ἔλεγον, 'Ὁ Χριστὸς ὦταν ἐλθη μὴ πλείονα σημεία ποιήσει ὃν οὐτος ἐποίησεν;

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

John 7:32  Ἡκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ τάτα, καὶ ἀπέστειλαν οἱ ἄρχειρες καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πάσωσιν αὐτὸν.

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

John 7:33  εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι χρόνον μικρὸν μεθ’ ὑμῶν εἰμι 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 ἔλθεῖν.

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

John 7:35  εἶπον οὖν οἱ ἱουδαῖοι πρὸς ἐαυτούς, Ποῦ οὕτως μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτὸν; μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τούς Ἐλλήνας;

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

John 7:36  τίς ἔστιν ὁ λόγος οὗτος ὃν 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 ἑορτῆς εἰσῆλθε ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις τῆς δύσα ἐρχόμενος 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 πιστεύων εἰς ἐμὲ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὅθοτος ζωτός.

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

127 332 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.

128 338 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly." They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of
John 7:39: "to the diákei, πειράματος δὲ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτὸν ὀφθαλμών γὰρ ἴνα πνεύμα, ὅτι Ἰησοῦς οὐδέπω ἐξοδάσθη.

30Now this he said in reference to the Spirit, whom they believed in him were about to receive. For the Spirit was not yet present, because Jesus had not yet been glorified. John 7:40: "Εκ τοῦ Υξλοῦ οὐθ ἀκούσαντες τῶν λόγων τούτων ἔλεγον, ὡς ὃς ἠστίν ἄλλης ὁ προφήτης.

40Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet." John 7:41: ἄλλοι ἔλεγον, ὡς ἀστίν ὁ Χριστός· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἐρχεται;

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

Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak by the spirit. John 7:39 says, "Now this he said in reference to the Spirit, whom those believe in him, will reproduce spiritually? Are we able to give the Holy Spirit to others, and cause them to be born? In the very next verse, 7:40 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 this passage in 8466(4) under Anacolouthon, "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, "Anacolouthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. ii 106ff.; Mt. 225 [356]. - Mayer n 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."

129 7:39 the spirit was not yet present" ἐάν· the holy spirit was not yet given" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet present" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐάν· the holy spirit was not yet upon them" ἐά

130 7:40a 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 Holy Spirit to others, and cause them to be born? In the very next verse, 7:40 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 this passage in 8466(4) under Anacolouthon, "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, "Anacolouthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. ii 106ff.; Mt. 225 [356]. - Mayer n 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
The Christ comes from Galilee?
John 7:42 οὐχ ἦ γραφή εἴπεν ὅτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστὸς ἔρχεται;
42Didn’t the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?”
John 7:43 σχήμα oύν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτὸν.
43A split therefore occurred in the crowd because of him.
John 7:44 τινὲς δὲ θέλουν ἐξ αὐτῶν πιάσαι αὐτόν, ἄλλ’ οὖδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας.
44And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities
John 7:45 Ἡλθον δὲν οὐν ὁ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἔκεινοι, Διὰ τι οὐκ ἤγαγεν αὐτόν;
45Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"
John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδὲποτε ὅτις ἄνθρωπος ἐλάλησεν, ὡς οὗτος λαλεῖ ὁ ἄνθρωπος.
46The officers answered, "Never has someone spoken so, like this man speaks."133
John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὅμεις πεπλάνησθε;
47The Pharisees therefore answered them, "Have you also been deceived?
John 7:48 μὴ τις ἐκ τῶν ἀρχιερεῖς ἐπίστευεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;
48Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 ἀλλ’ ὁ ὄχλος αὐτοὺς ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοι εἰσίν.
49As for this crowd, accused are they, not knowing the law.
John 7:50 λέγει Νικὸδημος πρὸς αὐτοὺς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς οὖν ἐξ αὐτῶν,
50Nicodemus, the one who had come to him previously,134 who was one of them, says to them,
John 7:51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ;
51"Our law does not judge unless it first hears from him, and knows what he is doing, does it?"
John 7:52 ἀπεκρίθησαν καὶ εἶπον135 αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησαν καὶ ἵδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται.
52"They answered and said to him, "You aren’t from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."136

135 7:52a txt εἴην Κ Ε Γ Η Ι Μ Λ Σ Υ Τ Υ Γ Α Λ Π Ψ Ω 047 0211 / f33 A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP / εἴην Ƥ66 Ƥ78 B C D K N T Θ 33 2561 SBL TH NA28 / lac A C P Q V 063 070 078 0233 346. This is a difference of dialect, εἴην being epic Ionic 3rd pl aor ind act, and εἴην 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 Ƥ66. Or, perhaps Ƥ66 "normalized" the word to the Attic.
136 7:52b txt reading first: ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται (pres pass) T Ψ SBL TH NA28
The Woman Caught in Adultery

John 7:53 And each went to his home.\textsuperscript{137}

Chapter 8

John 8:1 'Iēsoūs de ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

\textsuperscript{1}But Jesus went to the Mount of Olives.

John 8:2 Ὑφόδρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἔδιδασκεν αὐτούς.

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

John 8:3 Ἄγαυσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἑπί μοιχεία κατειλημμένην, καὶ στήμαντες αὐτὴν ἐν μέσῳ

\textsuperscript{3}And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφόρῳ μοιχευομένην·

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

\footnotesize{\textsuperscript{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 (P\textsuperscript{469} K A B C D E F G H I J K L M N O P Q R S T U V W X Y Z) and possibly also P\textsuperscript{275}, 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.

\textsuperscript{138}823 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."

\textsuperscript{139}84 The RP text has here πειραξόντες, "testing him," and the TR and NA28 do not.}
John 8:5 εν δε τω νομω ημιν Μωυσης ενετειλατο τας τοιαυτας λιθαζειν ευ ουν τι λεγεις

5 And in the Law, Moses charged us to stone such women. What then do you say?" John 8:6 τουτο δε έλεγον περιφραζοντες αυτον, ίνα έχωσιν κατηγορειν αυτου. ο δε ήσους κατω κώφας τω δακτυλώ κατέγραφεν εις την γην, μη προσποιομενος.140

6 Now 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 νος δε έπεμενον ερωτοντες αυτον, άνεκυψεν και εηπεν αυτοις, Ό άναμαρτητος ιμων πρότος ετ αυτην βαλετυ λιθον

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

John 8:8 και παλιν κατακυψας έγραφαν εις την γην.

8 And after bending down again, he continued writing in the earth. John 8:9 οι δε άκουσαντες έξηροντο εις καθε εις άρημανοι απο των πρεσβυτερον, και κατελειθυθη μονος, και η γυνη εν μεσω ουσα.

9 And 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 ανακοψας δε ο έσους εηπεν αυτη, Γνω, ποι εισιν; ουδεις σε κατεκρινεν;

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

John 8:11 ή δε εηπεν, Ουδεις, κωριε. εηπεν δε ο έσους, Ουδε εγω σε κατακρινω πορεους, και μηκετι άμαρτανε.

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

The Validity of Jesus’ Testimony

John 8:12 Παλιν ουν αυτοις ελαλησεν ο έσους λεγων, Όγω ειμι το φως του κοσμου ο ακολουθουν εμοι ου μη πεπατηθη εν τη σκοτια, αλλ εξει το φως της ζωης.

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

John 8:13 εηπον ουν αυτω οι Φαρισαιοι, Συ περι σεαυτου μαρτυρεις ή μαρτυρια σου ουκ έστιν αληθης.

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

140 Βδα This text preserves a more complete New Testament than other manuscripts. It includes the Greek text of the New Testament. It contains Word of God. The study of the Greek text is essential for understanding the original message of the New Testament. 8:16: In the Law, Moses charged us to stone such women. What then do you say? 8:6: They were questioning him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth with his finger, taking no notice. 8:7: They were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth. 8:8: And after bending down again, he continued writing in the earth. 8:9: They were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth. 8:10: But Jesus answered them, saying, "I am the light of the world. He who follows me will not walk in darkness, but will have the light of life."

141 Βδβ Jerome points out that 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 forsakes Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."

142 Βδγ The TR and RP texts also have here, και υπο της συνειδησεως έλεγχομενοι "and were convicted by their conscience," and the NA28 does not.
John 8:14 ἀπεκρίθη Ἰησοῦς καὶ ἔπειν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἔστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ὑπάγω.

15Jesus answered and said to them, “Even if I testify about myself, my testimony is valid, because I know where I came from, and where I am going. But you do not know where I am coming from, or where I am going.

John 8:15 ὑμεῖς κατὰ τὴν οἴκον κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

16You judge by the flesh; I judge no one.

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

17But 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 ἔστιν.

18Now 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.

19I am one testifying about myself, and the one who sent me is testifying about me, the Father.”

John 8:19 ἔλεγον οὖν αὐτῶ, Ποῦ ἔστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἴδειτε, καὶ τὸν πατέρα μου οὐ ἴδειτε.

20Then 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 ἐλάλησαν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἔπισαν αὐτόν, ὅτι οὐκ ἠλπισε σὺ πατήρ αὐτοῦ.

21These statements he spoke at the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

John 8:21 ἔπειν οὖν πάλιν αὐτοῖς, Ἐγὼ υπάγω καὶ ζητήσετε me, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθνῄσκε· ὅπου ἐγὼ υπάγω υμεῖς οὐ δύνασθε ἔλθείν.

22Continuing, he said to them, "I am going; and you will seek me, and you will die in your sins. Where I am going, you are not able to come."

John 8:22 ἔλεγον οὖν οἱ ἱερατεῖοι, Μήτι ἀποκτενεῖ αὐτόν, ὅτι λέγει, ὅπου ἐγὼ υπάγω υμεῖς οὐ δύνασθε ἔλθείν;

23So the Jews were saying, "Is he going to kill himself, that he says, 'Where I am going, you are not able to come?'"

John 8:23 καὶ ἔλεγεν αὐτοῖς, ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἀνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

24And he said to them, "You are from below, I am from above; you are of this world, I am not of this world.

¹⁴³ 8:14 B D N T 070 vg sy h cop sa SBL TH NA28 {\} οὐδὲ ποῦκ τοῦ Ν E L W 047 M μγα,aur, (b),d,ff,l, τοῦ TR RP lac A C P 0233 0264. The Münster Inst. and the NA28 say ποῦκ reads η, while the IGNTP says it reads καί. 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, 6 and it seems more likely an E than H or I, thus ΟΥΔΕ. Perhaps the theory is that there is only room there for one letter, like H. However, it certainly does not look like an H.

¹⁴⁴ 8:17 Deuteronomy 19:15
John 8:24  ἐπον οὖν υμῖν ὅτι ἀποθανείσθε ἐν ταῖς ἀμαρτίαις υμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμί, ἀποθανείσθε ἐν ταῖς ἀμαρτίαις υμῶν.

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 ἔλεγον οὖν αὐτῶ, ὥσπερ εἰς· ἔπειν αὐτῶς ὃ Ἰσωῦς, Ἦν ἄρχην ὅτι καὶ λαλῶ υμῖν;

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 ἔχω περὶ υμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἄληθῆς ἐστιν, καγώ ὁ ἥκουσα παρ' αὐτῶ ταῦτα λαλῶ.147 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 ἔγνωσαν ὅτι τὸν πατέρα αὐτῶ ἔλεγεν.

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

John 8:28 ἔπειν οὖν ὃ Ἰσωῦς, ὅταν ψώσητε τὸν υἱόν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ.

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

John 8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἁρεστὰ αὐτῶ 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 αὐτῶ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

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

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

146 8:25 The BADG lexicon says, "τὴν ἀρχὴν 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; PÓxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the ἦν ἄρχην, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ἐκ αἰῶνων 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 ἀρχὴν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχὴν means "to begin with." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.

147 8:26 τοι ἀρχην μου πολλοὶ Πδες συρὴν Ἐκ νεολατ. ΠΔ ΝΤ Λ ΝΤ συρὴ SBL NA28 {/} ἐπὶ καὶ ὅτι μου B E 047 Μ Π 070 0233

148 8:28a ὅτε ἐγὼ εἰμί - hoti egô eimi; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

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

150 8:28c ἐπὶ καὶ τὸ πατήρ μου πολλοὶ Πδες νεολατ. ΠΔ ΝΤ λατιν. συρὴ SBL NA28 {/} ἐπὶ καὶ τὸ πατήρ μου B E 047 Μ Π 070 0233
The Children of Abraham

John 8:31  "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

The definite article could serve as a possessive when that was obvious from the context. This is one of the most frequent variants between the Alexandrian text and the Byzantine: the Byz editorially adds a possessive pronoun to make it clear.
fornication. We have one father: God.

The Children of the Devil

John 8:42 ἐπεν αὐτοῖς ὁ Ἰησοῦς, Ἐί ὁ θεὸς πατήρ ὑμῶν ἦν, ἠγαπάτε ἄν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἠκούσατε ἓμεν διὰ τοῦ ἐμαυτοῦ ἠλλίθυμα, ἀλλὰ ἐκεῖνος μὲ ἀπέστειλεν.

42Jesus said to them, "If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me. John 8:43 διὰ τί τὴν λαλιὰν τὴν ἐμίν ὀν γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate154 my word.

John 8:44 Ἡμεῖς ὕπο τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀρχής, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀληθεία ἐν αὐτῷ. Ὅταν λαλῇ τὸ φεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὁτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

44You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things,155 for he is a liar, and the father of the lie.156

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

154 843 The Greek verb translated "tolerate" is the infinitive form of ὄχοιο - 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.

155 844 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 αὐτοῦ - autos, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτοῦ is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύτης to ὅταν λαλῇ τὸ φεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτοῦ very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:45 ἐγὼ δὲ ὃτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

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

John 8:46 τίς ἐμὸν ἔλεγχει με περὶ ἄμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τὶ ὑμεῖς οὐ πιστεύετε μοι;

46Who 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 ὁ ὃν ἐκ τοῦ θεοῦ τὰ ῥήματα 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 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, οὐ καλῶς λέγομεν ὑμεῖς ὃτι Σαμαρίτης εἶ σὺ καὶ δαμόνιον 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 Ἰησοῦς, Ἐγὼ δαμόνιον 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 Ἐγὼ δὲ τὴν δόξαν μου ἔστιν ὁ θεός καὶ κρίνων.

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

John 8:51 Ἀμὴν ἂμὴν λέγω ὑμῖν, ἐὰν τὰς τὸν θεὸν λόγον τῇρηση, θάνατον οὐκ ἂθυρωση ἐν τῶν αἰῶνα.

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 δαμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφήται, καὶ σῦ λέγεις, Ἐὰν τις τὸν θεὸν μου τῇρησή, οὐκ θαυμάσσετε θανατό τοῦ αἰῶνα.

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 μείζων εἰ τοῦ πατρός ἡμῶν Ἄβρααμ, δοτες ἀπέθανεν; καὶ οἱ προφήται αὐτὸν ἀπέθανον· τίνα σεαυτον ποιεῖς;

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

John 8:54 Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζω με, ὃν ὑμεῖς λέγετε ὃτι θεὸς ἡμῶν ἐστίν·

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 αὐτόν, ἐγὼ δὲ οἶδα αὐτόν, κἂν εἶπο ὃτι οὐκ οἶδα αὐτόν, ἔσομαι ὁμοίος ὑμῖν ψεύτις· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τῇρη.

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 πατήρ ὑμῶν ἠγαλλίασατο ἵνα ἴδη τὴν ἡμέραν τὴν εἰμὶ καὶ εἶδεν καὶ ἔχαρη.

56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
John 8:57 Several early witnesses say Ἄβραὰμ ἐώρακεν σε – 'Abraâm heôракên se, "Abraham has seen you?" But other early witnesses say Ἄβραὰμ ἐώρακας - 'Abraâm heôrakaς, "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?"

John 8:58 γενέσθαι - genêsthai, 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.

John 8:59 τοιοῦτος - τοιοῦτος, 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.

John 9:1 καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετης.

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

John 9:2 καὶ ἠρέταςαν αὐτὸν ὁι μαθηται αὐτοῦ λέγοντες, Ἄραβε, τίς ἦμαρτεν, οὗτος ὁ ὦι γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἦμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

Chapter 9
Jesus Heals a Man Born Blind

John 9:1 Kαὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετης.

The Pharisees taught that an unborn child could sin.
John 9:4 ήμας δει ἐργάζεσθαι τά ἔργα τοῦ πέμψαντός με ἐς ἣμέρα ἐστίν· ἔρχεται νῦν ὅτε σοδείς δύναται ἐργάζεσθαι.

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

John 9:5 δόταν ἐν τῷ κόσμῳ ὁ, φῶς εἰμι τοῦ κόσμου.

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

John 9:6 ταῦτα εἰπὼν ἐπέστρεψεν χαμαὶ καὶ ἐποίησεν πηλόν ἐκ τοῦ πτῶσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς.

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

John 9:7 καὶ εἶπεν αὐτῷ, Ἰησοῦς γὰρ κατέθαλεν ἐπὶ τὸν πηλόν τοῦ ματιούς μοί· ὅταν κατέστη, ἀπλάθην ὁ πηλός καὶ ἐπεξερχόμενον ἐτύφωσεν ὁ πηλός τοὺς ὀφθαλμοὺς μοί.

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

John 9:8 οὗτός ἐστιν ὁ Ἰησοῦς που ἐστίν κατεθάλεσαν ἐπὶ τὸν πηλόν τοῦ ματιούς μοί.

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

John 9:9 ἄλλοι ἔλεγον ὅτι Οὔτος ἐστιν ἄλλοι ἔλεγον, ὦ υἱὲ, ἄλλα ὀμοίως αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.

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

John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἰησοῦς ἦν συν οἱ ὀφθαλμοί;

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

John 9:11 ἀπεκρίθη ἐκεῖνος, ὁ ἅγιος ἤγετο μνήμης ὅτι ἐπήλεσεν ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐπέξερχεν μνήμης πνεύματος ὁ πηλός ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐπέξερχεν μνήμης πνεύματος τοῦ ματιούς μοί.

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, Πῶς ἐστίν ἐκείνους λέγει, ὦ ὑιὸν ὁ ἐδώ.

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

John 9:13 Ἀγονοῦν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλὸν.

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

John 9:14 ἦν δὲ σάββατον ἐν ᾧ ἦμερα ὁ πλην ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέβλεψεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

John 9:15 πάλιν οὖν ἦν ἡμέρα τοῦ αὐτοῦ καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὃ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπεθῆκεν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐνπήμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινός, ὅτι ἦστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαύτα σημεῖα ποιεῖν; καὶ χόρσα 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 λέγοντας οὖν τῷ τυφλῷ πάλιν, Τί σοι λέγεις περὶ αὐτοῦ, ὅτι ἢνέβλεσαν σου τοὺς ὀφθαλμοὺς; ὃ 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 Ιουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλός καὶ ἀνέβλεψεν, ἠῶς ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸ ἀναβλέφαντος

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

John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, ὅτι ἦστιν ὁ υἱὸς ἡμῶν, ὅτι ἦστιν ὁ τυφλός ἢμων; ὅτι ἦστιν ὁ τυφλός ἢμων; καὶ ἐπίστευσαν αὐτὸ τὸ καθήκοντα

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, ὁδηγεῖς οὖν ὁ τυφλός ἢμων, καὶ ὁ τυφλός ἢμων ἠἐπεθῆκεν.

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

John 9:21 πῶς δὲ βλέπεις οὖν οὗτος, ἢ τῖς ἦν ὁ τυφλός τοὺς ὀφθαλμοὺς ἡμῶν; οὐκ ὁδηγεῖς· αὐτὸν ἐρωτήσατε, ἠλίκαν ἔχει, αὐτός περὶ ἑαυτοῦ λαλήσει.

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

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html

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169 9:14a ἐν ἔνα Παύκες ἡ ημέρα τῆς ἀνάπτυξις του ποτῆς τυφλοῦ.

170 9:14b The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it was life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation activity would approximate the act of “kneading” or “grinding” were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath was also forbidden, since that was a part of “building.” MISHNA II. The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.
Ask him; he has majority. He will speak for himself.”

John 9:22 “tātā ēipan oî goesi aŭtōi ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἔν τις αὐτῶν ὀμολογήσῃ Χριστόν, ἀποσύναγος γένηται.

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

John 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ ἐπέαν ὅτι Ἡλίκιαν ἔχει, αὐτῶν ἐπέρωτῆσατε.

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

John 9:24 Ἐφώνησαν οὖν τὸν ἀνθρώπον ἐκ δευτέρου ὡς ἢν τυφλός καὶ ἐπέαν αὐτῶ, Δός δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἀνθρώπος ἄμαρτωλός ἐστίν.

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

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, Εἶ ἄμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἴδα, ὅτι τυφλὸς ὄν ἀρτι βλέπω.

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

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

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

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ἦνοικ ἡ δ καὶ οὐκ ἥκουσατε· τί πάλιν θέλετε ἄκουσιν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

27He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? Do you want to become his disciples too?”

John 9:28 ἔλειαλάδησαν αὐτὸν, καὶ εἶπον, Ἡ μαθητὴς εἰ ἐκεῖνον, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταὶ;

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

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

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

John 9:30 ἀπεκρίθη ὁ ἀνθρώπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γάρ τὸ θαυμαστόν ἐστίν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἦνοιξέν μου τοὺς ὀρθαλμοὺς.

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

John 9:31 οἴδαμεν ὅτι ἄμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλὰ ἐάν τις θεοσεβής ἦ καὶ τὸ θέλημα αὐτοῦ ποιή τοῦτον ἀκούει. Ἡμεῖς δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἥκουσθε ὅτι ἤνεωξέν τις ὀρθαλμοὺς τυφλῶν γεγεννημένων;

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

John 9:33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἥδυνατο ποιεῖν οὐδὲν.

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

171 Ἐλοιδορησαν οὐν (Γ) TR ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί;

172 Ἐλειαλάδησαν αὐτὸν, καὶ εἶπον, Ἡ μαθητὴς εἰ ἐκεῖνον, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί;

173 Ἐλοιδορησαν οὐν (Γ) TR ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί;

174 Ἐλοιδορησαν οὐν (Γ) TR ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί;
Spiritual Blindness

John 9:35 "Hkousen Ιησους δι το εξεβαλον αυτον ξω, και ευρων αυτον ειπεν, Εν πιστευει εις τον ιουν του ανθρωπου".

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

John 9:36 ἀπεκρίθη ἐκεῖνος και εἶπεν, καὶ τὶς ἑστιν, κύριε. Ἡμικυρίας εἰς αὐτόν;

37That one answered and said, "And who is he, sir, so that I may believe in him."

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

John 9:38 ὁ δὲ ἔρη, Πιστεῦω, κύριε, καὶ προσεκύνησεν αὐτῷ.

39And he said, "I believe, Lord." And he worshipped him.

John 9:39 καὶ εἶπεν ὁ Ιησοῦς, Εἰς κρίμα ἐγὼ ἦλθον τὸν κόσμον τοῦτον ἤλθον, ἴνα οἱ μη βλέπουντες βλέπουσιν καὶ οἱ βλέπουντες γένωνται.

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

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

175 Ἡκουσαν Ιησους δι το εξεβαλον αυτον ξω, και ευρων αυτον ειπεν, Εν πιστευει εις τον ιουν το το ανθρωπου;

Jesus answered and said to him, "You were born totally in sin, and you are teaching us?" Then they threw him out.
John 9:40 Ἡκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Ἡ καὶ ἡμεῖς τυφλοὶ ἔσμεν;

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

John 9:41 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐι τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν ἢ ἀμαρτία ὑμῶν μένει.

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

Chapter 10
The Good Shepherd

John 10:1 Ἁμὴν ἀμὴν λέγω ὑμῖν, ὅ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἄλλα ἀναβαίνων ἄλλαχθεν ἐκείνος 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 ποιμνὴ ἐστίν τῶν προβάτων.

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

John 10:3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκοῦει, καὶ τὰ ἰδιὰ πρόβατα φωνεῖ κατ' ὅνομα καὶ ἐξάγει αὐτὰ.

3 The 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 οὗτοι τὰ ἰδία πάντα ἐκβάλη, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδαν τὴν φωνὴν αὐτὸν;

4 When 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 ἄλλοτριώς δὲ οὐ μὴ ἀκολουθήσουσιν ἄλλα φεύγονται απ’ αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἄλλοτριῶν τὴν φωνήν.

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

John 10:6 ταῦτην τὴν παρομίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τινὰ ἢν ἢ ἐλάλησε αὐτοῖς.

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

John 10:7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἁμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

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

John 10:8 πάντες δοσιν ἡλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λῃσταί· ἀλλ’ οὐκ ἦκουσαν αὐτῶν τὰ πρόβατα.

8 All who came before me are thieves and bandits; but the sheep did not hear them.
John 10:9  ἐγὼ εἰμί ἡ θύρα· δι’ ἐμοῦ ἐὰν τις εἰσέλθῃ σωθήσεται καὶ εἰσελθεῖται καὶ έξελθεῖται καὶ νομίζῃ εὑρήσει.

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

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἱνα κλέψῃ καὶ θόρυβῃ καὶ ἀπολέσῃ ἐγὼ ἠλθὼν ἕνα ζωήν ἐχων καὶ περισσόν ἐχων.

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

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

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

John 10:12  ὁ μισθωτός καὶ οὐκ ὁ ποιμὴν, οὐ οὐκ ἐστίν τὰ πρόβατα ἱδία, διερρέει τὸν λύκον ἐρχόμενον καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά καὶ σκορπίζει·

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

John 10:13 ὁτι μισθωτός ἐστίν καὶ οὐ μέλει αὐτῷ περί τῶν προβάτων.

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

John 10:14 Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμα καὶ γινώσκουσι με τὰ ἐμα,

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

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

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

John 10:16 καὶ ἄλλα πρόβατα ἔχω ὁ οὐκ ἐστίν ἐκ τῆς αὐλῆς ταύτης· κακείνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσαντι, καὶ γεννησάται μία ποιμήν, εἰς ποιμήν.

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

John 10:17 διὰ τούτου με ὁ πατήρ ἄγαπα ὅτι ἔγω τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οὕτως αἴρει αὐτὴν ἕναν ἕμοι, ἄλλα ἐγὼ τίθημι αὐτὴν ἕναν ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖν αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἑντολήν ἑλαβόν παρὰ τοῦ πατρός μου.

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

John 10:19 Σχοίμα πάλιν ἐγένετο ἐν τοῖς Ιουδαίοις διὰ τούς λόγους τούτους.

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

John 10:20 ἔλεγον δὲ πολλοί ἔξω αὐτῶν, Δαιμόνιον ἔχει καὶ ἑαυτοῦ ἀκούει·

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

180 10:12 NA28 -ἐστίν, RP -ἐστιν. The editions take turns and switch back and forth about following the ἀττική grammar rule that neuter plural subjects take a singular verb. There is no consistency in New Testament Greek about this.

181 10:13 ext ὁτι μισθωτός ἐστιν. Papyrus_Avid, P66, P68, P76, N B D L Θ 0211 f. 22, 23 3 33 1241 1251 2156 (253 ἐκ 221 al. it de syr.pesh cop eth arm). SBL TH NA28 {\|} W omits ὁ ὁ μισθωτός φεύγει, but also ὁ μισθωτός ἐστίν ὁ ὁ μισθωτός ἐστίν 579 ὁ ὁ μισθωτός φεύγει, ὁ μισθωτός ὁ μισθωτός ἐστίν A* ὁ ὁ μισθωτός ἐστίν 579 ὁ ὁ μισθωτός φεύγει, ὁ μισθωτός ὁ μισθωτός ἐστίν E F G K M S U Y YT (φεύγει) Δ Λ Π Ψ Ω 0477 (φεύγει) 0141 0233 0250 (φεύγει) 0286 (φεύγει) P 22 23 29 49 53 69 77 123 125 140 163 170 172 179 181 182 187 214 224 278 347 V 070 071 1071 1424 2561 (2561 lat syr.pesh gothic) TR TP lac. C H N P Q T V 070 0306. Some say that ὁ ὁ μισθωτός φεύγει was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.

182 10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.
The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο τότε τὰ ἑγκαίνια ἐν τοῖς ἱεροσολύμοις, ταῦτα τὰ ῥῆματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαμόνιν δύναται τυρφέαν ὁρθαμνοῦς ἀνόητα·

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

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαμόνιν δύναται τυφλῶν ὁρθαμνοῦς ἀνόηται;

22Then the Jews surrounded him, and were saying to him, "How long are you keeping our souls in suspense? If you are the Christ, tell us clearly."

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἶπον γάρ καὶ οὐ πιστεύετε· τὰ ἔργα αὐτὸς ἔγω ποιῶ ἐν τῷ ὅνοματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

23Then came the Festival of Dedication183 at Jerusalem. It was winter, John 10:23 καὶ περιεπάτης ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοίχειο τοῦ Σαλομόνος. and Jesus was walking in the temple, in the Portico of Solomon.

John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαίοι καὶ ἔλεγον αὐτῷ, ἦσαν πότε τὴν ψυχήν ἡμῶν αἰρεῖς; εἰ οὐ εἶ διὸ Χριστός, εἰπὲ ἡμῖν παραφρασία.

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

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἶπον γάρ καὶ οὐ πιστεύετε· τὰ ἔργα αὐτὸς ἔγω ποιῶ ἐν τῷ ὅνοματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

26Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me.

John 10:26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὡς τῶν προβάτων τῶν ἐμῶν.

27Yet, you are not believing, because you are not of my sheep.184

John 10:27 τὰ πρόβατα τὰ ἔμα τῆς φωνῆς μου ἀκούουσιν, κάγῳ γινώσκω αὐτά, κάλολοθυόσιν μοι, My sheep hear my voice, and I know them, and they follow me.

John 10:28 κάγῳ δίδωμι αὐτοῖς ζωήν αἰώνιον, καὶ οὐ μή ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζει ταῦτα ἐκ τῆς χειρὸς μου.

29And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

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 it was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

184 10:26 omit ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαμόνιν δύναται τυφλῶν ὁρθαμνοῦς ἀνόητα·
John 10:29  ὁ πατὴρ μου ὃς δεδωκέν μοι μείζων πάντων ἔστιν, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρός τοῦ πατρὸς.\footnote{186}

29My Father, the one who gave \textit{them} to me, he is greater than all,\footnote{187} and no one is able to snatch them out of the Father’s hand.

John 10:30  ἐγὼ καὶ ὁ πατὴρ ἐμεν.\footnote{188}

30I and the Father are one.”

John 10:31  ἔβαστασαν πάλιν λίθους οἱ ἱουδαῖοι ἵνα λιθάσωσιν αὐτῶν.

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

John 10:32  ἀπεκρίθη αὐτῶι ὁ Ἱσσου. Πολλὰ ἔργα καλα ἔδειξα ὡμίν ἐκ τοῦ πατρὸς διὰ ποῖον αὐτῶν ἔργων ἐμε λιθάσετε;

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

John 10:33  ἀπεκρίθησαν αὐτῶι οἱ ἱουδαῖοι. Περὶ καλοῦ ἔργου ὑμῶν λιθαζόμεν ἐν ἀλλὰ περὶ βλασφημίας, καὶ ὦτι οὐ ἄνθρωπός ὃν ποιεῖς σεαυτοῦ τεόν.

33The Jews answered him, \footnote{189} “Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God.”

John 10:34  ἀπεκρίθη αὐτῶι ὁ Ἱσσου. Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὦτι ἕγω εἶπα, θεοῖ ἐστε;

34Jesus answered them, “Is it not written in your law, ’I have said, ’You are gods’’?\footnote{190}

John 10:35  εἰ ἑκείνους εἶπεν θεοὶ πρός οὐς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ.

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

John 10:36  ὣν ὁ πατὴρ ἠγιάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὦτι Βλασφημεῖς, ὦτι εἶπον, Ἰησοῦ τοῦ θεοῦ εἶμι;

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

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

37If I am not doing the works of my Father, do not believe me.
John 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύῃτε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί. ¹⁹¹

³³And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know that the Father is in me, and I in the Father.”

John 10:39 ἔξητον πάλιν αὐτὸν πάσας καὶ ἔξηλθεν ἐκ τῆς χειρὸς αὐτῶν.

³³And again they were trying to arrest him. And he got out of their grasp.

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

John 10:41 καὶ πολλοὶ ἠλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ δοκεῖ εἶπεν Ἰωάννης περὶ τούτου ἄλλη τ 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 ἐκπίστευσαν εἰς αὐτὸν ἐκεῖ.

⁴²And many there believed in him.

Chapter 11
The Death of Lazarus

John 11:1 Ἰησοῦς δὲ τῆς ἀσθενείας, Ἐλαζάρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

¹¹Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.

John 11:2 Ἰησοῦς δὲ Μαρίαμ ἡ ἀλεξίάσσα τῶν κύριον μῦρῳ καὶ ἐκμάζασα τούς πόδας αὐτοῦ ταῖς θριξὶς αὐτῆς, ἤς ὁ ἀδελφὸς Λάζαρος ἠσθενεί.

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

¹⁹¹ 10:38b txt tw patri ἰτ��ε Cyril BDL W lat syrιṣι̣, (syrP copsạmṣ,pbo) Or lat SBL TH NA28 (ι) / autow ᾧ P45 A E 047 Μ it syr|h| arm eth geo Athanasius Theodoret|h| Hilary SBL NA28 (B) / καὶ γινώσκητε B TH / καὶ γινώσκηται L / καὶ γινώσκεται W / καὶ γινώσκεται X 253 / καὶ πιστεύετε A G E H K M U Y Δ Π Ψ 0141 f 3 2 180 205 705 892supp 1006 1071 1243 1265 1505 1682 / Lect laur,f vg syrP,h slav Basil Cyriljem John-Damascus; Augustine TR Ρ / καὶ πιστεύετε K 0211 1010 1293 (1221) pcd / καὶ πιστεύετε 579 1241 43c / omit D E F (homoioiteleuton) 157 1424 ita,b,c,d,e,f,g, syr P Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimidum / lac C F N P. John uses two different aspects of the same word for “know,” γινώσκω - ginósko, the first, γνωτε - gnōte, being punctiliar in aspect, and the second, γινώσκετε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginósko to be redundant, and either replaced it with “believe,” or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar ‘know,’ may be thought of as the point that you turn to know, i.e., ‘acknowledge or decide or want,’ and the second, linear ‘know’ would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.

¹⁹² 10:39 txt ἐζήτουν παλιν αὐτὸν B E TH ἐζήτουν αὐτὸν παλιν H c ἐζήτουν ouv αὐτὸν παλιν P75s realities P45 A L W 047 NA28 [ouv] ἐζήτουν δε αὐτὸν P45 ἐζήτουν ouv αὐτὸν N* lat coply ἐζήτουν ouv παλιν αὐτὸν P96 TR RP SBL και ἐζήτουν D lac C N P 070 0233
John 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσας, Κύριε, ἵδε ὃν φιλεῖς ἀσθενεῖ.

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

John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὐτὴ ἢ ἀσθενεῖα οὐκ ἔστιν πρὸς θάνατον ἀλλὰ ὑπὲρ τῆς ἀνάστασις τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

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

John 11:5 ὅταν δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν Ἀλεξάνδραν ἀποκλίνει·(But Jesus loved Martha, and her sister, and Lazarus.)

Jesus therefore said to them, "Our friend Lazarus has fallen asleep, but I am going in order to wake him up." 11:12 ἐπείπων οὖν αἱ μαθηταί αὐτῷ, Ἐφανερώθη δὲ δι' αὐτῆς Ἀρμάνιος τὸ πρῶτον πρὸς τὸν Κύριον·

John 11:6 ὡς οὖν ἦκουσεν ὃ ἄσθενεί, τότε μὲν ἐμείνεν ἐν θεῷ τῷ θεοῦ δι' αὐτῆς.

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

John 11:7 ἐπείπων τούτῳ λέγει τοῖς μαθηταῖς, Ἀγαπῶν εἰς τὴν Ἰουδαίαν πάλιν.

7Only then, after this, he says to the disciples, "Let us go back to Judea." 11:18 ἡμῖν δέ τις περιπατήσῃ ἐν τῇ γυναικί, προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

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

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


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

John 11:12 ἐπείπων οὖν αἱ μαθηταί αὐτῷ, Ἐφανερώθη δὲ δι' αὐτῆς Ἀρμάνιος τὸ πρῶτον πρὸς τὸν Κύριον·

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

John 11:13 εἶπεν δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἐδοξάζαν ὅτι περὶ τῆς κομήσεως τοῦ ὕπνου λέγει.

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

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

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

John 11:15 καὶ χαῖρω δ' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμυν ἢκει ἀλλὰ ἄγαμον πρὸς αὐτόν.

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

194 11:16 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary de following. However, I see it as complemented by the word ἐπείπωτα - ἐπείπως at the beginning of verse 7. If this ἐπείπωτα were not complementary to μεν, then the phrase ἐπείπωτα 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.

195 11:12 ἐπείπων οὖν οἱ μαθηταὶ αὐτῶν ὡς Πολύκλειδος. Πολύκλειδος λέγεται Πολύκλειδος, εἶδος, καὶ μαθηταί, Ἐφανερώθη δὲ δι' αὐτῆς Ἀρμάνιος τὸ πρῶτον πρὸς τὸν Κύριον·

[Text continues with additional notes and references]
11:16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἴνα ἀποθανόμεν μετ’ αὐτοῦ.

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

"I Am the Resurrection and the Life"

John 11:17 ἔλθων οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ ναῷ.

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

John 11:18 ἦν δὲ ἡ Βιθανία ἐγγὺς τῶν Ἱεροσόλυμων ὡς ἀπὸ σταδίων δεκαπέντε.

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

John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωσιν αὐτὸς περὶ τοῦ ἀνέλθοντος.

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

John 11:20 ἦν δὲ ἡ Μάρθα ὡς ἠκούσεν ὅτι ὁ Ἰησοῦς ἔρχεται ὑπήντησαν αὐτῷ· Μαρίαμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

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

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ής ὄψε σὺ ἄν ἀνέθανεν ὁ ἀνέλθονς μου.

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

John 11:22 ἀλλὰ καὶ νῦν οἶδα ὅτι σὰ ἂν αἰτῆση τὸν θεὸν δώσῃ σοι ὁ θεὸς.

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

John 11:23 λέγει αὐτῷ ὁ Ἰησοῦς, Ἀναστάσαι ἡ ἀνάθεσις σου.

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

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

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

John 11:25 εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ἴσηται,

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

John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ ὁ μὴ ἀποθάνη ἐς τὸν αἰῶνα πιστεύεις τοῦτο;

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

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

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

John 11:28 Καὶ τοῦτο εἰπὸς ἀπῆλθεν καὶ ἔφωνεν Μαριὰμ τῇ ἀνέλθῃ λάθρᾳ εἴποσα, ὦ 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."

196 11:18 About 3 kilometers, less than 2 miles.
197 11:19 ἔτη τὴν Πομpei παραλλαγή γνωριμία συγκρίνουσα arm eth SBL TH NA28 ρητά περί Παραλλαγία A C E 047 Μ syriac TR RP ομιλία D lac N P 070 0233
198 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
199 11:22 ἀλλὰ καὶ Πομpei A C E 047 D L W Πομpei 0250 Μ syriac TR RP TH NA28 αλλὰς καὶ Πομpei Μ Μ Μ lac N P 070 0233
Mary in the house and consoling her, when they

occurrences are limited to Daniel 11:30 in some

the emotion was inside, "in his spirit," and "inside himself," secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the

been able to make it so this man would not have died?

John 11:37

ης ἐπεν, Ποῦ τεθείκατε αὐτῶν; λέγουσαν αὐτῷ, Κύριε, ἔρχο καὶ ἰδεῖ.

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

John 11:33 Ἰησοῦς οὖν ὥς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ 'Ιουδαίους κλαίοντας, ἐνέβρασεν τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself. John 11:34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτῶν; λέγουσαν αὐτῷ, Κύριε, ἔρχο καὶ ἰδεῖ.

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

John 11:35 ἔδάκρυσεν ὁ Ἰησοῦς.

35 Jesus showed tears. John 11:36 ἔλεγον οὖν οἱ 'Ιουδαίοι, ἰδε πώς ἐφίλει αὐτόν.

The Jews therefore were saying, "See how he loved him." John 11:37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, ὅτι εἶδόντος οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποησάει ἱνα καὶ οὕτως μὴ ἀποθάνῃ;

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?"

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200 11:30 Ext ἦν ἐπὶ ἐν Ἰησοῦς αὐτόν· ἔδάκρυσεν ὁ Ἰησοῦς. 201 11:34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτῶν; λέγουσαν αὐτῷ, Κύριε, ἔρχο καὶ ἰδεῖ.

The verb is ἐμβρακώμασι, 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 - τακρύω, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Jesus Raises Lazarus from the Dead

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

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἴδῃ δέξῃ, τεταρτάιος γὰρ ἔστιν.

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἔκει πιστεύοις ὅψην τὴν δόξαν τοῦ θεοῦ;

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

John 11:41 ἦραν οὖν τὸν λίθον, ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἰδὼν καὶ ἐπένε, Πάτερ, εὐχαριστῶ σοι ὅτι ἦκας μου.

41They therefore took away the stone.203 And Jesus lifted his eyes above and said, "Father, I thank you, that you have heard me.

John 11:42 ἔγω δὲ δεῖ διερχεταί μου ἄκουσές· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν σοὶ ὑπὲρ ἑστειλαίας.

42But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me."

John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεύρο ἐξώ.

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

John 11:44 ἔξῆλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἡ ὑπὸ αὐτοῦ σουδαρίῳ περιεδέβετο. λέγει αὐτοῖς ὁ Ἰησοῦς, ἔστε σαρκί αὐτὸν ὑπάγετε.

44The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἑλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἐποίησαν, ἐπιστέφαναν αὐτῶν.

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

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

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

John 11:47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι αὐτὸς ὁ ἄνθρωπος πολλά ποιεῖ σημεῖα;

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

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203 11:40 ἐπὶ ὑπὲρ ΠՀ 10 Β Κ D Ε L W 047 Or SBL TH NA28 || ὑπὲρ 0233 Chrys Cyr TR RP ἐπὶ lac ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ N 070

204 11:41 ἐξείσθη, pluperfect of ὑπὲρ – ὁδόν. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

205 11:45 ἐπὶ ὑπὲρ ΠΠ ὑπὲρ ΠΠ 10 Β Κ D Ε L W 047 Or SBL TH NA28 || ὑπὲρ ΠΠ 0233 lac ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ ΠΠ 065 070 0306. Regarding the BYZ reading, see end of v. 46 with exact same words, ἐποίησαν ὁ Ἰησοῦς.

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

John 11:49: εἷς δὲ τις ἐξ αὐτῶν Καίσαρα, ἀρχιερεῦς ὃν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ὡς ὁ ἐὰν ἀφωγῇ, "οὐκ ζήσει ὁ ἐθνὸς εἰς ἕδην,

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


"Neither 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 ἀφεῖ ἐνιαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεῦς ὃν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἐμελλήν Ἰσραήλ ἀποθησίζειν ὑπὲρ τοῦ ἔθνους,

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

John 11:52: καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλὰ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἔν.

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


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

John 11:54: ὁ οὖν Ἰσραήλ οὐκέτι παρρησία περιεπάτησεν ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπέλθεν ἐκείθεν εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου, εἰς Ἰεριχώ λαμβάνειν πόλιν, κακεὶ διέτριβεν μετὰ τῶν μαθητῶν.

"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 stayed put there, along with his disciples.

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


209 11:53 ὅτι ἐκείνης ὑμῶν τῆς ἡμέρας ἢσυγλίσαντο ἵνα ἀποκείμενοι αὐτῶν.

211 11:54 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 stayed put there, along with his disciples.
Chapter 12

Jesus Anointed at Bethany

John 12:1 "Then, six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

John 12:2 So they made a supper for him there, and Martha was serving, and Lazarus was one of those reclining with him.

John 12:3 Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

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John 12:5 Why was this ointment not sold for three hundred denarii and given to the poor?

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11:55 "Here he stood, a woman with a large jar of expensive perfume, which was worth a year's wages, who poured it on his head." 

212 11:57 They were watching for Jesus therefore, and speaking with one another, as they stood looking for him. "How does it seem to you? That he is not coming to the festival at all?"

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John 12:5 Why was this ointment not sold for three hundred denarii and given to the poor?"
John 12:6 εἶπεν δὲ τοῦτο σοῦ ὅτι περί τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

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

John 12:7 ἔπειν οὖν ὁ Ἰσόφυς, Ἀφες αὕτην, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὕτην.

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial." But I think that in matters, since the Mark account explains that.

John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' εαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἐγὼ οὖν ὁ ὀχλὸς πολῶς ἐκ τῶν ἱουδαίων ὅτι ἐκεί ἔστιν, καὶ ἠλθὼν οὐ διὰ τὸν Ἰσόφυς μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἱδοσιν ὃν ἤγειρεν ἐκ νεκρῶν.

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

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219 12:6 txt εὐμόν Ἐυδοκίματος ΚΒΔΛΚΨΩ ποικίλος SBL TH NA28 \{\} εἰσεχθὲ καὶ Π66 A E 065 it arm TR RP ομίτ ομίτ γλωσσοκόμον εἰσεχθὲ καὶ τα βαλλόμενα 047 \{\} lac Π65 C N P 070 0217 0218 0233. Note that Codex Sinaiticus splits the word εὐμόν between folios, with the letters γεων resuming on 255r.

220 12:7 txt ἵνα...τηρήσῃ "so she may keep it for the day of my burial" or "It was that she kept it for the day of my burial" Π66 ΚΒΔΕΚΛΨΩ και τα βαλλόμενα 047 \{\} lac Π65 C N P 070 0217 0218 0233. Note that Codex Sinaiticus splits the word εὐμόν between folios, with the letters γεων resuming on 255r.

221 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.
John 12:10 ἔβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,
100So the chief priests resolved that they would kill Lazarus also,
John 12:11 ὅτι πολλοὶ δὲ αὐτὸν ὑπήγον τοῖς ἱουδαίοις καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
11for many of the Jews were going out because of him, and then believing in Jesus.

The Triumphant Entry

John 12:12 Τῇ ἐπάρτιον ὁ ὀχλὸς222 πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἰερουσαλήμ.
12The next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,
John 12:13 ἔλαβον τὰ βασανών τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῶ, καὶ ἐκραύγαζον, Ἡμανάς τε ἐνομάζεις ὑπὸ ἐνομάζεις καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
13took 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 εὐρὼν δὲ ὁ Ἰησοῦς ὁ ἀνάργυρος ἐκάθισαν ἐπ' αὐτό, καθὼς ἐστιν γεγραμμένον,
14And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Μὴ φοβοῦ, θύγατερ Σίων ἵδον ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πολέων ὄνου.
15"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."226
John 12:16 ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδόξασθαι ἡ ἱσχυς τότε ἐμνήθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῶ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.
16These227 things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that they had done these things to him.
John 12:17 ἐμαρτύρεις οὖν ὁ ὀχλὸς ὃ ὄν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ νομισματος καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.
17The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.
John 12:18 διὰ τούτο ὑπήντησαν αὐτῷ ὁ ὀχλὸς ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
18Because of this228 the crowd had come out to join him, that they had understood him to

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222 12:12 txt o οχλὸς ὑμεῖς B L SBL NA28 (') || o οχλὸς o Φ26 Θ || οχλὸς Ψ7 N A D E Q W 047 0233 TR RP TH || o ξόλος K lac Ψ27 C N P 065 070 0217 0218
223 12:13α οσινά δε να αραμαικ β ΠΙΤΝ - hōša' nā', similar to the Hebrew נִשָּׁע נ א - hōšāh nā', an expression reminiscent of the נִשָּׁע נ א Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ν Κύριε, σῶσον δή - Ὁ Κύριε, σῶσον δή, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.
224 12:13b Psalm 118:26
225 12:13c txt και o βασιλεὺς Φ34nd Ν22b B L Q W eth Or P SBL TH NA28 [και] || o βασιλεὺς Φ26 Ν23 D corpas,iy,pho Or P SBL TH || βασιλεὺς A E 047 0233 RP || οι ἐν οἰς φιληροτραπεζήν lac C N P 065 070 0218. The και is an exegetical καί, and that is how the ASV, RSV, NRSV, NASB, NAB, CSB etc interpreted it. It is interesting how the King James Version handled it.
226 12:15 Zechariah 9:9
227 12:16 txt οινίται Φ56 Ψ75 Ψ128 N B L Q W lat syri corpamis SBL TH NA28 (') || δ ε A D E 047 0233 TR || it syri,l corpamis,pho arm Or Cyr RP lac C N P 070 0218
228 12:18 txt ὑπήντησαν αὐτῶ ο οχλὸς Φ56 Ψ75 E H Δ Λ 2 it corpab,pho || ὑπήντησαν αὐτῷ καὶ ο οχλὸς Δ' || καὶ ὑπήντησαν αὐτῶ καὶ ο οχλὸς Δ'|| καὶ ὑπήντησαν αὐτῶ ο οχλὸς Φ56 A
have done this sign.
John 12:19 οὶ οὖν φαρισαῖοι εἶπαν πρὸς ἐαυτούς, θεωρεῖτε ὅτι οὐκ ὑφελεῖτε οὐδὲν· ἵδε ὁ κόσμος ὑπέλθεν.
19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

Jesus Ponders Crucifixion

John 12:20 Ἰησοῦς δὲ ἐξῆλθεν τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.
20And among those going up to worship at the festival, were some Greeks.
John 12:21 οὗτοι οὖν προσηλθοῦσιν διὸ καὶ ἐλεύθερα αὐτῶν λέγοντες, Κύριε, θέλομεν τὸν ἵησοῦν ἰδεῖν.
21These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."
John 12:22 ἔρχεται δὲ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ ἵησος.
22Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.
John 12:23 ὁ δὲ ἵησος ἀποκρίνεται αὐτοῖς λέγων, ἔληλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱός τοῦ ἀνθρώπου.
23And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified.
John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόσμος τοῦ σῖτου πεσών εἰς τὴν γῆν ἀποθάνῃ, αὐτός 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 φιλὸν τῆς ψυχῆς αὐτοῦ ἀπολλύει αὐτὸν, καὶ ὁ μισῶν τὴν ψυχήν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰωνίων 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 τις διακονήσῃ, ἐμοὶ ἀκολουθεῖται καὶ διόπος εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἕσται· ἕαν τις ἐμοὶ διακονήσῃ τιμήσει αὐτὸν ὁ πατήρ.
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 ψυχή μου τεταράκται, καὶ τί εἶπος; Πάτερ, σῶσόν με ἐκ τῆς ὀραίας ταύτης; ἀλλὰ διὰ τοῦτο ἥλθον εἰς τὴν ὀραίαν 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 ἤδειξεν αὐτῷ ἁλεωτὴν Ἰησοῦν τὸν θυσίαν καὶ ἔθετο ἀνάμεσα πάνω οὗτος καὶ αὐτῶν ἡμῖν.

28"Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again."

John 12:29 ὁ υἱὸς τοῦ θεοῦ ὁ ἄνθρωπος καὶ ἀνθρώπινος ἦν. Ὁ θεὸς ἀνθρωπόν ἐγεννήθη αὐτοῦ ἡγεῖται τὸν ἄνθρωπον καὶ ἐπέλεξεν αὐτὸν." ἀγέλος αὐτῷ 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 ἐμὲ ἡ φωνὴν αὐτῆς γεγονέναι ἄλλα δὲ ἡ ὠμός.

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 ἐκβλήθησαι ἐξω.

31Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἔλκυσω πρὸς ἐμαυτὸν.

32And I, if I be lifted up from the earth, will attract all mankind to me." John 12:33 τοῦτο δὲ ἔθελεν σημαίνων πῶς βανάνω ἡμελλέν ἀποθνῄσκειν.

33Now this he was saying signaling what manner of death he was about to die.

John 12:34 ἀπεκρίθη στις αὐτῷ ὁ ὄρχος, Ἰησοῦς δὲ ἐκβάλεν μένει εἰς τὸν αἰώνα, καὶ ὡς σὺ λέγεις ὁ Ἰησοῦς ἃν ἐπὶ τοῦ αἰῶνος ὁ ἱοῦ τοῦ ἀνθρώπου.

34The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔστιν, περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ ὑμῶν ὁ διὰ ὑμῶν ὁ διὰ τοῦ ἀνθρώπου.

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 τὸ φῶς ἔχετε, ποτεῦτε εἰς τὸ φῶς, ἵνα ὑμείς φωτός γένησθε. Ταῦτα ἔλαλησεν Ἰησοῦς, καὶ ἀπελθόμεν εἰρήνη ἀπ' αὐτῶν.

36While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηθέν τούτων ἀκούσαν δὲ ἔτεκεν τούτων ἀκούσαν δὲ ἔτεκεν τούτων τῇ ἁμαρτίᾳ τῆς ἡμῶν καὶ ὁ βραχίονα χρίσῳ τινὶ ἀπεκαλύφθη.

37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38 ἵνα ὁ λόγος Ἰησοῦ τοῦ προφήτη τοῦ πληρώθη δὶ ἐπιέν, ἐκρίνετε τῇ ἁμαρτίᾳ τῆς ἡμῶν καὶ ὁ βραχίονα χρίσῳ τινὶ 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 τοῦτο οὐκ ἠδόναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,
38διότι of this they were not able to believe: that again, Isaiah said,
John 12:40 ὁ Ἱεροσόλυμος καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ
39ὁ Ἱεροσόλυμος καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ίσοιμα αὐτοῖς.
John 12:41 ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντα με,
42οἱ μέντοι καὶ έκ τῶν ἄρχοντων πολλοί ἔπίστευσαν εἰς αὐτῶν, ἀλλὰ διὰ τοὺς
43οἱ μέντοι καὶ ἔκ τῶν ἄρχοντων πολλοί ἔπίστευσαν εἰς αὐτῶν, ἀλλὰ διὰ τοὺς
Φαρισαίους οὐχ ὠμολογοῦν ἵνα μὴ ἀποσυνάγωγοι γένωνται:
44Even 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 Ηγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἦπερ τὴν δόξαν τοῦ θεοῦ.
45For: They loved the approval of human beings over and above the approval of God. 238
John 12:44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὅ πιστεῶν εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν
46πέμψαντα με,
47But 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 ο θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντα με.
48and the one looking upon me is looking upon the one who sent me.
John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλάλησα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
49I have come into the world as a light, so that everyone believing in me may not abide
in darkness.
John 12:47 καὶ έαν τίς μου ἀκούσῃ τῶν ρήματός καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ
50καί ἐνα κρίνω τὸν κόσμον ἀλλὰ ἵνα σώσω τὸν κόσμον.
51"And if someone hears my sayings and does not keep them, 239 I do not judge him. For
I did not come in order to judge the world, but to save the world.
John 12:48 ὁ ἄνθρωπος ἐμὲ καὶ μὴ λαμβάνει τὰ ρήματα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν
ἐλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ:"
52The 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 ὁ ἄνθρωπος ἐμὲ καὶ μὴ λαμβάνει τὰ ρήματα μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὁν
ἐλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ:
53For 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 οδός ὃ διδάσκαλος ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἐστιν. ὃ οὐν ἐγὼ λαλῶ, καθὼς εἰρήκει μοι ὁ
πατὴρ, οὕτως λαλῶ.
54And I know, that his commandment means eternal life. Therefore, what things I

236 12:40 Isaiah 6:10
237 12:41 txt ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντα με.
238 12:44 Ὅ πιστεῶν εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντα με
239 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλάλησα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
240 12:47 καὶ έαν τίς μου ἀκούσῃ τῶν ρήματός καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ
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54And I know, that his commandment means eternal life. Therefore, what things I
Chapter 13
The Passover Supper

John 13:1  Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὅτι Ἰησοῦς ὦτη ἠλθεν· autóu ἡ ώρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτον πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἱδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτοὺς.

And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2  καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῦν ἵνα τοῖς ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσωμος ἵνα καὶ ἵσω...
John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λελογισμένος σὺν ἔχει χρείαν εἰ μή τοὺς πόδας νίψασθαι, ἀλλ’ ἐστίν καθάρος ὅλος καὶ ὑμεὶς καθαροί ἔστε, ἀλλ’ ὑμεῖς πάντες.

10Jesus says to him, “One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you.”

John 13:11 ήδει γάρ τὸν παραδόντα αὐτοῦ· διὰ τοῦτο ἐπεν ὦτι ὦρι πάντες καθαροί ἔστε.

11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 ἓτε οὖν ἐνίψεν τοὺς πόδας αὐτῶν καὶ ἐλαβεν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you?

John 13:13 ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμί γάρ.

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

John 13:14 εἰ οὖν ἐγὼ ἐνίψα μοι τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

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

John 13:15 ὑπὸ δεινόμενα γὰρ ἐδώκα μοί ἵνα καθὼς ἐγὼ ἐποίησα μοί καὶ ὑμεῖς ποιήσητε.

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

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτῶν.

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

John 13:17 εἰ ταῦτα ὀφθή, μακάριοι ἔστε εἰν ποιήσετε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγων ἐγὼ ὀφθή τίνας ἐξελέξαμην ἀλλ’ ἵνα ἕγραφα πληρωθῇ, ὁ τρώγων μοι τὸν ἄρτον ἐπέμειον ἐτέμεν τὴν πέργαν αὐτοῦ.

18"I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread' has lifted up his heel against me."

John 13:19 ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὦτι ἐγὼ εἰμί.

19"Yes indeed, I am telling you before it happens, so that when it happens, you may
believe who I am.\textsuperscript{246} John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὃ λαμβάνων ἀν τινα πέμψω ἐμε λαμβάνει, ὃ δὲ ἐμε λαμβάνων λαμβάνει τὸν πέμψαντά με.

\textsuperscript{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."

John 13:21 Ταῦτα εἶπον ἡ Ἰησοῦς ἑταράξθη τῷ πνεύματι καὶ ἐμαρτύρησαν καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑς ὑμῖν παραδώσω με.

When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 Ἐβλέπων\textsuperscript{247} εἰς ἄλληλους οἱ μαθηται ἢ ποροφέμουν περὶ τίνος λέγει.

The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 Ἰην\textsuperscript{248} ἀνακειμένος εἰς ἑκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεεὶς οὖν τούτω Σίμων Πέτρος πυθότα τις ἐν εἴς περὶ οὖ λέγει.

Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.\textsuperscript{249}

John 13:25 ἀναπεσόντως οὖν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν;

That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται ἤ Ἰησοῦς Ἐκείνος εἶ στιν ὁ ἐγὼ βάφω τὸ φωσίον καὶ δώσω αὐτῷ, βάφας οὖν τὸ φωσίον λαμβάνει καὶ δίδωσιν Ποιό Σίμωνος Ἰσακριώτου.

Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.\textsuperscript{250}

John 13:27 καὶ μετὰ τὸ φωσίον τότε εἰσῆλθεν εἰς ἑκείνον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς ποιήσων τάχιον.

And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τούτῳ δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ;\textsuperscript{251}

But none of those reclining knew why he said this to him.
John 13:29 τινές γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰουδαῖον, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὅλον χρείαν ἔχεις εἰς τὴν ἐορτὴν, ἢ τοὺς πτωχοὺς ἵνα τι δῷ.

29For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor. John 13:30 ἐλθὼν οὖν τὸ ψωμίον ἐκείνος ἐξῆλθεν εὐθὺς ἦν δὲ νῦν.

30When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31 Ὁτε οὖν ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

31Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

32If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἐτί μικρὸν μεθ' ὑμῶν εἰμί, ζητήσατε με, καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὅτι ὅπου ἐγώ ὑπάγω ὑμεῖς ὑπόθεσθε καὶ ὑμῖν λέγω ἁρτί.

33'Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34 ἐντολὴν κανέναν διδώμεν ὑμῖν, ἵνα ἀγαπᾶτε ἅλληλοις καθὼς ἡ γάμπη αὐτῆς ὑμᾶς ἤναι καὶ ὑμεῖς ἀγαπᾶτε ἅλληλος.

34"A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἁγάπην ἔχητε ἐν ἅλληλοις.

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, ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὑοτερὸν.

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 follow later." John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύνασαι σοι ἀκολουθήσεις, ἡγεῖται ὑμᾶς μου ὑπερ ςοῦ 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 υπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἡς οὐ ἀρνηθήσῃ με 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.

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251 13:31 ὅπως ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς ἐδοξάσει αὐτὸν ἐν αὐτῷ.
252 13:32 αὐτῷ ἐν αὐτῷ, καὶ ὁ θεὸς ἐδοξάσει αὐτὸν ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ.
253 13:35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἁγάπην ἔχητε ἐν ἅλληλοις.
254 13:36 ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὑοτερὸν.
255 13:37 ὑπερ ςοῦ θήσω.
Chapter 14
John 14:1 Μὴ ταρασσέσθω ὑμῖν ἢ καρδιά ὑμῶν, καὶ εἰς ἐμὲ πιστεύετε.
1 "Do not let your hearts be troubled. Trust in God. Trust also in me.
John 14:2 ἐν τῇ οίκῃ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;
In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?254
John 14:3 καὶ εὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήφομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμί ἐγώ καὶ ὑμεῖς ἔτε.
3 And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.
John 14:4 καὶ ὅπου ἔγω ὑπάγω οἰδατε τὴν ὁδὸν.
4 And where I am going, you know the way."256

Jesus the Way to the Father
John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὁδὸν;
5 Thomas says to him, "Lord, we don’t know where you are going — how is it we know the way?"258
John 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀληθεία καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ ἐμί ἔμοι.
6 Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.
John 14:7 εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεθε· καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ εἰσώρακετε αὐτὸν.
7 If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him.”

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254 14:2 See chapter 13 verse 36.
255 14:3 τεκτ καὶ ἐτοιμάσω ὑμῖν τοῦτο ἢ καρδιά ὑμῶν καὶ εἰς ἐμὲ πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε.
256 14:4 And where I am going, you know the way.

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Jesus Promises the Holy Spirit

John 14:15 Eάν ἀγαπάτε με, τάς ἐντολάς τάς ἐμᾶς τηρήσετε;

15 'If you love me, you will keep366 my commandments.

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John 14:8 λέγει αὐτῷ Φιλίππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἁρκεῖ ἡμῖν.

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

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνων μεθ' ὑμῶν εἰμὶ καὶ οὐκ ἐγνώκας με, Φιλίππε; ὁ ἐωρακὼς ἐμὲ ἕως ἀρκετὴν τὸν πατέρα: πώς260 σοὶ λέγεις, δείξον ἡμῖν τὸν πατέρα;

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

John 14:10 οὐ πιστεύεις ὅτι ἔγω ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστίν; τὰ ῥήματα ὃ ἔγω λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λάλω ὁ δὲ πατήρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.261

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

John 14:11 πιστεύετε μοί ὅτι ἔγω ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί εἰ δὲ μή, 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, ὅτι πιστεύω εἰς ὑμᾶς τὰ ἔργα ὃ ἔγω ποιῶ κακείνος ποιήσει, καὶ μείξου τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα περενόμαι:

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 διὰ τὴν αἰτήσει ἡμῶν ἐν τῷ ὅνοματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ ὑμῖν;

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

John 14:14 ἐὰν τὴν αἰτίαν ἡμῶν ἐν τῷ ὅνοματί μου ἐγὼ ποιήσω.

14If you ask me364 for something in my name, I265 will do it.
John 14:16 καγὼ ἐρωτήσω τὸν πατέρα καὶ ἀλλόν παράκλητον δώσει ὑμῖν ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ἥ.

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 πνεύμα τῆς ἁληθείας, δ’ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ σοῦ δια γνώσετε ὑμεῖς γνώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν εσται.

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 ἐρωτόμησαι ὑμᾶς ὑφανῦς, ἔρχομαι πρὸς ὑμᾶς.

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

John 14:19 εἰς μικρὸν καὶ δ’ ὁ κόσμος με σκοτείνῃ θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζω καὶ ὑμεῖς ζήσετε.

19 Just a little 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 ὑμῖν ἔνεκεν αὐτῷ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κάγω ἐν ὑμῖν.

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

John 14:21 δ’ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκείνος ἔστιν ὁ ἀγαπῶν με· δ’ ὁ ἀγαπῶν με ἀγαπηθηθήσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ εἰμανω παῖς αὐτῶ εἰματοι.

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

John 14:22 Λέγει αὐτῷ Ἰούδας, οὐκ ὁ Ἰσαρίωτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν καὶ ὑμῖν τῷ κόσμῳ;

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

John 14:23 ἀπεκρίθη Ἰούδας καὶ εἶπεν αὐτῷ, Ἐὰν τὶς ἀγαπᾷ μὲ τὸν λόγον μου τηρήσει, καὶ τὸ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευθόρυμα καὶ μονήν παρ’ αὐτῷ ποιησόμεθα.

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

John 14:24 ὁ μὴ ἀγαπῶν μὲ τοὺς λόγους μου ὁ καὶ τηρεῖ καὶ ὁ λόγος ὁ δὲ ἀκούετε οὐκ ἔστιν ἡμῶν ἀλλὰ τὸ πέμπτος με πατρὸς.

24 One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.
Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 'Εγώ εἰμί ὃ ἄμπελος ἢ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἔστιν.

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

John 15:2 πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπόν, αἵρετι αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

2 Every 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 ἡ δὲ ὑμείς καθαροὶ ἐστε διὰ τὸν λόγον ὁ λειλάμικα ὑμῖν:

3 You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν, καθὼς τὸ κλῆμα ὅ ό δύναται καρπὸν φέρειν ἄρ᾽ ἐαυτοῦ ἐάν μὴ μένῃ ἐν τῇ ἀμπέλῳ, ὡς ὑμεῖς ἐάν μὴ ἐν ἐμοί μένητε.⁷²²

4 Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγώ εἰμί ὃ ἄμπελος, ὑμείς τὰ κλῆματα, ὃ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ ὡς ὑμεῖς ἐν τῷ καρπῷ πολύν, ὅτι χωρὶς ἐμοῦ ό δύνασθε ποιεῖν οὐδὲν.

5 I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.
John 15:6 έὰν μὴ τις μένῃ ἐν ἐμοί, ἐξέλθη ἡ ἄχρηστη καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

If 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 έὰν μείνῃ ἐν ἐμοί καὶ τὰ ἰσχυρά τοῦ ἐμοῦ ἐν ὑμῖν μείνῃ, ὁ έὰν θέλῃ παραπομπῇ καὶ γενήσεται οὕτων.

If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου, ὅπως καίγοντο πολὺν φέρητε καὶ γένησθε οὕτως.

These two verbs in the forms in which they come to us, mean the same thing. The verb μένω means to abide, continue, dwell, remain. The other verb as found in the NA28, εἰμι, is the word "to be," but in the continuous aspect. So it means "continuously be," or "always be," or "habitually be" in you.

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273 Greek: καὶ, as substitute for ὅτι - ἀλήθη, "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.

274 It is said that vine growers when the branch becomes 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 the passage for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

275 John can lead you in many directions, and this may be kept my Father’s commandments and am abiding in his love.

276 References for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

277 These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full.

This is my commandment: that you love one another, as I have loved you.
For This the World Hates You

John 15:18  If the world hates you, be assured that it hated me first, before you. If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21  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  If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23  One who hates me also hates my Father.

John 15:24  If I had not done works among them which no one else has done, they would have no
sin; but now they have both seen and hated both me and my Father.
John 15:25  ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμήσησάν με δωρέαν.

26But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.' ²²¹
John 15:26 ὅταν ἔλθῃ ὁ παράκλητος δὲν εἰσέπνευσεν ὑμνά παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρός ἐκπορευέται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ,'

26When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.
John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδάλισθε.

'1These things I have spoken to you so that you may not fall away.
John 16:2 ἀποσυναγώγων ποιήσωσιν ὑμᾶς· ἀλλ' ἔρχεται ὤρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.
John 16:3 καὶ ταῦτα ποιήσωσιν ὅτι οὐκ ἐγνώσαν τὸν πατέρα οὐδὲ ἐμέ.

3And these things they will do,²³¹ because they have not known the Father, neither me.
John 16:4 ἀλλά ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ὡρα αὐτῶν μνημονεύσητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

4But these things I have spoken to you, so that when the hour of them²³¹ comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

"And I have not told you these things from the beginning, because I was with you.
John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὖδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

²²¹ 15:25 Psalm 35:19; 69:4
²²² 15:26 ἀρμ θ RP TR 
²²³ 16:3 TR RP lac ℵ N W 0233
²²⁴ 16:4 lac
Instead, because I have spoken these things to you, sorrow has filled your heart.

But 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.

καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως:

And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

concerning sin, because they do not believe in me;

perὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὕπάγω καὶ οὐκέτι θεωρεῖτε με:

concerning righteousness, because I am going to the Father and you will be observing me no longer;

and concerning judgement, because the ruler of this world has been judged.

And when he has come, 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.

Instead, because I have spoken these things to you, sorrow has filled your heart.

Instead, because I have spoken these things to you, sorrow has filled your heart.

Instead, because I have spoken these things to you, sorrow has filled your heart.

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Instead, because I have spoken these things to you, sorrow has filled your heart.
The Disciples’ Pain Will Be Turned to Joy

John 16:17  εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστίν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με; καὶ, ὅτι ὑπάγω πρὸς τὸν πατέρα;

Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?”

John 16:18 ἔλεγον οὖν, Τί ἐστίν τοῦτο, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

They kept saying therefore, "What is this 'little while'? We don't know what he is saying."

John 16:19 ἔγνω ὁ Ἰησοῦς ὃ ᾐτελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τοῦτοῦ ζητεῖτε μετ' ἀλλήλων ὃτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με;

Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?

John 16:20 ἁμὴν ἁμὴν λέγω ἡμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὅ δὲ κόσμος χαρῆσεται ὑμεῖς λυπηθῆσθε, ἀλλὰ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

In the case of the woman about to give birth, she has pain, because for her the hour has come. But your pain will be turned into joy.

John 16:22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε πάλιν δὲ δύσομαι ύμᾶς, καὶ χαρῆσαι ύμῶν ἡ καρδία, καὶ τὴν χαρὰν ύμῶν σωτῆρες ἀφεῖλ᾽ ὑμῶν. 22 Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὖν ἐρωτήσετε υἱὸν. ἁμὴν ἁμὴν λέγω ϼυμῖν, ἄν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ϼυμῖν. 23 And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24 ἐως ἠρτί οὐκ ἤρθα ωὐρίσετε υἱὸν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ϼυμῶν ἐλπιστρωμενὴν. 24 Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Ταῦτα ἐν παροιμίαις λελάληκα Ͻυμῖν ἐρχεται 25 ὅτα ὑπάγετε ἐν παροιμίαις λαλήσω Ͻυμῖν ἀλλὰ παρεξηγήσαι περὶ τοῦ πατρὸς ἀπεγγέλω Ͻυμῖν. 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 en ekeinei tis hymere en twi onomati mou aitissethe, kai ou lew mou di egw erwthsw tov patera peri umwn.

20In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27 autous gar ou pathe filhe umas, ou umen eme periflhkate kai pepisteukate ou di egw parph tou theou exelhov.

21For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 exelhov para tou patros kai elhluda eis twn kosmon palin afrimi twn kosmon kai peroudhai pros ton patera.

22I 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 Legousin oi mathiati autou, ‘Ide vyn en parressia lalies, kai paroimias othemian leges.

23His disciples are saying, “There, now you are talking with clarity and not speaking any allegory.

John 16:30 vyn oideaem ou oidas pantasa kai ou chronen echeis ina tis se erwta: en toutw pisteuoumen ou apo theou exelhles.

24Now 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 apekrithi autous ‘Ilesen, ‘Areti pisteute;

25Jesus answered them, “For now you believe.

John 16:32 idou erchetai wra kai elhlvdhen ina skoprophite ekasto eis ta idi kame monon afrite kai ouk eimi monos, ou di pathe met’ emou estin.

26Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33 tauita lelaqlka umwn ina en emoi eirhmen exhte en tw kosmow thliven exete, alla thaerete, ejw nevnikia tov kosmon.

27“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 Taauta elhlvdnum ‘Ilesen, kai eparasa touis ophalmois autou eis twn oufanon eipe, Pater, elhlvdhen h’ wra douxadon sou tou vion, ina oui dos 266 douxas se.

1Jesus spoke these things, when he had lifted up his eyes to heaven, he said: ‘Father, the hour has come; glorify your Son, so that the Son may glorify you;
John 17:2 καθὼς ἔδωκας αὐτῷ ἔξοφαιν πάσῃ σαρκί, ἵνα πάν ὁ διδώκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.

John 17:3 οὕτως ἐν εἰρήνῃ ἡ αἰώνιος ζωή; ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ ὅν ἀπέστειλας Ἰησοῦν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 Εγώ σε ἐκδόσασθα ἐπὶ τῆς γῆς, τὸ ἐργον τελείωσας ὁ διδώκας μοι ἵνα ποιήσω·

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δοξάσων με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἥ εἰσχον πρὸ τοῦ τὸν κόσμον εἶναι παρά σοι.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σοι τὸ ὅνομα τοῖς ἀνθρώποις σοῦ ἔδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάροι αὐτοῖς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 καὶ νῦν ἐγνωκαν ὅτι πάντα δίκη διδώκας μοι παρὰ σοῦ εἰσὶν·

7Now they are persuaded that all the things you have given to me are indeed from you;

John 17:8 ὅτι τὰ ῥήματα τοῦ ἔδωκας μοι διδώκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

8for the sayings which you gave me to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἔγω περὶ αὐτῶν ἑρωτῶν οὐ περὶ τοῦ κόσμου ἑρωτῶ ἀλλὰ περὶ ὧν δεδώκας μοι, ὅτι σοὶ εἰσίν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδοσάμαι ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὁσκέτα ἐμν ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἀγιε, τήρησον αὐτοὺς ἐν τῷ ἅ νοματί σου ὃ διδώκας μοι, ἵνα ὠσὶν ἐν καθῶς ἥμεις.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. Ο ὁλυν ΜΩΣ, keep them in your name, that flesh that you have given to me, so that they may be one, just as we are one.
13While I was with them,⁵² I kept them in your name, that flesh⁵³ you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,⁵⁴ so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἐρχόμαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσίν έκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί έκ τοῦ κόσμου.

15I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτῶ ἵνα ἄρχη αὐτούς έκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃ αὐτούς έκ τοῦ πονηροῦ.

16I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 έκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμί έκ τοῦ κόσμου.

17They are not of the world, just as I am not of the world.

John 17:17 ἀγιάσαον αὐτοὺς ἐν τῇ ἁγίασε: ὁ λόγος ὁ σὸς ἁγιασμένος ἐστίν.

18Sanctify⁵⁶ them in the truth;⁵⁷ your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτούς εἰς τὸν κόσμον.

19Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπέρ αὐτὸν ἐγὼ ἀγιάζω ἐμαυτόν, ἵνα ὑσίν καὶ αὐτοὶ ἡγιασθῆναι εἰς ἀληθείαν.

20And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,

21And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὑσίν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὑσίν,

22that they all may be one. Just as you, Father, are in me and I in you, so let them also

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⁵² John 17:12a 17:12a txt met’ αὐτῶν PN6 N B C* D* L W 1 1071 1582* lat cop Didymus SBL TH NA28 \} \ μετ’ αὐτῶν ἐν τῷ κόσμῳ A C* D* E G H K M N U S X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 \} \ μετ’ αὐτῶν ἐν τῷ κόσμῳ.

⁵³ John 17:12b 17:12b β δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσίν έκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί έκ τοῦ κόσμου.

⁵⁴ John 17:13 17:13 νῦν δὲ πρὸς σὲ ἐρχόμαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

⁵⁵ John 17:14 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσίν έκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμί έκ τοῦ κόσμου.

⁵⁶ John 17:15-16 17:15-16 ἀγιάσαον αὐτοὺς ἐν τῇ ἁγίασε: ὁ λόγος ὁ σὸς ἁγιασμένος ἐστίν.

⁵⁷ John 17:17 17:17 ἀγιάση αὐτούς εἰς τῷ αίωνι, ἵνα μεγαλώσων οἱ πιστεύοντες εἰς τὸν κόσμον πεπληρωμένον ἐν αὐτοῖς.
be\textsuperscript{107} in us, so that the world might believe that you sent me. John 17:22  ก้าวในท่านฉัน ณ์ถ้าคำเราคือ ณ์ละคำคุณ์, ฉันรู้สึกฉันนั้นคุณอยู่ลูกคุณที่มีอยู่ในฉัน.

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  จงแม่และลูกนี้อยู่นี้ เจ้าจะเห็นชีวิตของฉันในโลกนี้.

22"I in them, and you in me, so that they may become fully developed into one,\textsuperscript{308} that\textsuperscript{309} the world may know that you sent them, and that you have loved them just as you loved me.
John 17:24  พ่อของเรา, จงทำให้ตัวน้ำหนักที่ยังไม่ได้รับการรับรู้, จนถึงวันนี้.

24"O Father, that \textit{flesh} that\textsuperscript{310} you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.
John 17:25  ผู้เติบโต, จงทำให้ตัวน้ำหนักที่ยังไม่ได้รับการรับรู้, จนถึงวันนี้.

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  และหน้าภูมิภาคของตัวน้ำหนักนี้ ด้วยหน้าภูมิภาคของคุณ.

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  เทวดาที่นี้จะเข้ามามันคนนี้ มายุเก่านี้จะยุคังถึงอวัยวะนี้.

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  จงเปิดเปิดเผื่อ ณ์พาลิคิส ณ์พาลิคิส ณ์พาลิคิส ณ์พาลิคิส.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

\textsuperscript{107} 17:21\oldtext{ en ημιν Π\textsuperscript{66} B C* D W [h s a r v t] vgm h ℏ s a r v t geo Eus Υ Cyp Hil Π Vig SBL NA28 {B} J } \text{ D E F G H I K L M N O P Q R S T U V W X Y Z } \text{ psi syr ax β pat ap sinc om }

\textsuperscript{108} 17:22a 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.

\textsuperscript{109} 17:22b 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.

\textsuperscript{110} 17:24 See the footnote on 6:39.
Jesus Arrested

John 18:3  οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπήρετας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἦσοντι οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ἵζετε;

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, Ἦσοντι τὸν Ναζωραίον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰσῆλθε δὲ καὶ Ἰούδας ὁ παραδίδως αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he." And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν ἔπειν αὐτοῖς, Ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμάι.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα ἵζετε; οἱ δὲ ἐίπαν, Ἦσοντι τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἦσοντι, Ἐπὶ στομάχι ὅτι ἐγώ εἰμι: εἰ οὖν ἐμὲ ἵζετε, ἀφετε τούτους ὑπάγειν.

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἵνα πληρωθῇ ὁ λόγος διὸ ἐπείπεν ὅτι ὅς δέδωκας μοι οὐκ ἀπώλεσα ἄξι αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σύμων οὖν Πέτρος ἔχων μάχαραν εἶλκυσεν αὐτὴν καὶ ἐπάσαν τὸν ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὀστὸν τὸ δεξίον, ἣν δὲ ὄνομα τῷ δοῦλῳ Μάλχος.

10Then Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 εἶπεν οὖν ὁ Ἦσοντι τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δεξιώκει μοὶ ὁ πατὴρ οὐ μὴ πίω αὐτό;

11Jesus therefore said to Peter, "Put your sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ἥ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ υπηρέται τῶν Ἰουδαίων συνέλαβαν τὸν Ἦσοντι καὶ ἔβαλαν αὐτὸν.

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὅς ἦν ἀρχιερεύς τοῦ ἐνιαυτοῦ ἐκείνου.

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was

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311 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.

312 18:11 Τίνα ζητεῖτε; for in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don't think it was a copyist issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."
high priest for that year.
John 18:14 ἦν δὲ Καίαφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἀνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14 And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἡκολούθει δὲ τῷ Ἰησοῦ Σιμὼν Πέτρος καὶ ἄλλος 13 μαθητής, ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεί, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

15 And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest.

John 18:16 ὁ δὲ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ ἕξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωφῇ καὶ εἰσῆλθεν τὸν Πέτρον.

16 but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδική ἡ θυρωφῇ, ἂν καὶ σὺ ἕκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου, λέγει ἐκεῖνος, Όὐκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not."

John 18:18 εἰσῆλθαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὥστε αὐτῶν ἑστὼς καὶ θερμαίνομεν.

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ νῦν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ ἐγὼ πάντοτε ἔδιδα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅποι πάντες οἱ Ἰουδαίοι συνερχονται, καί ἐν κρυπτὶ ἐλάλησα οὐδὲν.

20Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all314 the Jews come together, and not said any of it in secret.

John 18:21 τί με ἐρωτᾷς; ἐρώτησαν τοὺς ἀκηκοστας τι ἐλάλησα αὐτοῦ τις οὗτοι οἴδασιν ἡ εἰπὼν ἐγώ.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.”

John 18:22 ταύτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκός τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνεται τῷ ἀρχιερεῖ.

22As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐκακῶς ἐλάλησα, μαρτύρησαν περὶ τοῦ κακοῦ εἰ δὲ καλῶς τί με δέρεις;

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

313 18:15 lac αλλος S ⁶ ⁵ corpmss lac arm cp s,p lat mss

314 18:20 lac papyri A B C* D S ⁶ NOT SBL TH NA28 lac papyri C* D ⁶ ⁵ corpmss arm eth Bas Cyr Or
Peter’s Second and Third Denials

John 18:25 Ἰην δὲ Σώμων Πέτρος ἑστώς καὶ θερμαίνόμενος, ἐπίπον οὖν αὐτῷ, Μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἦρημαστον ἑκείνος καὶ εἶπεν, Οὐκ εἰμί.

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἕκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὄν σὺ ἀπέκοψεν Πέτρος τὸ ὀτόν, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἠρνήσατο Πέτρος· καὶ ἐυθέως ἀλέκτωρ ἐφώνησεν.

27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγούσαν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωῒ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν άλλὰ φάγοισι τὸ πάσχα.

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἔξηλθεν οὖν ὁ Πιλάτος ἐξώ πρὸς αὐτοὺς καὶ φράσεν, Τίνα κατηγορίαν φέρετε κατὰ τὸ ἀνθρώπου τοῦτος;

29So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, oὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.

30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31 εἶπεν οὖν αὐτῶς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον oὐτοὶ οἱ Ιουδαῖοι, Ἡμῖν οὐκ ἔξησαν ἀποκτείνας οὐδένα·

31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32 ἴνα ὁ λόγος τοῦ Ιησοῦ πληρωθῇ ὥσπερ ἐπίησαν σημαινών ποιώς θανάτῳ ἤμελλεν ἀποθνῄσκειν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Ὅτι ἐὰν ἔσοι Ἱουδαῖος;

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη Ἰησοῦς, Ἄρα σεαυτόν σὺ τούτῳ λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

35 Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:36 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ ἱουδαίος εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκαν σὲ ἐμοὶ· τί ἐποίησας;

36 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 18:37 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπάρχοντες οἱ ἐμοὶ ἤγγιζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς ἱουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

38 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then my servants would have fought so that I not be handed over to the Jews."

John 18:39 ἦστιν δὲ συνήθεια ἡμῖν ἵνα ἕνα ἀπολύσω ἑμῖν ἐν τῷ πάσχα ὑπὸ λέθασθαι οὐν ἀπολύσω ἑμῖν τὸν βασιλέα τῶν ἱουδαίων;

39 But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40 ἔκραύγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ Βαραββᾶς ἄρχοντας.

40 They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him. John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτὸν τῇ κεφαλῇ, καὶ ἵματον πορφυρὸν περιέβαλον αὐτὸν,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

319 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dē, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

320 18:38 Basis for capital punishment.
3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no cause capitalis in him."

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man." When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucefy! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

8When therefore Pilate heard this information, he was more afraid, and entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

9Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

10Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."
John 19:12: ἐκ τούτου ὁ Πιλάτος ἐξήτει ἀπολύσας αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν· Ἰάκεν τούτον ἀπολύσας, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

12 From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13: Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἐξὸ τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθάστρωτον, Ἐβραίοις δὲ Γαββάθα.

13 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.


14 And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15: Ἐλαχιστοὶ δὲ ἐλεημόρια, Ἀρων ἄρων, σταυρώσας αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν αἱ ἀρχιερεῖς, οὐκ ἔχομεν βασιλέα ἐμὶ Καίσαρα.

15 They then shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16: τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρώθη.

16 At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν· They took Jesus therefore.

John 19:17: καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ Ἰησοῦς λέγεται Ἐβραίοις Γαββάθα,

17 And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Guigoltha. [KJV]
John 19:18 ὅπου αὐτόν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐνετεύχεν καὶ ἐνετεύχεν, μέσον δὲ τὸν Ἰησοῦν.
19where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.
John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἢν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρεύς ὁ βασιλεὺς τῶν Ἰουδαίων.
19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."
John 19:20 τούτου οὖν τὸν τίτλον πολλοὶ ἀνέγραφαν τῶν Ἰουδαίων, ὧν ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν γεγραμμένον ἔβραστι, ἐρωματίζοντι, ἑλληνιστί.
20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.
John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλὰ ὅτι ἐκεῖνος ἐπεν, βασιλεὺς εἰμὶ τῶν Ἰουδαίων.
21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"
John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραφα, γέγραφα.
22Pilate answered, "What I have written I have written."
John 19:23 Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω στρατιωτῆς μέρος, καὶ τὸν χιτώνα. ἦν δὲ τὸ χίτωνον ἄραφος, ἕκ τὸν ἁνθρώπον θάνατος δὲ ὄλου.
23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.
John 19:24 εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσασθε αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἤνα ἡ γραφή πληρωθῇ ἡ λέγουσα; — Diemereisan to ἑαυτὸς καὶ ἐπὶ τὸν ἱματίνιον μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.
24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled which says, "They divided my garments among them; and cast lots over my clothing," those things therefore the soldiers did.
John 19:25 εἰσῆλθεν δὲ παρὰ τὸ σταυρὸν τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία, ἡ τὸῦ Κλωπᾶ ἡ ἡ Μαγδαληνή.
25And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.
John 19:26 Ἰησοῦς οὖν ἐδώ τῆς μητέρας καὶ τὸν μαθητὴν παρεστώτα ὁ ἦγαπα, λέγει τῇ μητρί, γύναι, ἰδε νοῦς σου.
26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, behold your son."
John 19:27 ἔτα λέγει τῷ μαθητῇ, ἵδε ἡ μίθηρ σου. καὶ ἀπ’ ἐκεῖνης τῆς ὥρας ἔλαβεν αὐτήν ὁ μαθητής εἰς τὰ ἡμέρα.

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 Ἐστὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἔδη πάντα τετελέσται, ἦν τελειωθῆ ἡ γραφή, λέγει, Διψῶ.

John 19:29 Ἀκούσας δὲ ὁ Ἰησοῦς ἐξείλη σκέπας περιέβενεν αὐτοῦ τῷ στῶματι. A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὄτε οὖν ἔλαβεν τὸ δέξο τὸ Ἰησοῦς εἶπεν, Τετελέσται καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

John 19:31 The Jews therefore, since it was Preparation Day, asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.


John 19:33 Ἐπὶ δὲ τὸν Ἰησοῦν ἔλαβόντες, ὡς εἶδον ἡδὴ αὐτοῦ τὴν τενερίκοτα, οὐ κατέκαθαν αὐτοῦ τὰ σκέλη, but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 Ἀλλ' εἰς τῶν στρατιώτων λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἔξηλθεν εὐθὺς αἴμα καὶ ὄξω.

But one of the soldiers pierced his side with a spear, and immediately there came out

possessive pronoun like this. But this need not even be footnoted, as the presence or absence of the possessive pronoun makes no difference in how you would translate it.

19:28a txt εἰδὼς o Ἰησοῦς K A D* L N W pm itf<sup>ε</sup> qg syr<sup>h</sup> cop<sup>α</sup> arm Eus<sup>φ</sup> Did Chrys TR SBL TH NA28 {\} / [o] Ἰησοῦς εἰδὼς Ψ<sup>66</sup> I Ἰησοῦς εἰδὼς B itb<sup>b</sup> f Chrom Hil I ἔδωκαν ο Ἰησοῦς E 054 pm ita eth Eus<sup>ε</sup> Cyr RP f lac Ψ<sup>66</sup> C D 065. (The Greek source text of the early translations such as the Syriac, Coptic and Armenian could have been like Ψ<sup>66</sup> or B.) Compare variants in Matthew 9:4; 12:25.

19:28b Psalm 22:15

19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

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."

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.

19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
blood and water.

John 19:35 καὶ ὁ ἐωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος ὤθεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ τάτα ἵνα ἡ γραφή πληρωθῇ, ὡστού οἱ συντριπτῆσαι αὐτοῦ. 341

And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

John 19:37 καὶ πάλιν ἔτερα γραφὴ λέγει, ὡσπερ εἰς ὅν εἴη ἐξεκέντησαν.

And again, another scripture says: "They shall look upon him whom they have pierced."342

Jesus’ Burial

John 19:38 Μετὰ δὲ ταύτα ἤρωτησεν τὸν Πιλάτον ᾿Ιωσήφ ὁ ἀπὸ Ῥιμαθαίας, ὃν μαθητής τοῦ ῾Ιησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν ᾿Ιουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ ῾Ιησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἤλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρειν μίγμα σμόρνης καὶ ἀλός ὡς λάτας ἐκατόν.

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.345

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ ῾Ιησοῦ καί ἔθησαν αὐτὸ ὁθονίος μετὰ τῶν ἀρωμάτων, καθὼς ἐθεστὶ ἐστὶν τοῖς ᾿Ιουδαίοις ἐνταράξειν.

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 ἤν δὲ ἐν τῷ τόπῳ ὅπου ἔστηρον κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶ νόν ἐν ὧν ὁ θεσπ. οὐδεὶς ἦν τεθεμένος.

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 ᾿Ιουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν ῾Ιησοῦν.

So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

340 19:35 19:35  G E O Or  TR RP L N lat syr cop arm eth Or  Cyr SBL TH NA28 ἵνα καὶ ψηφικοὶ Ν A B D F L W lat syr cop arm eth Or  Cyr SBL TH NA28 ἵνα καὶ ψηφικοὶ Ν A B D F L W lat syr cop arm eth Or  Cyr SBL


342 19:36b Numbers 9:12; Exodus 12:46; Psalm 34:20

343 19:37 Zechariah 12:10

344 19:39a 19:39a  G A B L 054 copasmiss SBL TH NA28 ἵνα καὶ ψηφικοὶ Ν A B D F L W lat syr copasmiss,pbo TR RP lacs C D

345 19:39b Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μετ' ἑών σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρὸς σκοτίας ἐτι οὖσας εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡμέρον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἔφιλεν ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἢραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν τοῦ ἔθηκαν αὐτόν.

2She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don’t know where they have put him."

John 20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὁμοίοι καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρῶτος εἰς τὸ μνημεῖον.

4And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὅλονεα, 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 αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὅλονεα 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 σοῦδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὄθονίων κείμενον ἄλλα χωρὶς έπετυλιγμένον εἰς ἕνα τόπον.

7and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ εἴπετεν·

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.347

John 20:9 οὐδέπω γὰρ ἦδειαν τὴν γραφὴν ὅτι δεῖ αὐτόν ἐκ νεκρῶν ἀναστῆναι.

9For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

346 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We" don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

347 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary’s report that the body of Jesus was missing.
John 20:11 Mary says to them, “They have it syno.
11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb.
John 20:12 καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξομένους, ἐνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, 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 ἔκεινοι, Γόνατε, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα 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 ἐστάρῃ εἰς τὰ ὅπιον, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστίν.
14When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.
John 20:15 λέγει αὐτῇ Ἰησοῦς, Γόνατε, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῷ, Κῦρε, εἰ σὺ ἔβαστας αὐτὸν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀφῶ.
15Jesus says to her, “Woman, why are you weeping? Who are you looking for?” She, thinking he is the gardener, says to him, “Sir, if it is you who took him, tell me where you put him, and I will get him.”
John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφείσα ἐκείνη λέγει αὐτῷ Ἠβραίτι, Ραββοῦνι (ὅ λέγεται Διδάσκαλε).
16Jesus says to her, “Mary.” She when she turned around, says to him in Hebrew. 348 "Rabbouni!” (which means Teacher).
John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μοι ἄπτω, ὦπό γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδέλφους μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.
17Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: ‘I am ascending to my Father and your Father; to my God and your God.’"
John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀγγέλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
18Mary goes, announcing to the disciples, "I have seen349 the Lord," and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 ὅσος οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ δία τοῦ φόβον τῶν ἱουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
19Then, when it was evening on that first day of the week, with the doors locked where the disciples were,350 because of the fear of the Jews, Jesus appeared, and stood in their

348 2016 txt aut autw ebpaist t R D L N W it b,c,e,f,r,v1 syr arm eth SBL TH NA28 {\} A E it a,aur,f,rc,q vg Cyril TR RP lac p5 p6 C
349 2018 txt evwaka p56 N B N W it a,aur vg syr1 cop arm eth SBL TH NA28 {\} evwaken A D E L M it syr1,2 cop arm eth SBL TH NA28 {\} lac p5 C P. The first person verb evwaka makes it a direct quotation of Mary, and the 3rd person verb evwaken makes it an indirect quotation. The word ὅτι can mean "that," or it can be a quotation mark.
350 2019 txt mabhatai N* A D W it a,aur,d q vg syr1 p cop arm eth SBL TH NA28 {\} mabhatai synymenon N* E N 0250 it b,c,e,f,r,v1 syr1,2 cop arm geo SBL Cyril TR RP mabhatai autw synymenon L it f cop arm geo Cyril it lac p5 p6 C P
And he says to them, "Peace be with you."

John 20:20 καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἔχαρησαν οὖν οἱ μαθηταί 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 ὁ Ἰησοῦς 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 εἰπὼν ἐνεφύόρησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίον·

And having said this, he blew, and says to them, "Receive the Holy Spirit.

John 20:23 ἄν τινων ἄφητο τὰς ἀμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατήτε 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 Διδυμός, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 Ἐλεγον οὖν αὐτῷ οἱ ἀλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον, ὃ δὲ εἶπεν αὐτοῖς, Ἕξαν μὴ ἰδώ ἐν ταῖς χερῶν αὐτοῦ τὸν τύπον τῶν ἠλων καὶ βάλω τὸν δάκτυλον μου εἰς τὸν τύπον τῶν ἠλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, ὥς 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 οὐκώ πάλιν ἦσαν έσω οἱ μαθηταί αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν, ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη 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, "Peace be with you."

John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὡς καὶ ἰδὲ τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστός.

Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἐώρακας με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

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351 20:22 ἐμφοασέω - emphusō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פָח, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

352 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

these 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


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 ós òvòw Símovn Pétrov kai Thòmac ò lègòmenos Dídymos kai Nabhanaìl ò ápto Kàvà tìs Gálilías kai oì tòu Zebedoù kai álloì ek tòn mabhtítòn autòv dúo.

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 lègei autòv Símovn Pétrov, 'Ypágw allèuëán. lègousin autòv, 'Eρchómeta kai hìmèz sv oòj, èkhlánov kai ènèbhsan eis tò plóion, kai èn èkeinì hì nuktì epíasan ouèdn.

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.


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 lègei ouòv autòv ò 'Iòsoús. Pàdia, mi tì prooßagìan èxéte; èpkrìthsan autòv, Óú.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No." John 21:6 ò dé èipëv autòv, Bállete eis tà deëxì màrì tòu plóion tò diktwv, kai èfhròete. Êbálon ouòv, kai oukète autò ëklòuow ìsoùv àppò tòu plèðouw tòn ìxhwnv.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and now they were not able to retrieve it, because of a fullness of fish.


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 οὶ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἤλθον, οὐ γὰρ ἤσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πιχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἱχθῶν.

8 (for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net. John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

9 As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread. John 21:10 λέγει αὐτῷ ὁ Ἰησοῦς, Ἔνεγκατε ἀπὸ τῶν ὀψάριων ὡν ἐπίσσατε νῦν.

10 Jesus says to them, "Bring some of the fish which you have now caught." John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐβάλε τὸ δίκτυον εἰς τὴν γῆν μεσοῦ ἱχθῶν μεγάλων ἐκατὸν πεντήκοντα τριών καὶ τοσούτων ὄντων οὐκ ἐσθιότες τὸ δίκτυον.

11 Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn. John 21:12 λέγει αὐτῷ ὁ Ἰησοῦς, Δεῦτε ἀρίστησατε. οὖδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σὺ τίς εἶ, εἰδότες ὅτι ὁ κύριος ἑστίν.

12 Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord. John 21:13 ἔρχεται ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. John 21:14 Jesus comes, and he takes the bread and distributes to them, and the fish likewise. John 21:11 τούτῳ ἦδη τριτῶν ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς ἐγέρθησιν ἐκ νεκρῶν.

13 This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 Ὁτε οὖν ἠρίστησαν λέγει τῷ Σίμῳ Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πελών τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βῶσε τὰ ἁρφιὰ μου.

15 When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs." John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

16 Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."

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357 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

358 21:8 Equivalent to 100 yards, or 92.4 meters.

359 21:11 εἰς τὴν γην τὴν Πτολεμαίων Κ τοῦ Νοα. The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.

360 21:13 so rendered (both renderings of the Hebrew are possible).

361 21:14 According to BDF 533(2), 'Ἰωάννου is the shortened form of 'Ἰωάννου, partly due to the influence of the Syriac word γυνα for the same (both renderings of the Hebrew יָהֵנ). (So also in Matt. 16:17 & Jn 21:16,17.) This phenomenon of 'Ἰωάννου as a shortened substitute for 'Ἰωάννου is also found in Septuagint manuscripts.
And What About John?  

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὃν ἦματα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδος σε;  

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 ἴδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;  

So when he saw this one, Peter says to Jesus, "Lord, and what about him?"  

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρὸς σέ; σὺ μοι ἀκολούθει.  

21:22 Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."  

John 21:23 ἔχθησον οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποστάσει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποστάσει, ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχομαι, τί πρὸς σέ;  

21:23 This is therefore the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"  

John 21:24 οὗτός ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφεσας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν.  

21:24 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.

363 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but ψιλῶ in v. 17; and why Peter used the verb οἰδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.  

364 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὃν ἦματα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδος σε;  

John 21:20:17 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 ψιλῶ in v. 17; and why Peter used the verb οἰδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John's doing, or copyists' doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.367
Principal Witnesses to the gospel of John

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Endnote #1

GENDER INCLUSIVENESS

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word \(\delta\nu\theta\rho\omega\pi\zeta\) – \(\alpha\nu\theta\rho\omega\pi\zeta\) to something more neutral like human being, person, or people. In aphorisms, like "He
who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him." Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples. This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews. Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as 'am ha'aretz, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John’s gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches. But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you...

Romans 11:13-21

Endnote #3

Critical Apparatus re. Bethany vs. Bethabara in John 1:28
This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP
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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 Barococci 206 B, A.D. 692. These are the manuscripts from which it is absent on purpose: ²⁶⁶ κ ³⁷⁵ Θ Ψ Φ Ω ¼ ½ ¾ ⁸ ⁹ ¹¹ ¹³ ¹⁴; the majuscule script of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly after Jn 7:36 1333. The Coptic manuscripts are divided by 333 is almost exactly 7½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-7:8) on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present. Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list ³⁶⁶ as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes calculating mistakes by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek
and Latin, is found the story of the adulterous woman who was accused before the Lord.

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John's gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

When you translate this passage from the Greek, you could say that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John's style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

53And each went to his home.

Chapter 8

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

1But Jesus went to the Mount of Olives.

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

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

John 8:3 ἠγουσίν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ᾽ αὐτοφὼρῳ μοιχευμένην

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετειλατο τὰς τοιαύτας λιθάζειν· σοὶ οὖν τι λέγεις;

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

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτῶν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7  ως δὲ ἐπέμενον ἔρχοντες αὐτῶν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὅ ἀναμάρτητος ὑμὸν πρώτος ἐπʼ αὐτὴν βαλέτω λίθον.

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

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

And after bending down again, he continued writing on the ground.

John 8:9  οἱ δὲ ἀκούσαντες ἔξηχνοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐσία.

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, Γάνα, ποῦ εἶσιν; οὔδεις 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, Οὔδεις, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὔδε ἐγὼ 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."

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 56 5 8 B L N T W Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr<sup>5<sup>6</sup> and the best manuscripts of syr<sup>9<sup>7</sup>), 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 (it<sup>a<sup>1<sup>1</sup>,n<sup>2</sup>), 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 Π U ΠΠ 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm<sup>sw</sup>) or after Luke 21:38 (f<sup>13</sup>). 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 stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἔρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters interacting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τὸῦ δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τὸῦ δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τὸῦ δὲ ἔλεγεν πειράζων οὐτόν But he said this testing him

7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἄφθαρσεν οὐκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦτο 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 σημαίνοντω ποίῳ θανάτω Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνον ποίῳ θανάτω Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative

Thirdly, that the phrase ημερετι αματρανε - "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 systic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:

Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."


Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING." OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?
John 8:25, Diatessaron 15:32

GREEK TEXT: Την αρχην δε τι και λαλω υμιν;

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: ANDTHENHEISNOWHEREWHATAMYSTERY. 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 - hó ti, which mean "that which." Or are they one word, ὅ τι - hó ti, 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 ὅ τι = "why?" ("Why do I speak to you at all?") Where τιν ἄρχεν in the accusative case would be adverbial and equivalent to ὅλως - hólōs - "altogether." This use of hó ti 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 - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as וּלָבַל and为什么不.

2. As an exclamation, with πρὸς τί as a Hebraism after מַחְשָׁפָה ("That I speak to you at all!")

3. As an affirmation, with πρὸς τί and implying ἐμ [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