

The GOSPEL of JOHN

# The Gospel of

# JOHN

part of

## The Holy Bible

### **Revised, 4th Edition**

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(First Ed. was Dec. 1998)

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The GOSPEL of JOHN  
NOTES TO THE READER

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

**1:51** txt ὁψεσθε  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$  Willoughby Papyrus  $\aleph$  B L W<sup>s</sup> 0141 397 579 821 850 1819 1820 2129 it<sup>a,b,c,ff<sup>2</sup>,l</sup> cop arm Epiph Or SBL TH NA28 {/} // ἀπ' ἄρτι ὁψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f<sup>1</sup> f<sup>3</sup> 2 28 33 157 565 700 892 1071 1241 1424  $\aleph$  it<sup>e,q,r</sup> syr TR RP // lac  $\mathfrak{P}^{45}$   $\mathfrak{P}^{59}$  C D N P Q T V 063 083 syr<sup>s,c</sup>

The bold 1:51 is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the // slanted double lines. Next are the symbols for the manuscripts and other witnesses which support that reading. Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (it<sup>a,b,c,ff<sup>2</sup>,l</sup>), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol  $\aleph$  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. The ♦ after a TH reading means that the reading is considered by the editors to be of equal weight to the other reading with the diamond. 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 AN BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

TR - Textus Receptus, specifically, "The New Testament in the Original Greek according to the text followed in the Authorised Version; F. H. A. Scrivener; Cambridge, 1894; but also Stephens 1550, Erasmus, Elzivir, Beza may be cited where different)  
RP – Robinson-Pierpont GNT, "The Byzantine Textform," 2018 edition  
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 – Antoniadis 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,

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{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>.

The Good News According to

# JOHN

## ΚΑΤΑ ΙΩΑΝΝΗΝ

### 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.

<sup>1</sup>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.

<sup>2</sup>He was with God in the beginning.

John 1:3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.

<sup>3</sup>All things were made by him, and without him not one thing was made that has been made.

John 1:4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

<sup>4</sup>In him was life, and that life was the light for humankind.

John 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

<sup>5</sup>And the light shines in the darkness, and the darkness has not mastered<sup>1</sup> it.

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

<sup>6</sup>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.

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

John 1:8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

<sup>8</sup>He himself was not the light; *he came* rather to bear witness to the light.

John 1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

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

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

<sup>10</sup>He was in the world, and though the world was made by him, the world did not recognize him.

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

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

John 1:12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

<sup>12</sup>But to all who did receive him, to those believing on his name, he gave the right to become children of God—

John 1:13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

<sup>13</sup>*children born*, not from bloods, nor from body desire, nor from a man's decision, but born of God.

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<sup>1</sup> **1:5** 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.

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John 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

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

John 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

<sup>15</sup>John testifies concerning him, and he cries out, saying, "This is he of whom I said,<sup>2</sup> '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

<sup>16</sup>And out of his fulness we have all received, yes, grace upon grace.

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

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

John 1:18 θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

<sup>18</sup>No one has ever seen God; but the Only Begotten Son,<sup>3</sup> who is in the bosom of the

<sup>2</sup> **1:15** txt ὃν εἶπον  $\mathfrak{P}^{66} \mathfrak{P}^{75} \aleph^2$  A B<sup>c</sup> D\* K L M U Δ Θ Λ Π Ψ 047 f<sup>1</sup> f<sup>13</sup> 2 (28 εἶπεν) 33 157 565 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1424 1546 1646 2148<sup>vid</sup>  $\mathfrak{M}$  Lect ita,aur,e,ff2,q vg<sup>cl</sup> syr<sup>c,p,h,pal</sup> cop<sup>sa,bo</sup> arm geo Origen Nonnus TR RP SBL TH NA28 {} || εἶπον 0211 || ὁ εἰπὼν  $\aleph^{1a}$  B\* C\* W Origen || ὃν εἰπὼν  $\aleph^{1b}$  063 || ὃν ἔλεγον C<sup>c</sup> || ὃν εἶπον ὑμῖν D<sup>c</sup> W<sup>supp</sup> X it<sup>f</sup> vg<sup>ww</sup> eth || omit relative clause and add ὅς after ἐρχόμενος  $\aleph^*$  || lac F N P.

<sup>3</sup> **1:18** txt ὁ μονογενὴς υἱός A C<sup>3</sup> E F G H K M S U V W<sup>supp</sup> (W<sup>supp</sup> εἰ μὴ ὁ μονογενὴς υἱός) X Y Γ Δ Θ Λ Π Ψ Ω 047 063 0141 0211 f<sup>1</sup> f<sup>13</sup> 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1347 1365 1424 1505 1546 1646 2148  $\mathfrak{M}$  Lect ita,aur,b,c,e,f,ff2,l vg syr<sup>c,h,pal</sup> arm eth geo1 slav Irenaeus<sup>lat 1/3</sup>; Clement<sup>from Theodotus1/2</sup> Clement<sup>1/3</sup> Hippolytus Origen<sup>lat1/2</sup> Letter of Hymanaeus Alexander Eustathius Eusebius<sup>4/7</sup> Serapion<sup>1/2</sup> Athanasius Basil<sup>1/2</sup> Gregory-Nazianzus Chrysostom Theodore Cyril<sup>1/4</sup> Proclus Theodoret John-Damascus; Tertullian Hegemonius Victorinus-Rome Ambrosiaster Hilary<sup>5/7</sup> Ps-Priscillian Ambrose<sup>10/11</sup> Faustinus Gregory-Elvira Phoebadius Jerome Augustine Varimadum TR RP TH || ὁ μονογενὴς vg<sup>ms</sup> Ps-Vigillius<sup>1/2</sup> || μονογενὴς υἱός θεοῦ it<sup>a</sup> cop<sup>sa</sup> Irenaeus<sup>lat1/3</sup> Ambrose<sup>1/11vid</sup> || μονογενὴς θεός  $\mathfrak{P}^{66} \aleph^*$  B<sup>\*,c</sup> C\* L syr<sup>p,h,mg</sup> geo<sup>2</sup> Origen<sup>gr2/4</sup> Irenaeus<sup>lat</sup> Didymus Cyril<sup>1/4</sup> SBL NA28 {B} || ὁ μονογενὴς θεός  $\mathfrak{P}^{75*,c}$   $\aleph^1$  33 cop<sup>bo</sup> Clement<sup>2/3</sup> Clement<sup>from Theodotus1/2</sup> Origen<sup>gr2/4</sup> Eusebius<sup>3/7</sup> Basil<sup>1/2</sup> Gregory-Nyssa Epiphanius Serapion Cyril<sup>2/4</sup> || lacuna  $\mathfrak{P}^2 \mathfrak{P}^5 \mathfrak{P}^6 \mathfrak{P}^{22} \mathfrak{P}^{28} \mathfrak{P}^{36} \mathfrak{P}^{39} \mathfrak{P}^{44a} \mathfrak{P}^{44b} \mathfrak{P}^{45} \mathfrak{P}^{52} \mathfrak{P}^{55} \mathfrak{P}^{59} \mathfrak{P}^{60} \mathfrak{P}^{63} \mathfrak{P}^{76} \mathfrak{P}^{80} \mathfrak{P}^{90} \mathfrak{P}^{93} \mathfrak{P}^{95} \mathfrak{P}^{106} \mathfrak{P}^{107} \mathfrak{P}^{108} \mathfrak{P}^{109} \mathfrak{P}^{119} \mathfrak{P}^{120} \mathfrak{P}^{121} \mathfrak{P}^{122}$  D N P Q T 050 054 060 065 068 070 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 syr<sup>s</sup>. (The above list accounts for all Papyri and uncials containing at least a portion of gosp. of John) The variant μονογενὴς θεός, has been translated by some as *God the Only Son*, and *God the only begotten*, and, *the only son who is God*, as opposed to the rest of God's children, who, though also sired by God, are not God. In the UBS textual commentary, the editorial committee gave the reading μονογενὴς θεός a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or simplify, rather than the other way around.) The testimony to the NA28 reading is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (it<sup>a</sup>), which is IV century, and the NA28 has support Papyrus 66, the year 200. But there are those who say that the reading μονογενὴς θεός is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενὴς θεός, which may be a primitive, transcriptional error in the Alexandrian tradition (γς / θς). At least a D decision would be preferable." Bart Ehrman says the θεός "God" reading is an "orthodox corruption," a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts  $\mathfrak{P}^{66} \mathfrak{P}^{75}$  and B contain the seeming orthodox corruption in John 7:8, "I am not YET going up to this feast." On the other hand, I propose we examine the "orthodox corruption" idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the θεός reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say that the idea of a "begotten God" is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the "orthodox corruption" of sorts, in order to

Father, he has made him known.

*The Pharisees Question John*

John 1:19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;

<sup>19</sup>And this is the testimony of John, when the Jews sent<sup>4</sup> priests and Levites from Jerusalem in order to ask him, "Who are you?"

John 1:20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

<sup>20</sup>And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:21 καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὐ.

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

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

The Liddell and Scott lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of το ὄν, Parmeno 8.4 (3rd cent. B.C.); εἷς ὅδε μ. οὐρανὸς γεγονώς Pl. Ti.31.b, cf. Procl. Inst. 22; θεὸς ὁ 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. 145.18
5. Name of the foot \_ \_ \_ u, Heph. 3.3

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

(Hesiodus +; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 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 εἷς κ. μονογενής ὁ κόσμος ἐστὶ. μονογενὴ κ. μόνᾳ ἐστίν='unique and alone'; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.--In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν υἱὸν μ. ἔδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενῆς υἱός) ὁ μονογενῆς υἱός τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν υἱὸν τὸν μ. ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 10:2. ON the expr. δόξαν ὡς μονογενοῦς μονογενοῦς παρὰ πατρός 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. μονογενῆς θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενῆς υἱός is found. Mpol. 20:2 in the doxology διὰ παιδὸς 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 τοῦτον [SC. τὸν κόσμον] εἶναι μονογενὴ τῷ θεῷ καὶ ἀγαπητόν; Wsd 7:22 of σοφία: ἐστὶ ἐν αὐτῇ πνεῦμα νοερὸν ἅγιον μονογενές.--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erloesers: Αγγελος I '25, 24-33; RBultmann J, 47, 2; 55f; FBuechsel, TW IV 745-50. M-M.\*

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

<sup>4</sup> **1:19** txt omit προς αυτον P<sup>66\*</sup> P<sup>75</sup> X<sup>3</sup> F K L M U W<sup>sup</sup> Δ Λ Π\* 0141 f<sup>1</sup> 2 28 33 118 180 205 461 565 597 700 892\* 1006 1071<sup>c</sup> 1241 1292 1342 1505 M<sup>1</sup> Lect Or<sup>lem</sup> TR RP SBL // +προς αυτον B C\* 33 892<sup>c</sup> 1010 1071\* it<sup>a</sup>,aur,b,c syr<sup>c</sup>,p,pal cop<sup>sa</sup>,bo arm eth geo slav Chrys<sup>lem</sup> Cyril TH [NA28] {C} // +προς αυτον after Ἰουδαῖοι 1424 // +προς αυτον after Λευίτας P<sup>66c</sup>vid A Θ Π Ψ f<sup>13</sup> (124) 157 579 1243 it<sup>e</sup>,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>h</sup> Aug // lac D N P syr<sup>s</sup>. 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.

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"Are you the Prophet?"<sup>5</sup> And he answered, "No."

John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

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

John 1:23 ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

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

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

<sup>24</sup>And those who were sent were of the Pharisees.

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

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,

<sup>26</sup>John answered them as follows: "I baptize in water, but<sup>7</sup> among you stands one you do not know,

John 1:27 ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

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

John 1:28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

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

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<sup>5</sup> **1:21** Deuteronomy 18:14-20

<sup>6</sup> **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 Baptizer 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 Baptizer 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 Elijah.

<sup>7</sup> **1:26** txt δε A C<sup>2</sup> E N T W 047 461 **ⲙ** latt syr cop<sup>sa,bo</sup> TR RP // omit **ⲡ**<sup>59</sup> **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **ⲡ**<sup>120</sup> **Ⲙ** B C\* L 083 cop<sup>bo</sup>mss SBL TH NA28 {} // lac D P Q V Y 0233.

<sup>8</sup> **1:27a** txt ὁ ὀπίσω μου ἐρχόμενος **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **ⲡ**<sup>120</sup> **Ⲙ**<sup>2</sup> B\* C\* L N\* T W 083 it<sup>a</sup> syr<sup>s,c</sup> SBL TH NA28 {} // ὀπίσω μου ἐρχόμενος **Ⲙ**\* // Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος A B<sup>2</sup> C<sup>2</sup> E N C\* 047 lat syr<sup>p,h</sup> TR RP // lac D P Q V Y 0233.

<sup>9</sup> **1:27b** txt omit **ⲡ**<sup>5</sup> **ⲡ**<sup>66</sup> **ⲡ**<sup>75</sup> **ⲡ**<sup>119</sup>vid **Ⲙ** B\* C\* L N\* T W 083 syr<sup>s,c</sup> cop SBL TH NA28 {A} // ὃς ἔμπροσθέν μου γέγονεν A B<sup>2</sup> C<sup>2</sup> E N C\* 047 lat syr<sup>(p),h</sup> cop<sup>bo</sup>mss TR RP // lac D P Q V Y 0233.

<sup>10</sup> **1:28** txt ἐν Βηθανίᾳ ἐγένετο **ⲡ**<sup>5</sup>vid (the word Βηθανίᾳ is visible but not ἐγένετο) **ⲡ**<sup>59</sup> **ⲡ**<sup>75</sup> A B C\* E F H L M S W<sup>s</sup> Δ<sup>c</sup> Θ Ψ\* Ω 047 063 0211 2\* 28 118 124 157 205 579 597 700 892<sup>txt</sup> 1006 1009 1010 1195 1216 1241 1242 1243 1253 1342 1344 1365\* 1424 2148 2174 **ⲙ** Lect it<sup>aur,c,f,ff<sup>2</sup>,l,q</sup> (it<sup>a,b,e,r<sup>1</sup></sup>) vg syr<sup>p,h,pal</sup>mss cop<sup>bo</sup> slav Or Euseb (Epiph) (mss<sup>acc.</sup> to Chrys) Chrys; Ambrosiast Aug HF RP PK SBL TH NA28 {C} // ἐν Βεθανίᾳ ἐγένετο Δ\* // ἐν Βηθανίᾳ ἐγένοντο N // ἐγένετο ἐν Βηθανίᾳ **ⲡ**<sup>66</sup> **Ⲙ**\* H<sup>c</sup> it // ἐν Βιθανίᾳ ἐγένετο G X 565 1071 // ἐν Βηθαβαρᾶ ἐγένετο (Joshua 18:22 LXX) C<sup>2</sup> K T<sup>vid</sup> Γ (Π\*) Π<sup>c</sup> Ψ<sup>c</sup> 083 0141 1 2<sup>c</sup> 33 180 1079 1230 1292 1365<sup>c</sup> 1505 1546 (1646\* Βιθαβαρᾶ) 1646<sup>c</sup> 1770 1773 1<sup>AD</sup> (syr<sup>s,pal</sup>mss) cop<sup>sa</sup>mss arm geo Or Euseb (Epiph) (mss<sup>acc.</sup> to Chrys) Cyril TR // ἐν Βιθαβαρᾶ ἐγένετο U // ἐν Βηθεβαρᾶ ἐγένοντο Λ // ἐν Βηθεβαρᾶ ἐγένετο 13 69 828 // ἐγένετο ἐν Βηθαβαρᾶ (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX) **Ⲙ**<sup>2</sup> 892<sup>mg</sup> ρ<sup>c</sup> (syr<sup>h</sup>mg) // lac D P Q V 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/download/Hutton.pdf>

baptizing..

*Behold the Lamb of God*

John 1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

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

John 1:30 οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

<sup>30</sup>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 ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

<sup>31</sup>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 ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν·

<sup>32</sup>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 ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

<sup>33</sup>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 ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

<sup>34</sup>And now I have seen, and *now*<sup>11</sup> I have testified, that this is the Son of God."<sup>12</sup>

*John and Andrew Have Found the Messiah*

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

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

<sup>36</sup>And seeing Jesus walking, he says, "Look, the Lamb of God!"

John 1:37 καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.

<sup>37</sup>The two disciples heard him saying this, and they followed Jesus.

John 1:38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτούς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;

<sup>38</sup>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, Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

<sup>39</sup>He says to them, "Come, and you will see." They went therefore,<sup>14</sup> and saw where he

<sup>11</sup> **1:34a** There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

<sup>12</sup> **1:34b** txt ὁ υἱὸς τοῦ θεοῦ **¶**<sup>66</sup> **¶**<sup>75C</sup> **¶**<sup>N2</sup> A B C E F G H K L M N P S U W<sup>supp</sup> Y X Γ Δ Θ Π Ψ Ω 047 063 083 0211 0233 <sup>f1</sup> <sup>f13</sup> 2 28 33 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 **¶** Lect it<sup>aur,c,f,l,q</sup> vg syrp,h,pal<sup>mss</sup> cop<sup>bo</sup> arm eth geo slav Or Aster Chrys Cyril John-Dam; Aug<sup>x</sup> TR RP TH NA29 {C} // ὁ υἱὸς ὁ τοῦ θεοῦ **¶**<sup>120</sup> // ὁ υἱὸς τοῦ --- **¶**<sup>75\*</sup> (two more words illeg.) // ὁ ἐκλέκτος τοῦ θεοῦ **¶**<sup>N\*</sup> 187 218 228 1784 it<sup>b,e,ff2\*</sup> syr<sup>c,s</sup> Ambr, Aug SBL // ὁ ἐκλέκτος υἱὸς it<sup>a,ff2c</sup> vg<sup>mss</sup> syr<sup>pal</sup><sup>mss</sup> (syr<sup>pal</sup><sup>mss</sup> ὁ μονογενὴς υἱός) cop<sup>sa</sup> // lac **¶**<sup>5</sup> **¶**<sup>106</sup> D Q T V.

<sup>13</sup> **1:35** John the son of Zebedee and Andrew the brother of Peter

## The GOSPEL of JOHN

was staying, and spent the rest of that day with him, it being about 10 a.m.

John 1:40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·

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

John 1:41 εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμονα καὶ λέγει αὐτῷ, Εὕρηκαμεν τὸν Μεσσίαν ὃ ἔστιν μεθερμηνεύμενον Χριστός·

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

John 1:42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται Πέτρος.

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

### *Philip and Nathaniel*

John 1:43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

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

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

<sup>44</sup>Now Philip was from Bethsaida, of the city of Andrew and Peter.

John 1:45 εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, Ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὕρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.<sup>17</sup>

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.

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

Philip says to him, "Come and see."

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

<sup>47</sup>When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."

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<sup>14</sup> 1:39 txt ouv  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\aleph$  A B C L N W<sup>S</sup> 083 0233 syr<sup>hms</sup> cop SBL TH NA28 { \ } // omit  $\mathfrak{P}^{5vid}$  E P 047  $\mathfrak{M}$  lat syr<sup>h</sup> TR RP // lac  $\mathfrak{P}^{106}$  D Q T

<sup>15</sup> 1:42a txt Ἰωάννου  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{P}^{106}$   $\aleph$  B\* (Ιωαννου) L Wsupp 33 it<sup>a,b,f,ff<sup>2</sup>,r<sup>1</sup></sup> vg<sup>mss</sup> cop<sup>sa,bo</sup> SBL TH NA28 {B} // Ἰωαννᾶ Θ vg<sup>ww,st</sup> // Ἰωανᾶ 1241 // Ἰωνᾶ A B<sup>2</sup> E F G H K M S U X Γ Δ Λ Π Ψ Ω 047 0141 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect it<sup>c,(q)</sup> vg<sup>cl</sup> (it<sup>aur</sup> vg<sup>mss</sup> Bariona) syr<sup>s,p,h,pal</sup> cop<sup>bo<sup>mss</sup></sup> arm eth geo slav Serap Epiph Chrys Cyr<sup>lem</sup> TR RP // frater Andreae it<sup>e</sup> // lac  $\mathfrak{P}^5$  C D N P Q T V 063 070 083. According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word yōnā for the same (both renderings of the Hebrew יְהוֹנָן). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts. Ἰωάν(ν)ης is also shortened to Ἰωανάν or Ἰωανάμ as 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 Ιωανας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

<sup>16</sup> 1:42b 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.

<sup>17</sup> 1:45 txt Ναζαρέτ  $\mathfrak{P}^{66}$   $\aleph$  A B H L Δ SBL TH NA28 { / } // Ναζαρέθ  $\mathfrak{P}^{75}$   $\mathfrak{P}^{106}$  K M U Λ Π Ψ TR RP

## The GOSPEL of JOHN

John 1:48 λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἶδόν σε.

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

John 1:49 ἀπεκρίθη αὐτῷ Ναθαναήλ,<sup>18</sup> Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ.

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

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψη.

<sup>50</sup>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, ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

<sup>51</sup>He then says to him, "Truly, truly I say to you, you shall *all see*<sup>19</sup> 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 Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·

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

<sup>2</sup>and both Jesus and his disciples had been invited to the wedding.

John 2:3 καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.

<sup>3</sup>And when wine was lacking, Jesus' mother says to him, "They have no wine."

John 2:4 λέγει<sup>20</sup> αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.

<sup>4</sup>Jesus says to her, "What business is there between you and me, woman? My time has not yet come."

John 2:5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε.

<sup>5</sup>His mother says to the servants, "Whatever he tells you, do."

John 2:6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

<sup>6</sup>Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.<sup>21</sup>

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

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

John 2:8 καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.

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

John 2:9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος

<sup>9</sup>When the master of the banquet tasted the water become wine, not knowing where it

<sup>18</sup> 1:49 txt αυτω ναθαναηλ P<sup>66</sup> P<sup>75</sup> B L W<sup>S</sup> it<sup>aur,b,e</sup> cop<sup>sa</sup>m<sup>SS</sup> SBL TH NA28 {} // αυτω ναθαναηλ και ειπεν X // ναθαναηλ και ειπεν K // ναθαναηλ και ειπεν αυτω Γ Δ Ψ it<sup>q</sup> // ναθαναηλ και λεγει αυτω Α Ε Θ 047 0233 M it<sup>r1</sup> syr TR RP // lac C D N P Q T 063 083

<sup>19</sup> 1:51 txt ὄψεσθε P<sup>66</sup> P<sup>75</sup> P<sup>134</sup> K B L W<sup>S</sup> 0141 397 579 821 850 1819 1820 2129 it<sup>a,b,c,ff2,1</sup> cop arm Epiph Or SBL TH NA28 {B} // ἀπ' ἄρτι ὄψεσθε (Mt 26:64) Α Ε F G H K M S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 700 892 1071 1241 1424 M it<sup>e,q,r1</sup> syr TR RP // lac P<sup>59</sup> C D N P Q T V 063 083 syr<sup>s,c</sup>

<sup>20</sup> 2:4 txt λέγει P<sup>75</sup> K<sup>\*2</sup> E F H M S V Γ Θ C Λ Ψ Ω 047 063 f<sup>1</sup> 2 28 124 157 700 M it<sup>a,j</sup> syr<sup>p</sup> TR RP TH // και λεγει P<sup>66</sup> K<sup>1</sup> A B G K L U W<sup>S</sup> X Y Δ Θ\* P 0127 0211 0233 f<sup>13</sup> 33 892 1071 1241 syr<sup>h</sup> SBL (NA28 [καὶ] λέγει ) {} // lac C D N P Q T 083.

<sup>21</sup> 2:6 Twenty to thirty gallons, or from 75 to 115 liters. Each *measure* contained 72 *sextarii* or pints.

had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom,

John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν<sup>22</sup> τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

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

John 2:11 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανερώσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

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

John 2:12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ<sup>23</sup> καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν<sup>24</sup> οὐ πολλὰς ἡμέρας.

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

### *Jesus Cleanses the Temple*

John 2:13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερματιστὰς καθημένους,

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

<sup>22</sup> 2:10 txt μεθυσθωσιν  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\aleph^*$  B L W<sup>S</sup> 083 0127 it<sup>a,e,ff2,l</sup> SBL TH NA28 {} // μεθυσθωσιν τότε  $\aleph^2$  A E N 047 0233  $\mathfrak{M}$  lat syr TR RP // lac C D P Q T.

<sup>23</sup> 2:12a txt ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$  B  $\Psi$  0162 1071 it<sup>c</sup> vg<sup>mss</sup> Origen<sup>3/4</sup> (Origen<sup>suppp</sup>) Chrysostom SBL TH // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ  $\mathfrak{P}^{66c}$  A E F G H M N S U V X Y  $\Gamma$   $\Delta$   $\Theta$   $\Lambda$   $\Pi$   $\Sigma$  041<sup>c</sup> 047 063 0233  $f^1$  2 33 69 157 180 205 346 565 597 700 788 892 1006 1243 1292 1342 1424 1505  $\mathfrak{M}$  Lect it<sup>f,(j),r1</sup> vg syr<sup>p,h,pal</sup> cop<sup>sa,bo</sup> eth geo<sup>2</sup> slav Origen<sup>1/4</sup>; Augustine TR RP (NA28 ἀδελφοὶ [αὐτοῦ]) {C} // ἡ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ K 28 // ἡ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ  $\Pi^*$  041<sup>\*</sup> // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ L 0141 // ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ  $\aleph$  it<sup>(a),aur,b,e,ff2,l</sup> arm geo<sup>1</sup> Eriphanius; Jerome // ἡ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ 0211 579 it<sup>g</sup> cop<sup>bo,mss</sup> // οἱ μαθηταὶ αὐτοῦ καὶ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ W<sup>supp</sup> // οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ 1241 // ἡ μήτηρ αὐτοῦ  $\ell$ 858 // lac C D P Q T 083.

<sup>24</sup> 2:12b ἔμειναν  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$  B E H<sup>\*</sup> K L M S U V X Y  $\Gamma$   $\Delta$   $\Theta$   $\Pi$   $\Psi$   $\Omega$  047 063<sup>vid</sup> 083 0211 0233 28 33 700 892 1009 1010 1071 1079 1195 1216 1239 1242 1344 1253 1365 1546 2148 2174  $\mathfrak{M}$  Lect vg syr<sup>p,h</sup> eth TR RP NA28 // εμιναν  $\aleph$  N W<sup>S</sup> // ἔμεινεν  $\mathfrak{P}^{66c}$  A F G H<sup>C</sup>  $\Lambda$   $f^1$  124 565 (1241 ἐμεινεν) 1646 it<sup>b</sup> syr<sup>pal</sup> arm geo<sup>2</sup> // lac C D P Q T 083.

## The GOSPEL of JOHN

John 2:15 καὶ ποιήσας φραγέλλιον<sup>25</sup> ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα<sup>26</sup> καὶ τὰς τραπέζας ἀνέτρεψεν,

<sup>15</sup>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<sup>27</sup> the tables,

John 2:16 καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν, μὴ<sup>28</sup> ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

<sup>16</sup>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<sup>29</sup> οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν ὅτι,<sup>30</sup> Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

<sup>17</sup>His disciples remembered that it is written: "The zeal for your house will consume me."<sup>31</sup>

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

<sup>18</sup>The Jews<sup>32</sup> responded therefore and said to him, "What sign do you show to us, that you *can* do these things?"

John 2:19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

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

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<sup>25</sup> **2:15a** txt φραγέλλιον **κ** A B E F H K M P S V X Y Γ Δ Λ Π Ψ 083 0233 f<sup>13</sup> 2 28 157 180 205 579 597 700 1006 1009 1071 1079 1292 1195 1216 1230 1242 1253 1342 1344 1365 1424 1505 1546 1646 2148 2174 **π** Lect it<sup>1</sup> syr<sup>p,h</sup> cop<sup>sa,bo,ach</sup> arm eth geo Origen Cyril<sup>34</sup> TR RP SBL TH NA28 {B} // φραγέλιον U Θ 063 0211 // φραγγελιον Ω 047 // ὡς φραγέλλιον **Ϟ**<sup>66,75</sup> G L N W<sup>supp</sup> X 0141 0162 f<sup>1</sup> 22 33 397 565 821 865 892 1010 1241 1243 1293 1819 2129 al ℓ253 it<sup>a,aur,b,c,e,ff</sup>2,j,q vg syr<sup>h,ms,pal</sup> slav Origen<sup>supp</sup> (Cyril<sup>34</sup>); Augustine // ὡσεὶ φραγέλλιον Cyril // lac C D Q T 083 syr<sup>C,S</sup>. This is interesting to me in that the Apocalypse of John often has the word ὡς before nouns, but you don't see it often enough in the gospel of John considering that the two works are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ὡς before nouns? The UBS Textual Commentary says, "If this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses....On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; 'he made a kind of whip of chords.'"

<sup>26</sup> **2:15b** txt τὸ κέρμα **Ϟ**<sup>66\*</sup> **κ** A E F G H M N P S U V Y Γ Δ Θ Λ Π Ψ Ω 047 063 0211 0233 f<sup>13</sup> syr **π** TR RP TH NA28 {} // τὰ κερματα **Ϟ**<sup>66C,75</sup> B L W<sup>S</sup> X 083 0162 33 579 pc it<sup>b,q</sup> Or<sup>S</sup> SBL // lac C D Q T 083.

<sup>27</sup> **2:15c** ἀνέτρεψεν **Ϟ**<sup>66</sup> B X<sup>C</sup> Θ 047 083 0162 pc TH NA28 // ἀνεστρεψεν **Ϟ**<sup>75</sup> A E F G H L M N P S V X\* Δ Λ Π Ψ Ω 063 0162 0211 f<sup>1</sup> 33 Origen<sup>S</sup> **π** SBL RP // ἀνεστρεψε U Y TR // ἀνεστρεφε Γ // κατεστρεψεν **Ϟ**<sup>59vid</sup> **κ** f<sup>13</sup> pc // κατεστρεψε 0233<sup>vid</sup> // lac C D Q T 083.

<sup>28</sup> **2:16** txt μὴ **Ϟ**<sup>75</sup> **κ** B E F G H K L M N P S V Y Γ Δ Λ Π Ψ Ω 063 083 0162 0211 0233 579 **π** lat Origen<sup>S</sup> TR RP SBL TH NA28 {} // καὶ μὴ **Ϟ**<sup>66</sup> A U W<sup>S</sup> X Θ 047 f<sup>1</sup> f<sup>13</sup> 28 33 157 565 700 1071 1241 it vg<sup>cl</sup> syr cop<sup>bo,ms</sup> // lac **Ϟ**<sup>59</sup> C D Q T 083.

<sup>29</sup> **2:17a** txt ἐμνήσθησαν **Ϟ**<sup>66,75</sup> **κ** B L X Ψ 083 0162 579 pc cop SBL TH NA28 {} // ἐμνήσθησαν δε A E F G K N P S V Y Γ Δ Θ Λ Π Ω 047 050 063<sup>vid</sup> 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 700 1071 1424 **π** it<sup>c,r</sup>1 vg syr<sup>h</sup> TR RP // ἐμνήσθησαν δε H // ἐμνήσθη δε U // καὶ ἐμνήσθησαν W<sup>S</sup> pc it cop<sup>bo,ms</sup> // ἐμνήσθησαν δε καὶ M // τότε ἐμν. it<sup>a,(e)</sup> Or<sup>S</sup> // lac **Ϟ**<sup>59</sup> C D Q T 083.

<sup>30</sup> **2:17b** txt ἐστίν ὅτι **Ϟ**<sup>66,75</sup> W<sup>S</sup> X 050 1071 // ἐστίν **κ** A B E F G H K L M N P S U V Y Γ Δ Θ Λ Π Ψ Ω 047 063 083 0162 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 579 700 1424 TR RP SBL TH NA28 {} // lac C D Q T.

<sup>31</sup> **2:17c** Psalm 69:9. The UBS and RP texts have the verb in the future tense, while the TR has aorist like the LXX.

<sup>32</sup> **2:18** Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"

## The GOSPEL of JOHN

John 2:20 εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

<sup>20</sup>Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"

John 2:21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

<sup>21</sup>But he had spoken of the temple of his body.

John 2:22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

<sup>22</sup>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.

John 2:23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν·

<sup>23</sup>And while he was in Jerusalem at the Passover during the Festival, many believed in his name— seeing the miraculous signs he was doing.

John 2:24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας,

<sup>24</sup>But Jesus on his part did not commit himself to them, because he knew all people,

John 2:25 καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

<sup>25</sup>and because he had no need that anyone testify about a person, for he knew what was in the person.

### Chapter 3

#### *You Must Be Born Again*

John 3:1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·

<sup>1</sup>And there was a man of the Pharisees<sup>33</sup> named Nicodemus, a ruler of the Jews.

John 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ.

<sup>2</sup>He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing unless God were with him."

John 3:3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:4 λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὦν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι;

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

John 3:5 ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

<sup>6</sup>That born from flesh is flesh, and that born from Spirit is spirit.

John 3:7 μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

<sup>7</sup>You should not be surprised that I said to you, 'You<sup>34</sup> must be born from above.'

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<sup>33</sup> **3:1** ἄνθρωπος ἐκ τῶν Φαρισαίων, *ánthrōpos ek tōn Pharisaïōn*, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

## The GOSPEL of JOHN

John 3:8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

<sup>8</sup>The wind blows where it will, and the sound of it you hear, but you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit."<sup>35</sup>

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

<sup>9</sup>Nicodemus answered and said to him, "How can these things be?"

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;

<sup>10</sup>Jesus answered and said to him, "You are Teacher of Israel, and not familiar with these things?"<sup>36</sup>

John 3:11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

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

John 3:12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

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

John 3:13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>13</sup>And no one has gone up into heaven except the one who came down from heaven, the Son of Man.<sup>37</sup>

John 3:14 καὶ καθὼς Μωϋσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

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

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<sup>34</sup> **3:7** The Greek is in the plural.

<sup>35</sup> **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.

<sup>36</sup> **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

<sup>37</sup> **3:13** txt ἀνθρώπου  $\text{P}^{66}$   $\text{P}^{75}$   $\text{K}$   $\text{B}$   $\text{L}$   $\text{T}$   $\text{W}^s$  083 086 33 1010 1241 1293 cops<sup>sa,bopt,ach<sup>2</sup>,fay</sup> geo<sup>2</sup> Diatessaron Origen<sup>lat2/4</sup> Eusebius Adamantius Gregory-Nazianzus Apollinaris Gregory-Nyssa Didymus Epiphanius<sup>3/4</sup> Cyril<sup>14/16</sup> (Cyril<sup>1/16</sup> Θεοῦ) Theodore<sup>t<sup>4</sup></sup>; Jerome<sup>1/3</sup> SBL TH NA28 {B} // ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ A<sup>c</sup> E G H K M N S U V<sup>vid</sup>  $\Gamma$   $\Delta$   $\Lambda$   $\Theta$   $\Psi$   $\Omega$  047 050 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 180 205 565 579 597 700 892 1071 1243 1273 1292 1342 1424 1505 2561 it<sup>a,aur,b,c,f,ff<sup>2</sup>,j,l,q,r<sup>1</sup></sup> vg syr<sup>p,h</sup> cop<sup>bopt</sup> arm eth geo<sup>1</sup> slav Hippolytus Origen<sup>lat2/4</sup> Adamantius<sup>lat</sup> Eustathius Ps-Dionysius Amphilochius Epiphanius<sup>1/4</sup> Chrystostom Paul-Emesa Cyril<sup>1/16</sup> Hesychius Theodore<sup>t<sup>4</sup></sup> John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome<sup>2/3</sup> Augustine TR RP // ἀνθρώπου ὁ ἐν τῷ οὐρανῷ A\* // ὁ ὢν ἐκ τοῦ οὐρανοῦ 0141 syr<sup>s</sup> // ὃς ἦν ἐν τῷ οὐρανῷ it<sup>e</sup> syr<sup>c,pal</sup> Zeno // lac  $\text{P}^{63}$  C D F P Q X 070 0233. The UBS textual commentary: "On the one hand, a minority of the Committee preferred the reading ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ, arguing that (1) if the short reading, supported almost exclusively by Egyptian witnesses, were original, there is no discernible motive which would have prompted copyists to add the words ὁ ὢν ἐν τῷ οὐρανῷ, resulting in a most difficult saying (the statement in 1:18, not being parallel, would scarcely have prompted the addition); and (2) the diversity of readings implies that the expression ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ, having been found objectionable or superfluous in the context, was modified either by omitting the participial clause, or by altering it so as to avoid suggesting that the Son of man was at that moment in heaven. On the other hand, the majority of the Committee, impressed by the quality of the external attestation supporting the shorter reading, regarded the words ὁ ὢν ἐν τῷ οὐρανῷ as an interpretive gloss, reflecting later Christological development."

## The GOSPEL of JOHN

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

<sup>15</sup>so that everyone who believes in him<sup>38</sup> may have eternal life.<sup>39</sup>

John 3:16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

<sup>16</sup>"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 υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

<sup>17</sup>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 ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

John 3:19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

<sup>19</sup>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 πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ·

<sup>20</sup>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 ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

<sup>21</sup>But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God."<sup>40</sup>

### *"He Must Increase; I Must Decrease"*

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

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

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#### <sup>38</sup> 3:15a txt

εν αυτω εχη  $\Phi^{75}$  B W<sup>S</sup> 083 0141 SBL TH $\spadesuit$  NA28

εις αυτον εχη  $\aleph$  086 TH $\spadesuit$

επ αυτω εχη  $\Phi^{66}$  L

[εν αυτω] εχη  $\Phi^{36}$

εν αυτω μη απωληται αλλ εχη T

επ αυτον μη απολ\_\_\_ αλλ εχη A\*

επ αυτον μη απολητε αλλ εχη A<sup>2vid</sup>

εις αυτον μη αποληται αλλ εχη  $\Phi^{63}$  G K N U  $\Delta$   $\Theta$   $\Pi$  063 TR RP

εις αυτον μη αποληται αλλ εχει E F H S Y  $\Lambda$   $\Psi$   $\Omega$  047 0211

εις αυτον μη αποληται αλλ ε\_\_ V

εις αυτον μη απωληται αλλ εχη  $\Gamma$

εις αυτον μη απωληται αλλ εχει M

lac C D P X 070 0233

<sup>39</sup> 3:15b In order to say "believe in him," John usually writes εις αυτον, so εν αυτω was probably original, and scribes unconsciously wrote the familiar εις αυτον. Now, since εν αυτω is not usual for John for "believe in him," it is possible that the text with εν αυτω means, "so that everyone who believes, may have eternal life in him."

<sup>40</sup> 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

## The GOSPEL of JOHN

John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

<sup>23</sup>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 οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

<sup>24</sup>For John was still not yet thrown into prison.

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

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

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

<sup>26</sup>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 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτοὶ ὑμεῖς μοι<sup>43</sup> μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμι ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου.

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

John 3:29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἢ ἐμὴ πεπλήρωται.

<sup>29</sup>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 δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

<sup>30</sup>He must increase, and I must decrease.

John 3:31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·

<sup>31</sup>"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;<sup>44</sup>

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<sup>41</sup> **3:25a** txt ιουδαιου P<sup>75</sup> K<sup>2</sup> A B E L N W<sup>S</sup> 070 086 Π syr<sup>s,p,h,palms</sup> cop<sup>samss,fay?</sup> arm Chrys Cyr RP SBL TH NA28 {B} // ιουδαιων P<sup>66</sup> K\* latt syr<sup>c,palms</sup> cop<sup>samss</sup> eth geo Or Aug TR // lac 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.

<sup>42</sup> **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.

<sup>43</sup> **3:28** txt υμεις μοι P<sup>66</sup> A B D L N W<sup>S</sup> pm lat syr cop<sup>samss</sup> TR SBL TH NA28 {} // υμεις P<sup>75</sup> K E 047 pm itaur cop<sup>samss</sup> RP // lac C P 070 086 0233

<sup>44</sup> **3:31** ἐρχόμενος ἐπάνω πάντων ἐστίν· P<sup>36vid</sup> P<sup>66</sup> K<sup>2</sup> A B E F G H K L M S U V W<sup>S</sup> Y Γ Δ Θ Λ Π Ψ Ω 047 063 083 086 0211 f<sup>13</sup> 2 28 33 69 157 180 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582<sup>c</sup> Π Lect itaur,c,f,q vg syr<sup>s,p,h,pal</sup> cop<sup>bo,fay</sup> Or<sup>pt</sup> TR RP SBL TH [NA28] {C} // ἐρχόμενος P<sup>75</sup> K\* D 1 118 205 565 579 1582<sup>c</sup> it<sup>a,b,d,e,ff<sup>2</sup>,j,r<sup>1</sup></sup> syr<sup>c</sup> cop<sup>sa</sup> arm geo Hipp Or<sup>pt</sup> Eus Tert Hil Ambros Aug // lac C N P Q T X\* 0233 346.

## The GOSPEL of JOHN

John 3:32 ὁ<sup>45</sup> ἑώρακεν καὶ ἤκουσεν τοῦτο<sup>46</sup> μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

<sup>32</sup>what he has seen and heard, this he testifies to, and no one accepts his testimony.

John 3:33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

<sup>33</sup>The person who accepts his testimony has vouched that God is truthful.

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

<sup>34</sup>For he whom God has sent speaks the words of God; because *to him* God gives the Spirit<sup>47</sup> without measure.

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

<sup>35</sup>The Father loves the Son and has given all things into his hand.

John 3:36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

<sup>36</sup>The person who believes in the Son, has eternal life, but the one who disobeys the Son will not see life; rather, the wrath of God remains upon him."

### Chapter 4

#### *The Samaritan Woman at the Well*

John 4:1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης

<sup>1</sup>Then, when the Lord<sup>48</sup> knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

John 4:2 – καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ –

<sup>2</sup>(although Jesus himself was not baptizing, but his disciples),

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

<sup>3</sup>he left Judea and went back<sup>49</sup> into Galilee.

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

<sup>4</sup>But he had to pass through Samaria.<sup>50</sup>

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<sup>45</sup> **3:32a** txt ὁ <sup>36</sup> <sup>66</sup> <sup>75</sup> <sup>81</sup> B D L W<sup>S</sup> 083 086 it syr<sup>c</sup> SBL TH NA28 {} // ὃν <sup>8\*</sup> // καὶ ὁ A E 047 <sup>11</sup> lat syr<sup>s,p,h</sup> TR RP // lac C N P Q T 070 0233

<sup>46</sup> **3:32b** τοῦτο μαρτυρεῖ <sup>36vid</sup> <sup>66</sup> <sup>75</sup> A B E F G H K L M S U V W<sup>S</sup> Y Γ Δ Θ Λ Π Ψ Ω 047 063 086 f<sup>13</sup> 2 33 157 180 579 700 892 1006 1010 1071 1241 1243 1292 1342 1505 <sup>11</sup> it<sup>aur,c,f,q</sup> vg syr<sup>h</sup> (eth) slav<sup>ms</sup> Orp<sup>t</sup> Chrystostom; Jerome Aug TR RP SBL TH NA28 {} // το μαρτυρεῖ 083 // τουτω ἐκείνω μαρτυρι 0211 // ἐκείνο μαρτυρεῖ 69 1751 // μαρτυρεῖ <sup>8</sup> D 1 28 118 205 565 597 1424 1582 it<sup>a,b,d,e,ff<sup>2</sup>,j,l,r<sup>1</sup></sup> syr<sup>s,c,p</sup> arm geo<sup>1</sup> Orpt Hipp Eus Tert Hilary Ambrosiaster Aug // lac C N P Q T X\* 0233

<sup>47</sup> **3:34** txt το πνευμα <sup>36</sup> <sup>66</sup> <sup>75</sup> <sup>80</sup> <sup>8</sup> B<sup>1</sup> C\* L W<sup>S</sup> 083 it<sup>b,e,fc,l</sup> Orgrk Cyr Vict-Pett<sup>1/2</sup> SBL TH NA28 {B} // ο θεος το πνευμα A C<sup>2</sup> D E 047 086 <sup>11</sup> it<sup>a,aur,(d),f\*,j,p,q,r<sup>1</sup></sup> (it<sup>ff<sup>2</sup></sup> του θεου) vg syr<sup>p,h</sup> cop arm eth geo Or<sup>lat</sup> Diddub Chrys Vict-Pett<sup>1/2</sup> Greg-Elv<sup>vid</sup> Jer Aug TR RP // ο πατηρ τω υιω αυτου syr<sup>c</sup>,DiatessEph // ο θεος ο πατηρ syr<sup>s</sup> // omit B\* // lac N P Q T 0233. Note that all the Syriac translations include either "God" or "the father." That does not mean that their Greek source text contained those words. Witness the 20 or so English versions which are based on the NA/UBS text but which nevertheless supply the word "God" for clarification. And the Byzantine text stream, which came out of Syria, had to be greatly deferential to those Syriac translations which had added "God." The Syriac Diatessaron by Tatian predated the indicated Byzantine manuscripts by multiple centuries, and was more popular than the individual Greek gospels. I am very confident that the 3rd century <sup>80</sup> contains the true text, without ο θεος added. Fortunately, the addition of ο θεος does no harm, since that is who is doing the giving clearly from context.

<sup>48</sup> **4:1** txt κυριος <sup>66c</sup> <sup>75</sup> A B C E L W<sup>S</sup> 083 <sup>11</sup> it<sup>f,q</sup> syr<sup>s,hms</sup> cop<sup>sa</sup> (eth) geo Cyr Aug<sup>1/4</sup> TR RP TH // ιησους <sup>66\*</sup> <sup>8</sup> D 086 it<sup>a,aur,b,d,e,ff<sup>2</sup>,j,l,r<sup>1</sup></sup> vg syr<sup>c,p,h</sup> arm Epiph Chrys Aug<sup>3/4</sup> SBL NA28 {C} // omit 047 vg<sup>ms</sup> // lac N P Q T 0233

<sup>49</sup> **4:3** txt παλιν <sup>66</sup> <sup>75</sup> <sup>8</sup> B<sup>1</sup> C D L W<sup>S</sup> 083 086 lat syr<sup>c,p,h</sup> cop<sup>sa</sup> arm eth geo<sup>1</sup> Ir<sup>lat</sup> Cyr<sup>lem</sup> Epiph Gaud Aug TR SBL TH NA28 {A} // omit A B\* E 047 <sup>11</sup> it<sup>q</sup> syr<sup>h</sup> geo<sup>2</sup> Chrys<sup>vid</sup> RP // lac N P Q T 0233

<sup>50</sup> **4:4** *Samaria* was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria.

## The GOSPEL of JOHN

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ·

<sup>5</sup>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 ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

<sup>6</sup>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 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν·

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

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

<sup>8</sup>(For his disciples had gone into the town to buy food.)

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.

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

John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

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

John 4:11 λέγει αὐτῷ, Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

<sup>11</sup>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 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

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

John 4:14 ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

<sup>14</sup>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 τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

<sup>15</sup>The woman says to him, "Sir, give me this water. Then I wouldn't get thirsty, and neither would I have to keep coming over<sup>51</sup> here to draw."

John 4:16 λέγει αὐτῇ, Ὑπάγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε.

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

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

<sup>17</sup>The woman answered and said to him, "I do not have a husband."

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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.

<sup>51</sup> 4:15 txt διερχομαι P<sup>66</sup> K\* Or<sup>pt</sup> SBL NA28 {} // διερχομαι P<sup>75</sup> B // ερχομαι K<sup>2</sup> E L N 047 086 pm RP // ερχομαι A C D W<sup>s</sup> pm Cyr<sup>lem</sup> Chrys Or<sup>pt</sup> TR TH // lac P Q T 083 0233. The forms διερχομαι and διερχομαι mean "come all the way over," while the forms ερχομαι and ερχομαι mean just "come."

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Jesus says to her, "Commendably, you said, 'I do not have a husband.'  
John 4:18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἴρηκας.

<sup>18</sup>For you have had five husbands, and he you now have is not your husband. This you have said honestly."

John 4:19 λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

<sup>19</sup>The woman says to him, "Sir, I am perceiving that you are a prophet.

John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τοῦτω προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

<sup>20</sup>Our ancestors worshipped on this mountain, and you *Jews* say that the place where *one* must worship is in Jerusalem."

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τοῦτω οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

<sup>21</sup>Jesus says to her, "Believe me, woman, a time is coming when you<sup>52</sup> will worship the Father neither on this mountain nor in Jerusalem.

John 4:22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

<sup>22</sup>You *Samaritans* worship what you do not know. We worship what we know, for salvation is of the Jews.

John 4:23 ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

<sup>23</sup>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 worshipping him.

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

<sup>24</sup>God is spirit, and those worshipping him, must worship in spirit and in truth."

John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

<sup>25</sup>The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."

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

<sup>26</sup>Jesus says to her, "I, the one speaking to you, am he."

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

John 4:27 Καὶ ἐπὶ τοῦτω ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

<sup>27</sup>And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"

John 4:28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

<sup>28</sup>Then, the woman left her water jar, and went away into the town. And she says to the people,

John 4:29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

<sup>29</sup>"Come, see a man who told me everything I ever did. Could he be the Messiah?"

John 4:30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν.

<sup>30</sup>They were proceeding out of the town and coming toward him.

John 4:31 Ἐν τῷ μεταξύ ἠρώτων αὐτόν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε.

<sup>31</sup>In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

John 4:32 ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

<sup>32</sup>But he said to them, "I have food to eat that you do not know about."

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<sup>52</sup> **4:21** In the Greek, "you" is in the plural.

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John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἦνεγκεν αὐτῷ φαγεῖν;

<sup>33</sup>His disciples therefore were saying to each other, "Has someone brought him something to eat?"

John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

<sup>34</sup>Jesus says to them, "That I may do the will of him who sent me, is food to me,<sup>53</sup> and that I may finish his work.

John 4:35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσαθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη.

<sup>35</sup>Do you not say,<sup>54</sup> "There is four months yet,<sup>55</sup> 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<sup>56</sup> for harvest.

John 4:36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπεύρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

<sup>36</sup>The one harvesting is taking his wages, and gathering fruit resulting in eternal life, so that<sup>57</sup> the one sowing and the one harvesting may rejoice together.

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων.

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

John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

<sup>38</sup>I have sent you to harvest what you have not worked. Others have done the hard work, and you have joined in their labor."

### *The Woman's Talk Bears Fruit*

John 4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα.

<sup>39</sup>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."

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<sup>53</sup> **4:34** Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω, literally, "My food is that I may do." The *hína* 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 *hína* in I Corinthians 4:3– ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω· - "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 ἐμὸς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as μου and simply meaning "my." Blass, § 285(1), says ἐμὸς is used as a reflexive for ἑμαυτοῦ - emautoũ. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

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

<sup>55</sup> **4:35b** txt Ἐτι ϙ<sup>66</sup> Ⲛ A B C E H K<sup>c</sup> M N U W<sup>sup</sup> Γ Δ Θ Λ Ψ 083 f<sup>1</sup> 2 33 124 157 565 579 700 1071 1424 syr<sup>s,p,h,pal</sup> cop<sup>sa,bo</sup> arm Origen<sup>pt</sup> TR RP SBL TH NA28 {} // omit ϙ<sup>75</sup> D (K\* τὸ instead) L S Π Ω 047 086 f<sup>13</sup> 28 118 1241 {844\* it<sup>d</sup> syr<sup>c</sup> Origen<sup>pt</sup> // lac F P X 346.

<sup>56</sup> **4:35c** The word ἤδη at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."

<sup>57</sup> **4:36** txt omit ϙ<sup>66</sup> ϙ<sup>75</sup> B C L N U W<sup>s</sup> Ψ 083 f<sup>1</sup> 33 565 579 892 1071 1241 {844 {2211 it<sup>e,r1</sup> SBL TH NA28 {} // και Ⲛ A D G K M S Γ Δ Θ Λ Π Ω 047 0211 f<sup>13</sup> 2 28 157 579 700 1424 ⲛ lat syr<sup>p,h</sup> Ir-lat TR RP // lac F P T

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John 4:40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

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

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

<sup>41</sup>And, because of his word, many more believed.

John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

<sup>42</sup>And 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."<sup>58</sup>

### *The Official's Son Stays Alive*

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

<sup>43</sup>And after the two days he departed from there into Galilee.

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

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

John 4:45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

<sup>45</sup>When then he arrived in Galilee, the Galileans welcomed him— having seen all the things that he had done in Jerusalem at the festival, for they also had gone to the festival.

John 4:46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ·

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

John 4:47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἴκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα<sup>59</sup> ἵνα καταβῆ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἥμελλεν γὰρ ἀποθνήσκειν.

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

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

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

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

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱὸς σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

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

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

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

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<sup>58</sup> 4:42 txt κοσμου P<sup>66</sup> P<sup>75</sup> B C\* W<sup>S</sup> 083 lat syr<sup>c</sup> cop<sup>sa</sup> arm eth Ir<sup>latoid</sup> Or SBL TH NA28 {} // κοσμου ο χριστος A C<sup>3</sup> D E L N 047 π it<sup>e,f,q</sup> syr<sup>p,h</sup> TR RP // lac P T 086

<sup>59</sup> 4:47 txt omit P<sup>66</sup> P<sup>75</sup> B C D L W<sup>S</sup> 083 086 33 69 892 1071 1241 it SBL TH NA28 {} // αυτον A E K M N U Y Γ Δ Θ Λ Π Ψ Ω 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 565 579 700 1424 π lat TR RP // omit και ηρωτα αυτον G 047 (h.t.) // lac P. Note that P<sup>75</sup> omits προς αυτον, another case of h.t. from αυτον to αυτον.

<sup>60</sup> 4:51 txt

υπηνησαν αυτω λεγοντες οτι ο παις αυτου ζη P<sup>75</sup> SBL TH♦ NA28

υπηνησαν αυτω λεγονταις οτι ο παις αυτου ζη B\*

υπηνησαν αυτω λεγοντες οτι ο παις αυτου ζη B<sup>2</sup>

υπηνησαν αυτω λεγοντες οτι ο υιος σου ζη L N

υπηνησαν αυτω και ηγγειλαν οτι ο παις αυτου ζη B

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John 4:52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἧ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.

<sup>52</sup>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 ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ἧ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

<sup>53</sup>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<sup>61</sup> πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

<sup>54</sup>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 ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

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

John 5:2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα.

<sup>2</sup>Now there is in Jerusalem near the Sheep Gate<sup>62</sup> a pool, which in Hebrew<sup>63</sup> is called

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σηπνησαν αυτω και απηγγειλαν λεγοντες οτι παις αυτου C\*  
σηπνησαν αυτω και απηγγειλαν λεγοντες οτι ο παις αυτου C<sup>1</sup>  
ασηπνησαν αυτον· και απηγγειλαν λεγοντες οτι ο παις αυτου ζη A  
σηπνησαν αυτω και απηγγειλαν λεγοντες οτι ο παις αυτου ζη P<sup>66\*</sup> TH<sup>45</sup>  
σηπνησαν αυτω και απηγγειλαν λεγοντες οτι ο υιος σου ζη P<sup>66c</sup>  
ασηπνησαν αυτω και απηγγειλαν λεγοντες οτι ο παις σου ζη E 047 TR RP  
σηπνησαν αυτω και απηγγειλαν αυτω λεγοντες οτι ο παις σου ζη 0233  
σηπνησαν οι δουλοι αυτω και απηγγειλαν αυτω οτι ο υιος σου ζη D  
ηντ P<sup>45</sup>  
lac P 070 083 086.

The above are all the Greek manuscripts dated 8th century and earlier. There are two variants here: (1) the presence or absence of the verb for report / tell, and (2) variation between an indirect quotation as in NA28, versus a direct quotation as in Byz. Because of space used, P<sup>45</sup> must have included some form of the verb for report/tell. I knew before I looked these readings up that E and 047 would be the pure Byzantine text. And L N would be the mixed: they lack the report / tell, but use direct quotation. And, as is often the case, D is different from all: it alone has report/tell without λεγοντες.

<sup>61</sup> 4:54 txt τουτο X A C<sup>2</sup> Dc E L N 047 0233 21 latt syr cop<sup>sa</sup> TR RP // του D\* // τουτο δε P<sup>66</sup> P<sup>75</sup> B C\* T W<sup>S</sup> cop<sup>pb</sup>  
Or SBL TH NA28 [δε] {} // lac P<sup>45</sup> P 070 083 086

<sup>62</sup> 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

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

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Bethesda,<sup>64</sup> having five colonnades.

John 5:3 ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. [[ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.]]

<sup>3</sup>In these a great number of disabled people used to lie, the blind, the lame, the paralyzed, [[waiting for the movement of the water.]]<sup>65</sup>

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

<sup>64</sup> 5:2c txt Βηθεσδα Α C E<sup>c</sup> F G H K M S U V X<sup>comm</sup> Γ Δ Θ Π Ω 047 063 (Βηθ\_\_δα) 078 0141 (0233<sup>vid</sup> \_\_θεσδα) 1 2 13 22 28 35 109 118 124 157 173 180 205 209 213 397 565 579 597 700 821 826 828 865 892 983 1006 1009 1010 1071 1079 1192 1195 1210 1216 1230 1241 1242 1243 1253<sup>vid</sup> 1278 1292 1342 1344 1365 1505 1546 1582 1646 2129 2148 2174 2193 2372 2718 2786 2886 *Lect* it<sup>f,q</sup> vg<sup>mss</sup> syr<sup>c,p,h</sup>mg gr<sup>(,pal)</sup> arm geo slav Amphilochius Didymus<sup>dub</sup> Chrysostom Cyril<sup>lem</sup> TR RP SBL TH // Βηθεσδα 69 1689 // Βηθεσδα N // Βηθεσθα 1424 // Βηθεσθα Λ<sup>\*c</sup> // Βηζαθα L it<sup>e</sup> // Beth(h)zet(h)a it<sup>b,ff<sup>2</sup>\*</sup> vg<sup>mss</sup> // Βηθζαθα κ 0211 33 713 it<sup>l</sup> (Eusebius) (Cyril) NA28 {C} // Βηθσαϊδα (Ϟ<sup>66\*</sup> Βηδσαϊδαν Ϟ<sup>66c</sup> Βηδσαϊδα) Ϟ<sup>75</sup> B E\* T W<sup>supp</sup> (Ψ Βησσαϊδα) pc it<sup>aur,c,ff<sup>2</sup>c</sup> vg syr<sup>h</sup> (cop<sup>sa,pbo,bo,ach<sup>2</sup></sup>) eth Diatessaron<sup>s</sup> Tertullian Chromatius Jerome WH // Βελζεθα D it<sup>(a)d,r<sup>1</sup></sup> (it<sup>a</sup> Belzatha) // lacuna Ϟ<sup>2</sup> Ϟ<sup>5</sup> Ϟ<sup>6</sup> Ϟ<sup>22</sup> Ϟ<sup>28</sup> Ϟ<sup>36</sup> Ϟ<sup>39</sup> Ϟ<sup>44a</sup> Ϟ<sup>44b</sup> Ϟ<sup>45</sup> Ϟ<sup>52</sup> Ϟ<sup>55</sup> Ϟ<sup>59</sup> Ϟ<sup>60</sup> Ϟ<sup>63</sup> Ϟ<sup>76</sup> Ϟ<sup>80</sup> Ϟ<sup>90</sup> Ϟ<sup>93</sup> Ϟ<sup>95</sup> Ϟ<sup>106</sup> Ϟ<sup>107</sup> Ϟ<sup>108</sup> Ϟ<sup>109</sup> Ϟ<sup>119</sup> Ϟ<sup>120</sup> Ϟ<sup>121</sup> Ϟ<sup>122</sup> P Q X Y 050 054 060 065 068 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 346 543 788 syr<sup>s</sup>. It has been suggested by Milik that Bethzatha is from an Aramaic intensive plural of the original for Bethesda. Bethesda, though widely supported by later manuscripts of several text types, is suspect in the eyes of some as a scribal alteration originally introduced because of its edifying etymology: בֵּית צְדָקָה - "Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Betheshdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, בֵּית עֵשְׂדָה - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in the Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrân (3Q15). Expertise – Restauration – Epigraphie I, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with 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. I Maccabees 7:19 mentions a "great cistern" at Bethzaith. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

<sup>65</sup> 5:3 omit v. 3b Ϟ<sup>66</sup> Ϟ<sup>75</sup> κ A\* B C\* L T 0141 157 821 it<sup>q</sup> syr<sup>c</sup> cop<sup>sa,pbo,bop<sup>t</sup>,ach<sup>2</sup></sup> arm geo Amphilochius SBL TH NA28 {A} // add v. 3b AC C<sup>3</sup> E F G K M U V (W<sup>supp</sup>) X<sup>com</sup> Γ Δ Θ Ψ 063 078 0233 f<sup>1</sup> f<sup>13</sup> 2 28 (33 -κίνησιν) (180 ἀπεκδεχομένων) 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2324 2907 Byz *Lect* it<sup>c,e,f,ff<sup>2</sup></sup> vg, syr<sup>p,h,pal</sup> cop<sup>bop<sup>t</sup></sup> arm ethpp geo slav Chrysostom Cyril<sup>lem</sup> TR RP // παραλυτικῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν D it<sup>a,aur,b,d,j,l,r<sup>1</sup></sup> vg<sup>ms</sup> (eth<sup>TH</sup>) // add ἐκδεχομένων τὴν τοῦ ὕδατος 33 // add v. 3b w/asterisks S Λ Π Ω 047 65 230 461 1273 // lacuna Ϟ<sup>45</sup> P 346 788 syr<sup>s</sup>. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδέχεσθαι and κίνησις. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link: <https://www.bibletranslation.ws/trans/pachart.pdf>, and choose "save as."

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[[ John 5:4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγένετο, ᾧ δὴποτε κατείχeto νοσήματι. ]]

[[ <sup>4</sup>For an angel<sup>66</sup> from time to time would come down<sup>67</sup> into the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]]<sup>68</sup>

John 5:5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτώ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ·

<sup>5</sup>And one man was there who had had a disability thirty-eight years.

John 5:6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι;

<sup>6</sup>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 ἀσθενῶν, Κύριε,<sup>69</sup> ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

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

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

<sup>8</sup>Jesus says to him, "Stand up. Pick up your mat and walk."

John 5:9 καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

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

John 5:10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.

<sup>10</sup>The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful<sup>70</sup> for you to carry your<sup>71</sup> mat."

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<sup>66</sup> **5:4a** The word κυρίου "of the Lord" is added by A K L Y Δ Π 0233 f<sup>13</sup> & many other minuscules it vg<sup>cl</sup> 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.

<sup>67</sup> **5:4b** Rather than "come down into," the following early manuscripts have ἐλούετο "would bathe in" A (K) Π Ψ 0211 (579) 1079 1219 1241 1546 1561 2411 2768 2790 it<sup>r1</sup> vg<sup>mss</sup>

<sup>68</sup> **5:4c** txt omit v. 4 Ɔ<sup>66</sup> Ɔ<sup>75</sup> Ɔ B C\* D T W<sup>supp</sup> 0141 33 157 821 2718 it<sup>d,f,l,q</sup> vg<sup>ww,st</sup> syr<sup>c</sup> cop<sup>sa,pbo,bopt,ach2</sup> arm geo Amphiloichius SBL TH NA28 {A} // add v. 4 with major variations A C<sup>3</sup> E F G H K L M N U V X<sup>comm</sup> Y Γ Δ Θ Ψ 063 078 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 180 205 213 397 565 579 597 700 799 865 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2324 Ɔ Lect it<sup>a</sup>, aur, b, c, e, ff<sup>2</sup>, j, r<sup>1</sup> vg<sup>cl</sup>, syr<sup>p, pal</sup> cop<sup>bopt</sup> eth slav Didymus<sup>dub</sup> Chrysostom Cyril<sup>lem-</sup>, Tertullian Hilary Ambrose TR RP // add v. 4 w/asterisks or obeli S Δ Π Ω 047 65 230 461 1079 1273 2174 syr<sup>h</sup>. Later manuscripts replaced the clearly absurd "bathing" (A K Π Ψ 0211 579 1079 1219 1241 1546 1561 2411 2768 2790 have "bathing" or "washing") by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καιρὸν, ἐμβαίνω, ἐκδέχεσθαι, ἐκδέχομαι, κατέχομαι, κίνησις, ταραχή, and νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: <https://www.bibletranslation.ws/trans/pachart.pdf>, and choose "save as." See also Wieland Willker's excellent commentary on this variant.

<sup>69</sup> **5:7** txt κυριε Ɔ<sup>66</sup> Ɔ<sup>75</sup> Ɔ A B C<sup>2</sup> D F K L M S T U V W Y Γ Δ Λ Π Ψ Ω 047 063 078 0211 0233 65<sup>c</sup> TR RP NA28 // vai κυριε C\* E G H Θ 65\* // lac Ɔ<sup>45</sup> N P Q X 070 0306

<sup>70</sup> **5:10a** The Greek word translated "lawful" is the impersonal participle ἔξεστιν - éxestín, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

<sup>71</sup> **5:10b** txt σου Ɔ<sup>66</sup> Ɔ<sup>75</sup> Ɔ C\* D L N W<sup>s</sup> Θ Δ Π Ψ 0211 0233 f<sup>13</sup> 69 579 892 1071 1241 lat syr cop arm SBL NA28 {/} // omit A B C<sup>3</sup> E F G H K M S U V X<sup>s</sup> Y Γ Δ Ω 047 063 0141 f<sup>1</sup> 2 28 124 157 397 565 700 1424 Ɔ ite, δ TR RP TH //

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John 5:11 ὁ δὲ<sup>72</sup> ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἠρώτησαν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον καὶ περιπάτει;

<sup>12</sup>They asked him, "Who is the man telling you to pick up<sup>73</sup> and walk?"

John 5:13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστὶν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

<sup>13</sup>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 εὕρισκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοί τι γένηται.

<sup>14</sup>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 ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιῆ.

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

John 5:16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, καὶ ἐζήτουν αὐτόν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

<sup>16</sup>And for this reason the Jews persecuted Jesus, and looked for a way to kill him,<sup>74</sup> because he was doing these things on the Sabbath.

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μάλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

<sup>18</sup>For this reason the Jews tried all the more to kill him, because not only was he breaking the Sabbath,<sup>75</sup> but he was also saying God was his own father, making himself

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lac  $\mathfrak{P}^{45}$  P Q T X<sup>txt</sup> 070 078 33 346 788. The definite article served as a weak possessive pronoun, and so these are translated the same.

<sup>72</sup> 5:11 txt ο δε  $\mathfrak{P}^{66}$   $\mathfrak{N}$  C\* L N W<sup>S</sup> 0233 it<sup>f</sup> syr<sup>h</sup> (eth) TH $\blacklozenge$  NA28 {} // ος δε  $\mathfrak{P}^{75}$  A B SBL TH $\blacklozenge$  // omit C<sup>3</sup> D E 047  $\mathfrak{M}$  lat cop<sup>sams,ly</sup> TR RP // lac  $\mathfrak{P}^{45}$  P

<sup>73</sup> 5:12 txt omit  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  B C\* L cop<sup>sams,ly</sup> SBL TH NA28 // τον κραβ(β)ατ(τ)ον σου A<sup>c</sup> C<sup>3</sup> D E F G H K M N S U V X<sup>s</sup> Y Δ Θ Λ C Π Ψ Ω 047 0141 0211 0233 f<sup>1</sup> f<sup>13</sup> 2 28 33 69 157 397 565 700 892 1071 1241 1424  $\mathfrak{M}$  latt syr cop<sup>sams,pbo,bo</sup> TR RP // σου τον κραββατον 579 // omit entire verse A\* W<sup>S</sup> Λ\* 063 // lac  $\mathfrak{P}^{45}$  P Q T X<sup>txt</sup> 070 078 346 788

<sup>74</sup> 5:16 txt καὶ ἐζήτουν αὐτόν ἀποκτεῖναι ὅτι A E F<sup>vid</sup> H K M N S U (V) Y X<sup>S</sup> Γ Δ Θ Λ Π Ψ Ω 047 0211 0233 2 27 28 118 700 1071 1273 1424 1582<sup>C</sup> 2561 it<sup>e,f,q,r1</sup> syr<sup>p,h</sup> cop<sup>bopt</sup> TR RP // καὶ ἐζήτουν ἀποκτεῖναι αὐτόν ὅτι 157 // ὅτι ἐζήτουν αὐτόν ἀποκτεῖναι ὅτι 124 // ὅτι  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  B C D L W 0141 1 33 69 397 565 579 821 892 1010 1241 1582\* 2718 2786 al. it<sup>a,aur,b,c,d,ff2,l</sup> vg syr<sup>(s),c</sup> cop<sup>sa,bopt</sup> SBL TH NA28 {} // lac  $\mathfrak{P}^{45}$  P Q T X<sup>txt</sup> 070 078 346 788. No umlaut in B.

<sup>75</sup> 5:18 The Greek verb translated "breaking" here, is λύω - λύō. 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 it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the *prevailing* Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample *evidence* in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian

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equal to God.

John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

<sup>19</sup>Therefore Jesus responded and said to them, "Truly, truly I say to you, the Son is not able to do anything of himself,<sup>76</sup> but only what he sees the Father doing; for whatever things that One does, these things also the Son does likewise.

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

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

John 5:21 ὡςπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῶοποιεῖ, οὕτως καὶ ὁ υἱὸς οὐς θέλει ζῶοποιεῖ.

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

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

<sup>22</sup>Moreover, the Father judges no one, but instead has given all judgment to the Son,

John 5:23 ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

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

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

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

John 5:25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

<sup>25</sup>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,<sup>77</sup> and the ones who hear will live.

John 5:26 ὡςπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ·

<sup>26</sup>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 ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

<sup>27</sup>And to him<sup>78</sup> he has given authority to do the judging, because he is the son of a human.<sup>79</sup>

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

<sup>76</sup> 5:19 According to Bauer, ἄφ' ἑαυτοῦ is an expression known in Classical Greek using the preposition ἀπό 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

<sup>77</sup> 5:25 txt τοῦ υἱοῦ τοῦ θεοῦ  $\mathfrak{P}^{66} \mathfrak{P}^{75} \mathfrak{N} \text{ A D E F G H L M U V W Y } \Gamma \Delta \Theta \Lambda \Psi$  063 f<sup>1</sup> f<sup>13</sup> 2 33 118 157 565 700 1071 1424 TR RP NA28 { \ } // τοῦ θεοῦ 070 pc (x18) // τοῦ υἱοῦ τοῦ ἀνθρώπου K S Π Ω 28 2178 syr<sup>hmg,pal</sup> Chrys<sup>b</sup> al. (x80) // lac C F N P Q T X 0210 0233 346 788.

<sup>78</sup> 5:27a txt κρίσιν  $\mathfrak{P}^{66} \mathfrak{P}^{75} \mathfrak{P}^{95vid} \mathfrak{N}^{(*)},2 \text{ A B L N W } \Psi$  070 33 579 l2211 it vg<sup>cl</sup> syr<sup>c</sup> Or SBL TH NA28 { \ } // καὶ κρίσιν D E G H K S U Y Γ Δ Θ Λ Π Ω 047 063 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 565 700 892 1071 1241 1424 (acc. NA28)  $\mathfrak{M}$  lat syr<sup>P,h</sup> TR RP // omit εξουσίαν ἔδωκεν αὐτω καὶ (h.t.) 1424 (acc. Swanson) // lac C F P Q T V X 078 0210 0233 346 788

<sup>79</sup> 5:27b Or, "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our 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.

## The GOSPEL of JOHN

John 5:28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

<sup>28</sup>"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.

<sup>29</sup>and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.<sup>80</sup>

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

<sup>30</sup>I 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.<sup>81</sup>

### *Testimonies About Jesus*

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

<sup>31</sup>"If I testify about myself, my testimony is not valid.

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

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

John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

<sup>33</sup>"You have sent to John, and he has testified to the truth.

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

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

John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὧραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,

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

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

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

John 5:39 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

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

<sup>80</sup> 5:29 Isaiah 26:19 - 27:1, Daniel 12:1-3

<sup>81</sup> 5:30 txt omit  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  A B D L N W  $\Delta$   $\Lambda$   $\Pi$   $\Psi$  070 0141  $f^1$  33 69 157 565 it<sup>a,d,e,f,q</sup> vg syr<sup>p,s,c</sup> cop<sup>sa,bopt,ly</sup> Or SBL TH NA28 {/} // πατρος E G H M S U V X<sup>s</sup> Y  $\Gamma$   $\Theta$   $\Omega$  047 063 0211  $f^{13}$  2 579 700 892 1071 1241 1424  $\mathfrak{N}^i$  it<sup>b,c,f,g,l,r1,33</sup> cop<sup>bopt</sup> TR RP // lac C F P Q T X 078 0210 0233 346 788 syr<sup>s</sup>

## The GOSPEL of JOHN

John 5:40 και οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

<sup>40</sup>Yet you refuse to come to me that you may have life.

John 5:41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

<sup>41</sup>"I do not accept praise from human beings;

John 5:42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

<sup>42</sup>but I know you, that you do not have the love of God in yourselves.

John 5:43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου και οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

<sup>43</sup>I have come in my Father's name, and you do not accept me; if someone else comes in his own name, him you will accept.

John 5:44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες και τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

<sup>44</sup>How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

<sup>45</sup>"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 ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

<sup>46</sup>For if you were believing Moses, you would be believing me, for he wrote about me.

John 5:47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

<sup>47</sup>But since you are not believing his writings, how will you believe my statements?"

## Chapter 6

### *Jesus Feeds the Five Thousand*

John 6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

<sup>1</sup>After these things, Jesus went across to the other side of the Sea of Galilee (the *Sea of Tiberias*).

John 6:2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

<sup>2</sup>And a large crowd followed him, because they had seen the<sup>82</sup> miraculous signs he had been performing on the sick.

John 6:3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

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

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

<sup>4</sup>And the Passover was near, the festival of the Jews.

John 6:5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

<sup>5</sup>Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where might<sup>83</sup> we buy loaves so that these *people* can eat?"

John 6:6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιῆν.

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

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

<sup>7</sup>Philip answered him, "Two hundred denarii<sup>84</sup> are not enough loaves for them to each

<sup>82</sup> 6:2 txt τὰ σημεῖα Ɔ<sup>66</sup> Ɔ A B D K L N S W Λ Θ Π Ψ Ω 063 0211 f<sup>1</sup> f<sup>13</sup> 28 33 69 565 579 788 1071 syr cop SBL TH NA28 {/} // αὐτοῦ τὰ σημεῖα E F G H M U V Γ Δ 047 2 124 157 700 1424 Ɔ<sup>75</sup> C P Q T X 0233 346

<sup>83</sup> 6:5 txt ἀγορασωμεν (subj) Ɔ A B D E G H L M N S W Y Γ Δ Θ Λ Π Ψ Ω 047 0211 f<sup>1</sup> f<sup>13</sup> 2 28 33 565 579 1071 1424 SBL TH NA28 {/} // ρασωμεν Ɔ<sup>66</sup> // ἀγορασωμεν (fut) K F U V 063 118 157 700 1582<sup>c</sup> TR RP // ἀγορασωμιν Ɔ<sup>75</sup>vid // lac C P Q T X 0233 346

<sup>84</sup> 6:7 About 8 months of a man's wages

get a little!

John 6:8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

<sup>8</sup>One of his disciples, Andrew the brother of Simon Peter, said to him,

John 6:9 Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὄψαρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

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

John 6:10 εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

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

John 6:11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὄψαριων ὅσον ἤθελον.

<sup>11</sup>Then Jesus took the loaves, and after giving thanks, he distributed to those reclining,<sup>85</sup> and likewise from the fish, as much as they wanted.

John 6:12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.

<sup>12</sup>And 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 κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.

<sup>13</sup>So they gathered, and filled twelve large baskets<sup>86</sup> with fragments of the five barley loaves left over by those who had eaten.

John 6:14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

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

John 6:15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

<sup>15</sup>Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again<sup>88</sup> into the mountain, himself alone.

### *Jesus Walks on the Water*

John 6:16 Ὅς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

<sup>16</sup>And when evening had come, his disciples had gone down to the lake,

<sup>85</sup> 6:11 txt omit  $\mathfrak{P}^{28}$   $\mathfrak{P}^{56}$   $\mathfrak{P}^{75}$   $\aleph^*$  A B L N W Π 063 0141 f<sup>1</sup> 33 565 579 1241 2561 lat syr<sup>c,p,h</sup> cop<sup>sa,pbo,bo</sup> arm SBL TH NA29 {B} // +τοῖς μαθηταῖς αὐτοῦ οἱ δὲ μαθηταὶ 157 1424 // +τοῖς μαθηταῖς οἱ δὲ μαθηταὶ  $\aleph^c$  D E F G H K M S U V Y Γ Δ Θ Λ Ψ Ω 047 0211 f<sup>13</sup> 2 28 69 124 700 1071 1273 it<sup>b,d,e,j</sup> syr<sup>s</sup> cop<sup>ach2,bomss</sup> TR RP // lac  $\mathfrak{P}^{45}$  C P Q T X 070 078 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.

<sup>86</sup> 6:13 κόφινος - kóphinos, 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 kóphinos, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς - spurís. A kóphinos was used for many things, including carrying manure, while a spurís was a smaller basket used for carrying edibles.

<sup>87</sup> 6:14 Deuteronomy 18:14-20

<sup>88</sup> 6:15 txt ανεχώρησεν πάλιν  $\mathfrak{P}^{75}$   $\aleph^2$  A B D K L N Y Θ Λ Π 063f 0141 0211 f<sup>1</sup> 33 124 157 397 565 579 700 1071 it<sup>b,d,e,f,q,r',s,33</sup> syr<sup>s,h,pal</sup> cop<sup>sa</sup> arm goth TR SBL TH NA28 {A} // φευγει πάλιν  $\aleph^*$  vg it<sup>a,aur,c,ff,l</sup> // φευγει καὶ ανεχώρησεν πάλιν syr<sup>c</sup> // ανεχώρησεν E F G H M S U V W Γ Δ φ Ψ Ω 047 f<sup>13</sup> 2 28 1424  $\mathfrak{P}^{45}$  syr<sup>p</sup> cop<sup>bo</sup> Or RP // lac  $\mathfrak{P}^{66}$  C P Q T X Π 070 0233 346

## The GOSPEL of JOHN

John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἦδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

<sup>17</sup>and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet<sup>89</sup> come to them,

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

<sup>18</sup>and as a great wind was blowing, the lake was becoming very rough.

John 6:19 ἐληλακότες οὖν ὡς σταδίου εἰκοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

<sup>19</sup>Then, after having rowed about twenty-five or thirty stadia,<sup>90</sup> they behold him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20 ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι, μὴ φοβεῖσθε.

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

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

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

### *"I Am the Bread Come Down out of Heaven"*

John 6:22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

<sup>22</sup>The next day, the crowd that had stayed on the other side of the lake realized<sup>91</sup> that no other boat had been there except one,<sup>92</sup> and that Jesus had not gotten into the boat with his disciples, but his disciples had gone away alone.

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

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

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<sup>89</sup> 6:17 txt ουπω  $\Phi^{28vid}$   $\Phi^{75}$   $\aleph$  A B D L N W  $\Psi$   $f^{13}$  33 124 579 1071 1241 ita cop<sup>pb</sup>,bo SBL TH NA28 {/} // ουκ A E F G H K M S U V Y  $\Gamma$   $\Delta$   $\Theta$   $\Lambda$   $\Omega$  047 063 0211  $f^1$  2 28 157 565 700 892 1424  $\aleph$  lat syr cop<sup>sa,ly</sup> TR RP // lac  $\Phi^{66}$  C P Q T X  $\Pi$  070 0233 346

<sup>90</sup> 6:19 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)

<sup>91</sup> 6:22a txt ειδον  $\Phi^{75}$  A B L N W  $\Theta$  33 579 it syr<sup>p,h</sup> SBL TH NA28 {/} // ειδως 0211 1071 // ιδων E F G H K M S U V Y  $\Gamma$   $\Delta$   $\Lambda$   $\Psi$   $\Omega$  047 063  $f^1$   $f^{13}$  2 28 157 565 700 1424  $\aleph$  TR RP // ειδεν  $\Phi^{28}$   $\aleph$  D // lac  $\Phi^{66}$  C P Q T X  $\Pi$  070 0233 346

<sup>92</sup> 6:22b txt ἓν καὶ  $\Phi^{75}$   $\aleph^c$  A B L N W  $\Psi$  063  $f^1$  22 157 205 213 565 579 1009 1010 1079 1241 1365 1546 2561<sup>txt</sup> 2718 it<sup>aur,(b),c,f,ff<sup>2</sup>,l,q,(r<sup>1</sup>)</sup> vg cop<sup>bo,pbo,ach<sup>2</sup>,mf</sup> eth slav<sup>ms</sup> Augustine SBL TH NA28 {A} // ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ E F G H K M S U V  $\Theta$   $\Lambda$  0141 28 180 597 700 892 1006 1242 1243 1342 1344 1424 1505 1646 2561<sup>Z</sup> it<sup>a,d,(e)</sup> (syr) arm geo slav Cyril<sup>em</sup> TR RP // ἓν ἐκεῖνο εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 047 // ἓν ἐκεῖνω εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ  $\Gamma$   $\Omega$   $f^{13}$  // ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ  $\aleph^*$  cop<sup>sa</sup> // ἓν ἐκεῖνο ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ Y // ἓν ἐκεῖνο εἰς ὃν ἀνέβησαν οἱ μαθηταὶ αὐτοῦ  $\Delta$  // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ τοῦ Ἰησοῦ καὶ D<sup>c</sup> // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Ἰησοῦ καὶ D\* // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 0211 // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 33 1071 1216 1230 syr<sup>h</sup> // ἓν εἰς ὃ ἀνέβησαν οἱ μαθηταὶ αὐτοῦ καὶ 1195 1253 // ἓν εἰς ὃ ἐνέβησαν οἱ μαθηταὶ Ἰησοῦ καὶ it<sup>d</sup> // lac  $\Phi^{28}$   $\Phi^{45}$   $\Phi^{66}$  C P Q T X  $\Pi$  070 0233 syr<sup>s</sup> (illeg.)

<sup>93</sup> 6:23 txt

αλλα δε ηλθεν πλοιαρια εκ τιβεριαδος A E TR RP

αλλα δε ηλθον πλοιαρια εκ τιβεριαδος 047

αλλα δε ηλθον πλοια εκ της τιβεριαδος W

και αλλα δε ηλθον πλοιαρια εκ της τιβεριαδος N

αλλα πλοιαρια εκ τιβεριαδος ηλθον L

επελθοντων ουν των πλοιων εκ τιβεριαδος  $\aleph$

αλλων πλοιαρειων ελθοντων εκ τιβεριαδος D

αλλα ηλθεν πλοια εκ τιβεριαδος  $\Phi^{75}$  TH

αλλα ηλθον πλοιαρια εκ τιβεριαδος 091

αλλα ηλθεν πλοιαρια εκ τιβεριαδος SBL NA28

## The GOSPEL of JOHN

loaves, *where* the Lord had given thanks.)

John 6:24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοῦμ<sup>94</sup> ζητοῦντες τὸν Ἰησοῦν.

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

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

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

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

John 6:27 ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

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

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

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

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

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

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

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

John 6:31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

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

John 6:32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

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

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*lac* P<sup>28</sup> P<sup>45</sup> P<sup>66</sup> C P Q T 070 0233

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

<sup>94</sup> **6:24** txt καφαρναομ P<sup>75</sup> X B D N W SBL TH NA28 {} // καπερναομ A E L 047 TR RP // *lac* P<sup>45</sup> P<sup>66</sup> C P Q T 070 086 0233. The spelling changed in about the 5th century with Codices W and A, except that Codices L and N and Z carried it a bit later. The BDF grammar on the transliteration of Hebrew "MUTES: נ, ע, ס (unvoiced nonemphatic stops and spirants) are represented by χ, φ, θ, except where two aspirates would follow in contiguous syllables (in which case the Greeks dissimilated even in their own words)." Ancient Greek had letters for both the aspirated and unaspirated P, T and K, while in English we have letters only for the aspirated, because the unaspirated stops do not mean something different from the aspirated versions, they are not "phonemes." In Greek, the aspirated P was Φ φ (sounds just like our English P) and the unaspirated was Π π, which English does not have a letter for. The Greek aspirated T was Θ θ, like our English T, and the unaspirated was Τ τ, which English does not have a letter for. The Greek aspirated K sound was the letter Χ χ, like our English letter K, and the unaspirated was Κ κ, which English does not have a letter for. The Greek language has changed very much since then. For example, the letter β is no longer the B sound but is now V. You now write the B sound as the two letters μπ. 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, ντ. 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.

<sup>95</sup> **6:31** Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15

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John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ.

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

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

<sup>34</sup>They said therefore to him, "Sir, give us that bread evermore."

John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

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

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

<sup>36</sup>But as I told you,<sup>96</sup> you have seen me and still you are not believing.

John 6:37 Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω,

<sup>37</sup>All *flesh* that<sup>97</sup> the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.

John 6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

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

John 6:39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με,<sup>98</sup> ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ<sup>99</sup> τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>39</sup>And this is the will of him who sent me: that of all *flesh* that he has given me, I would not lose any of it, but raise it<sup>100</sup> up at the last day.

John 6:40 τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

<sup>40</sup>For<sup>101</sup> this is the will of my Father:<sup>102</sup> that anyone looking to the Son and believing in

<sup>96</sup> **6:36** John 5:38, 47; Diatess. 8:15, 17

<sup>97</sup> **6:37** See the footnote on 6:39.

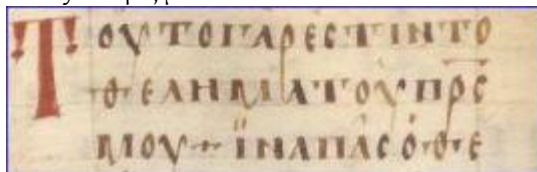
<sup>98</sup> **6:39a** txt ινα P<sup>66</sup> P<sup>75</sup> N<sup>2</sup> A B D L T W it<sup>b,e,f,q</sup> syr<sup>s,c,p</sup> SBL TH NA28 {} // πατρος ινα E N 0233 31 lat syr<sup>h</sup> TR RP // omit τουτο δε εστιν το θελημα του πεμψαντος με just prior N\* C 565 (*homoioioteuton*) // omit τουτο δε εστιν το θελημα του πεμψαντος με (of v. 39 and add πατρος at end of v. 38) 047 (*homoioioteuton*) // lac P Q 070. Note also what happened in minuscule 1424 regarding homoioioteuton. The majuscule 0211 omits the entire v. 39. See the next verse where the editions switch.

<sup>99</sup> **6:39b** txt αυτο P<sup>66</sup> P<sup>75</sup> N A B C D T 0233 pm it<sup>ff2,g</sup> vg<sup>mss</sup> cop<sup>sa</sup> TR RP SBL TH NA28 {} // αυτον E L N W 047 pm it<sup>a,b,f,q</sup> vg<sup>st,ww</sup> // lac P Q 070 091

<sup>100</sup> **6:39c** 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, "παν...μη.") {Look up §§ 293-297 in Blass} But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24.

<sup>101</sup> **6:40a** txt γαρ P<sup>66c</sup> N A B C L N W 0233 it<sup>a,b,e,f,ff2,q</sup> vg<sup>mss</sup> cop<sup>sa</sup> Clem Ath Bas Cyr Hil Victorin SBL TH NA28 {} // δε D E 047 vg<sup>cl</sup> Chrys Chrom TR RP // omit P<sup>75</sup> T // omit τουτο γαρ εστιν το θελημα P<sup>66\*</sup> // lac P Q 070 091 0210

<sup>102</sup> **6:40b** txt πατρος μου P<sup>66</sup> P<sup>75</sup> N B D L N T W 0233 it<sup>a,b,d,e,j,q,Mull</sup> syr cop<sup>sa</sup> arm Clem Chrys<sup>pt</sup> Tert Hil Victorin SBL TH NA28 {} // πατρος με C // πεμψαντος με πατρος it<sup>ff2</sup> vg syr<sup>pal</sup> Cyr Aug Chrom // πεμψαντος με A E 047 Did Chrys<sup>pt</sup> TR RP // lac P Q 070 091 0210. Swanson says L reads πατρος με but that is not correct; it reads πατρος μου, see screen capture below. Münster and Swanson say C reads πατρος μου but the IGNTP site says πατρος με.



him would have eternal life, and I would raise him up at the last day."

John 6:41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

<sup>41</sup>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 οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει<sup>103</sup> ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

<sup>42</sup>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.

<sup>43</sup>Jesus answered and said to them, "Stop grumbling among yourselves.

John 6:44 οὐδεὶς δύναται ἔλθειν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

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

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

John 6:46 οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.

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

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

<sup>47</sup>Truly, truly I say to you, the person who does believe in me<sup>105</sup> has eternal life.

John 6:48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

<sup>48</sup>I am the bread of life.

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

<sup>49</sup>Your forefathers ate the manna in the desert, and they died.

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

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

John 6:51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν ἢ ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

<sup>51</sup>I am the living bread come down out of heaven. If someone eats of this bread, he will

<sup>103</sup> 6:42 txt

πως νυν λεγει ℣<sup>75</sup> B C W SBL TH NA29 {B}

πως νυν T

πως ουν λεγει ℣<sup>66</sup> L

πως ουν λεγει εαυτον D

πως ουν ουτος λεγει ℞ N

πως ουν λεγει ουτος A E 047 0233 TR RP

lac P Q 070 091 0210

<sup>104</sup> 6:45 Isaiah 54:13

<sup>105</sup> 6:47 txt πιστευων εις εμε A C<sup>2</sup> D E N 047 0233 ℣<sup>66</sup> ℣<sup>75</sup> ℞ B C\* L T W iti coply arm geo<sup>1</sup> Cyr<sup>1/6</sup> SBL TH♦ NA28 {A} // lac P Q 091. Without the εις εμε 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 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.

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live for ever. And the bread is my flesh, which I will give<sup>106</sup> for the life of the world."

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

<sup>52</sup>Then the Jews began to argue sharply among themselves, saying, "How can this man give us his<sup>107</sup> flesh to eat?"

John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

<sup>53</sup>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 αἶμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ·

<sup>54</sup>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 ἢ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρῶσις, καὶ τὸ αἶμά μου ἀληθὴς ἐστὶν πόσις.

<sup>55</sup>For my flesh is true food,<sup>108</sup> and my blood is true<sup>109</sup> drink.

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

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

John 6:57 καθὼς ἀπέστειλὲν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι' ἐμέ.

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

John 6:58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

<sup>58</sup>This bread coming down out of heaven is not like the bread the forefathers ate<sup>110</sup> and then died. The person eating this bread will live for ever."

John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

<sup>59</sup>These things he said while teaching in the synagogue at Capernaum.

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<sup>106</sup> 6:51 txt εστιν ην εγω δωσω E 047 091 **π** it<sup>f,q</sup> syr<sup>p,h</sup> TR RP // εστιν **ϣ**<sup>66</sup> **ϣ**<sup>75</sup> (**κ**) B C D L T W lat syr<sup>s,c</sup> cop<sup>sa,ly,pbo</sup> Cl SBL TH NA28 {} // lac A N P Q 0233

<sup>107</sup> 6:52 txt omit **ϣ**<sup>75vid</sup> **κ** C D E G H K L M S U W Y Γ Δ Θ Λ Π Ψ Ω 047 0141 0211 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 397 565 579 700 1006 1010 1071 1241 1292 1342 1505 l844 l2211 **π** Lect it<sup>d,ff2</sup> goth Or<sup>gr</sup> Cyr<sup>1/2</sup> TR RP TH // αυτου **ϣ**<sup>66</sup> B T 597 892 1243 1424 l253 (l1016) it<sup>a,aur,b,c,e,f,j,q,r1</sup> vg syr<sup>c,s,p,h,pal</sup> cop<sup>sa,pbo,bo,ach2</sup> arm eth geo slav Orlat Macarius/Symeon Chrys Cyr<sup>1/2</sup> SBL [NA28] {C} // lac A F N P Q V X 091 0233. Codex B has an umlaut here. The text without the possessive pronoun αυτου is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit αυτου, still render this in English "his flesh." "How can this man give us his flesh to eat?" And so did the early translations, Latin, Syriac, Coptic, Armenian, Georgian, render the definite article as a possessive. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

<sup>108</sup> 6:55a He is the *real* or true bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)

<sup>109</sup> 6:55b txt αληθης...αληθης **ϣ**<sup>66c</sup> **ϣ**<sup>75</sup> **κ**<sup>2a</sup> B C K L T W Π Ψ 0211 f<sup>1</sup> 157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1546 2174 it<sup>q</sup> cop arm geo Cl Or SBL TH NA29 {B} // αληθως...αληθως **ϣ**<sup>66\*</sup> E G H M S U V Y Δ Θ Λ Ω 047 091 0250 2 28 700 1216 1242 1646 2148 it<sup>a,aur,b,c,d,e,f,ff2,r1</sup> vg TR RP // αληθης...αληθως **κ**<sup>2b</sup> f<sup>13</sup> // omit...αληθως **κ**<sup>\*</sup> // αληθως...omit και το αιμα μου αληθως εστιν ποσις D // omit all text between αιμα in v. 54 up to & including the αιμα in v. 56 ms 33 (h.t.) // lac A F N P Q X 0233

<sup>110</sup> 6:58 txt omit **ϣ**<sup>66</sup> **ϣ**<sup>75</sup> **κ** B C L T W cop<sup>sams</sup> Or SBL TH NA28 {A} // +υμων D it<sup>d,e</sup> syr<sup>c,s</sup> cop<sup>sams,ly,pbo</sup> Vict-Rome // +υμων το μαννα E N 047 091 0250 **π** lat syr<sup>p,h,palmss</sup> arm eth geo Chrys Cyr<sup>lem</sup> Aug Spec TR RP // +υμων το μαννα εν τη ερημω it<sup>ff2</sup> syr<sup>palmss</sup> // lac A P Q 0233

*A Teaching Too Scandalous for Some*

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

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

John 6:61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

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

John 6:62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

<sup>62</sup>Then what if you were seeing the Son of Man ascend to where he was before?<sup>111</sup>

John 6:63 τὸ πνεῦμά ἐστιν τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα<sup>112</sup> ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν.

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

John 6:64 ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσω αὐτόν.

<sup>64</sup>Yet some of you are not believing." For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray<sup>113</sup> him.

John 6:65 καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.<sup>114</sup>

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

John 6:66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπήλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

<sup>66</sup>From this,<sup>115</sup> many of his disciples drew back, and no longer went along with him.

John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

<sup>67</sup>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 ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις,

<sup>68</sup>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 ἅγιος τοῦ θεοῦ.

<sup>69</sup>And we have believed and have come to know that you are the Holy One of God."<sup>116</sup>

<sup>111</sup> **6:62** According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be *more* shocked watching him ascend to his former state of non-flesh? Or would they be *less* shocked watching him ascend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

<sup>112</sup> **6:63** txt λελάληκα  $\mathfrak{P}^{66}$   $\aleph$  B C D L N T W latt syr cop arm eth Or Eus Ath Did Cyr Chrys Tert SBL TH NA28 {} // λαλω E 047 TR RP // lac  $\mathfrak{P}^{75}$  A P Q 091 0233

<sup>113</sup> **6:64** Rare NT occurrence of the future participle.

<sup>114</sup> **6:65** txt πατρος  $\mathfrak{P}^{66}$   $\aleph$  B C\* D L T W it syr<sup>s,c</sup> cop<sup>sa<sup>mss</sup>,cw,pbo</sup> eth Cyp SBL TH NA28 {} // πατρος μου C<sup>3</sup> E N 047  $\mathfrak{M}$  lat syr<sup>p,h</sup> cop<sup>sa<sup>mss</sup>,ly</sup> arm Bas Chrys Cyr TR RP // lac  $\mathfrak{P}^{75}$  A P Q 070 091 0233

<sup>115</sup> **6:66** ἐκ τούτου – ek toutou; Opinion is *divided* on whether this means "because of this teaching," or, "from this point on."

## The GOSPEL of JOHN

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν;

<sup>70</sup>Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."<sup>117</sup>

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

<sup>71</sup>He was speaking of Judas, son of Simon of Kerioth; for he, one of the Twelve, was going to betray him.

### Chapter 7

#### *Jesus' Brothers Judge Him Falsely*

John 7:1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι.

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

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

<sup>2</sup>But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτόν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν τὰ ἔργα ἃ ποιεῖς·

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

John 7:4 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

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

<sup>5</sup>For even his own brothers did not believe in him.

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἔτοιμος.

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

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

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

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<sup>116</sup> 6:69 txt ὁ ἅγιος τοῦ θεοῦ  $\mathfrak{P}^{75}$   $\mathfrak{B}$   $\mathfrak{C}^*$   $\mathfrak{D}$   $\mathfrak{L}$   $\mathfrak{W}$  it<sup>d</sup> cop<sup>sams,pbo</sup> SBL TH NA28 {A} // ὁ χριστός Tert (Mk 8:29) // ὁ χριστός ὁ ἅγιος τῷ θεοῦ  $\mathfrak{P}^{66}$  cop<sup>samss,bo,ach2</sup> Cyrillem // ὁ υἱὸς τοῦ θεοῦ it<sup>b</sup> syr<sup>c</sup> // ὁ χριστός ὁ υἱὸς τοῦ θεοῦ (Mt 16:16)  $\mathfrak{C}^3$   $\Theta^*$  0141 f<sup>1</sup> 33 205 565 1010 it<sup>a,aur,c,e,l</sup> vg syr<sup>s</sup> arm geo<sup>1</sup> Vict-Rome // ὁ χριστός ὁ υἱὸς τοῦ θεοῦ ζῶντος  $\Delta$  // ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (Mt 16:16) E F G H K M N S U V Y  $\Gamma$   $\Theta^c$   $\Lambda$   $\Pi$   $\Psi$   $\Omega$  0211 0250 f<sup>13</sup> 28 157 180 579 700 892 1006 1071 1241 1243 1292 1342 1424 1505 Lect it<sup>f\*,ff2,q,r1</sup> syr<sup>p,h,pal</sup> cop<sup>bo,mss</sup> eth geo<sup>2</sup> slav Chrys Cyril<sup>comm</sup>; Cypr<sup>1/2</sup> Quodvult<sup>1/6</sup> (others of Cypr and Quod do not contain ὁ χριστός) TR RP // omit ὅτι σὺ εἶ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος 047 // lac A P Q T X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

<sup>117</sup> 6:70 Or, "one of you is an enemy." Greek: διάβολος - diábolos. 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.

## The GOSPEL of JOHN

John 7:8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.

<sup>8</sup>You go up to the festival. I am not<sup>118</sup> going up to this festival, because for me the time is not yet fully come."

John 7:9 ταῦτα δὲ εἰπὼν, αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

<sup>9</sup>And having said these things, he remained in Galilee.

### *Jesus Goes Up for Sukkot*

John 7:10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλ' ἐν κρυπτῷ.

<sup>10</sup>And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.<sup>119</sup>

John 7:11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;

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

John 7:12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν, ἄλλοι ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

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

John 7:13 οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>13</sup>Though none would speak about him openly, for fear of the Jews.

John 7:14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

<sup>14</sup>And when it was already the middle of the festival, Jesus went up to the temple, and

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<sup>118</sup> **7:8** txt οὐκ (not) **κ** D K M Π 1071 1079 1241 1242 1546 **l**672 **l**673 **l**813 **l**950 **l**1223 ita,aur,b,c,d,e,ff<sup>2</sup> vg syr<sup>c,s</sup> cop<sup>bo</sup> arm eth geo slav Diatessaron Porphyry<sup>acc.</sup> to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL TH<sup>+</sup> NA28 {C} // οὐπω (not yet) **π**<sup>66</sup>**π**<sup>75</sup> 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 **f**<sup>1</sup> **f**<sup>3</sup> 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 2324 **π**<sup>1</sup> Lect it<sup>f,q</sup> vg<sup>mss</sup> syr<sup>p,h,hgr,pal</sup> cop<sup>sa,pbo,ach<sup>2</sup></sup> Basil TR RP TH<sup>+</sup> // omit 33 565 579 (homoioteleuton τὴν ἑορτὴν...τὴν ἑορτὴν) // lac **π**<sup>2</sup> **π**<sup>5</sup> **π**<sup>6</sup> **π**<sup>22</sup> **π**<sup>28</sup> **π**<sup>36</sup> **π**<sup>39</sup> **π**<sup>44a</sup> **π**<sup>44b</sup> **π**<sup>45</sup> **π**<sup>52</sup> **π**<sup>55</sup> **π**<sup>59</sup> **π**<sup>60</sup> **π**<sup>63</sup> **π**<sup>76</sup> **π**<sup>80</sup> **π**<sup>90</sup> **π**<sup>93</sup> **π**<sup>95</sup> **π**<sup>106</sup> **π**<sup>107</sup> **π**<sup>108</sup> **π**<sup>109</sup> **π**<sup>119</sup> **π**<sup>120</sup> **π**<sup>121</sup> **π**<sup>122</sup> A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 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 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (**π**<sup>66</sup>, 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. And two, the presence of the word οὐπω 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. Three, saying "I am not going" does not mean the same as "I am never going." Jesus did not deny altogether that he would ever go up to this feast. As Chrysostom said, "How then, says someone, went he up after saying I go not up? He said not, once for all, I go not up, not now, that is, not with you." 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.

<sup>119</sup> **7:10** txt ἐν κρυπτῷ **κ** D 205 1424 it<sup>a,b,d,e,r<sup>1</sup></sup> syr<sup>s,c</sup> cop<sup>sa,pbo,ach<sup>2</sup>,mf</sup> geo Aug2/7 // ὥς ἐν κρυπτῷ **π**<sup>66</sup>**π**<sup>75</sup> B E F G H K L M N S T U W Y Γ Δ Θ (Λ τω κρυπτῷ) Π Ψ Ω 047 070 0105 0141 0211 0250 **f**<sup>1</sup> **f**<sup>3</sup> 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 **π**<sup>1</sup> it<sup>aur,c,f,ff<sup>2</sup>,l,q</sup> vg syr<sup>p,h,pal</sup> cop<sup>bo</sup> arm Basil Chrys Cyr<sup>lem</sup> Gaud Jer Aug5/7 TR RP SBL [NA28] {C} // lac A C P V 063 0233 346. It seems probable to me that ὥς was added for the same reason οὐπω was, to soften the appearance that Jesus was 'deceiving' people.

## The GOSPEL of JOHN

was teaching.

John 7:15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

<sup>15</sup>The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"<sup>120</sup>

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

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

John 7:17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' ἑαυτοῦ λαλῶ.

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

John 7:18 ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθῆς ἔστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

<sup>18</sup>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 ἀποκτεῖναι;

<sup>19</sup>Has not Moses given you the law? Yet none of you performs the law. Why are you trying to kill me?"

John 7:20 ἀπεκρίθη ὁ ὄχλος, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

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

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

<sup>21</sup>Jesus answered and said to them, "One work I did,<sup>121</sup> and you are all appalled.

John 7:22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν – οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἔστιν ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

<sup>22</sup>Why is it<sup>122</sup> Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?<sup>123</sup>

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

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

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

<sup>123</sup> **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 - anthrōpos here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the

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John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῆ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιή ἐποίησα ἐν σαββάτῳ;

<sup>23</sup>If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?<sup>124</sup>

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

<sup>24</sup>Judge not by appearances, but judge the righteous judgment."<sup>125</sup>

### *Is Jesus the Anointed One?*

John 7:25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

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

John 7:26 καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

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

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

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

John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κάμῃ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε·

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

John 7:29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεῖνός με ἀπέστειλεν.

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

John 7:30 Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>30</sup>Then 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 ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;

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

John 7:32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

<sup>32</sup>The Pharisees heard these whisperings of the crowd about him, and the chief priests

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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.

<sup>124</sup> **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?"

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

<sup>126</sup> **7:26** txt o xριστος P<sup>66</sup> P<sup>75</sup> B D L N T W lat syr<sup>c,s</sup> cop<sup>sa</sup> arm Or Epiph Chrys<sup>pt</sup> Cyr Isid Nonn SBL TH NA28 {/} // ἀληθως ο χριστος E 047 it<sup>f,q</sup> syr<sup>p,h,pal</sup> eth Chrys<sup>pt</sup> TR RP // lac A C P 070 0233

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and the Pharisees sent officers<sup>127</sup> to arrest him.

John 7:33 εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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

John 7:34 ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 7:35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοῦς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;

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

John 7:36 τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν, Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>36</sup>What 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 εἰσπήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.

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

John 7:38 ὁ πιστεύων εἰς ἐμέ. καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.

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

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

<sup>128</sup> **7:38** Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.'" They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1, Enoch 48:1. 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 Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly -κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us

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John 7:39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπὼ γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

<sup>39</sup>Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Spirit<sup>129</sup> was not yet present, because Jesus had not yet been glorified.

John 7:40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

<sup>40</sup>Some in the crowd therefore who heard these words<sup>130</sup> were saying, "Surely this man is the Prophet."<sup>131</sup>

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

<sup>41</sup>Others were saying, "This man is the Christ." The former<sup>132</sup> were then saying, "What? The Christ comes from Galilee?"

John 7:42 οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

<sup>42</sup>Didn't the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?"

John 7:43 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.

<sup>43</sup>A split therefore occurred in the crowd because of him.

John 7:44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

<sup>44</sup>And some of them wanted to arrest him, but no one laid a hand on him.

### *Unbelief of the Jewish Authorities*

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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 §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. II 106f.; Mlt. 225 [356].- Maysen II 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."

<sup>129</sup> 7:39 txt πνευμα "the spirit was not yet present" P<sup>66c</sup> P<sup>75</sup> N\* T vg<sup>st</sup> arm eth geo<sup>1</sup> Or<sup>grk,lat1/6</sup> Ps-Dion Cyr<sup>3/9</sup> Hesych Rebat SBL TH♦ NA29 {B} // πνευμα αγιον "the holy spirit was not yet present" P<sup>66\*</sup> E L N<sup>c</sup> W 047 M eth Or<sup>lat4/6</sup> Marcellus Did<sup>dub</sup> Chrys Cyr<sup>6/9</sup> Thod Tyc TR RP TH♦ // πνευμα δεδομενον "the spirit was not yet given" it<sup>a,aur,b,ff2,l,r1</sup> vg<sup>cl,ww</sup> syr<sup>c,s,p</sup> Eus Vict-Rome Ambrosiaster Ambrose Gaud Jer Aug // πνευμα αγιον δεδομενον "the holy spirit was not yet given" B it<sup>e,q</sup> vg<sup>mss</sup> (syr<sup>h</sup> δεδομενον with \*) syr<sup>pal</sup> geo<sup>2</sup> Or<sup>lat1/6</sup> // το πνευμα αγιον επ αυτοις "the holy spirit was not yet upon them" D\* // το πνευμα το αγιον επ αυτους "the holy spirit was not yet upon them" D<sup>1</sup> it<sup>d,f</sup> // lac A C P Q 0233. Codex Vaticanus reads: "ουπω γαρ ην πνευμα αγιον δεδομενον οτι ιζ" (umlauts present) The Sahidic Coptic says something like "for they had not yet received." The NIV, ESV, NET, CSB appear to follow the πνευμα δεδομενον reading, and the KJV and NASB put "given" in italics. Whereas Tyndale reads "For the holy goost was not yet there because that Iesus was not yet glorified." It should be noted that the early translations such as the Latin and Syriac which read "not yet given" did not necessarily have a Greek source text which read that way. They could have as translators thought it necessary to supply "given," just like many English translators have done.

<sup>130</sup> 7:40a txt των λογων τουτων P<sup>66c</sup> P<sup>75</sup> N<sup>2</sup> B L N T U Π Ψ 0141 f<sup>1</sup> 22 33 209 397 565 597 799 821 892 1071 1192 1210 2193 2372 2886 a<sup>l55</sup> it<sup>a,b,e,f,q,r1</sup> syr<sup>h,mg,pal</sup> cop<sup>sa</sup>mss,bo arm goth SBL TH NA28 {/} // τουτων των λογων G pc<sup>2</sup> // των λογων E H M Y\* Γ Δ\* 0105 157 700 1342 M<sup>309</sup> // τον λογον S Δ<sup>c</sup> Λ Ω 047 0211 2 28 69 579 788 1424 M<sup>898</sup> TR BG RP // των λογων αυτου K W Yc a<sup>l73</sup> syr<sup>c,p,h</sup> // αυτου των λογων τουτων P<sup>66\*</sup> N\* D vg it<sup>aur,c,d,ff2,l</sup> // αυτου των λογων Θ syr<sup>c,p,h</sup> // αυτου τον λογον 124 pc<sup>3</sup> // τον λογον αυτου f<sup>13</sup> a<sup>l140</sup> // τον λογον τουτον X 213 849 865 1241 2786 a<sup>l124</sup> cop<sup>sa</sup>mss,bo<sup>mss</sup> eth // lac A C F P Q V 0233 346 syr<sup>s</sup> (SyrP = ܩܘܠܘܣܐ)

<sup>131</sup> 7:40b Deuteronomy 18:14-20

<sup>132</sup> 7:41 οἱ δε; the δε supposedly complementary to an earlier "ghost" μεν at the beginning of verse 40. Verse 40 starts out Ἐκ τοῦ ὄχλου, "of the crowd," with no μεν present and the subject only implied. Granted it is a typical situation for a μεν / δε combination. But the fact remains that there is no μεν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

The GOSPEL of JOHN

John 7:45 ἤλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;

<sup>45</sup>Then the officers went to the chief priests and Pharisees, and those said to them, "Why have you not brought him?"

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἄνθρωπος ἐλάλησεν, ὡς οὗτος λαλεῖ ὁ ἄνθρωπος.

<sup>46</sup>The officers answered, "Never has someone spoken so, like this man speaks."<sup>133</sup>

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

<sup>47</sup>The Pharisees therefore answered them, "Have you also been deceived?"

John 7:48 μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

<sup>48</sup>Has anyone of the authorities or of the Pharisees believed on him?

John 7:49 Ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

<sup>49</sup>As for this crowd, accursed are they, not knowing the law."

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον, εἰς ὧν ἐξ αὐτῶν,

<sup>50</sup>Nicodemus, the one who had come to him previously,<sup>134</sup> 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 γινῶ τί ποιεῖ;

<sup>51</sup>"Our law does not judge the man unless it first hears from him, and knows what he is doing, does it?"

John 7:52 ἀπεκρίθησαν καὶ εἶπον<sup>135</sup> αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

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

<sup>133</sup> **7:46** txt ουτως ανθρωπος ελαλησεν ουτως ως ουτος λαλει ο ανθρωπος P<sup>66\*</sup> N\* syr<sup>(c),(s),p,pal</sup> // ουτως ανθρωπος ελαλησεν ως ουτος λαλει D it<sup>aur,d</sup> // ουτως ελαλησεν ανθρωπος ως ουτος ο ανθρωπος E 047 M<sup>i</sup> lat syr<sup>h</sup> cop<sup>sa,ly,pbo</sup> arm eth geo Chryst<sup>txt</sup> Aster Theod TR AN HF BG RP // ελαλησεν ουτως ανθρωπος ως ουτος ο ανθρωπος N VS TG [ως ουτος ο ανθρωπος] // ελαλησεν ουτως ανθρωπος P<sup>66c</sup> P<sup>75</sup> N<sup>2</sup> B L T W (vg<sup>ms</sup>) Or Chryst<sup>com</sup> Cyr (Aug) WH SBL TH NA28 {B} // lac A C P Q 070 0233

<sup>134</sup> **7:50** txt ο ελθων προς αυτον προτερον P<sup>75</sup> N<sup>2</sup> B cop<sup>sa,ly</sup> syr<sup>pal</sup> SBL TH // ο ελθων προς αυτον το προτερον P<sup>66</sup> L W NA29 [το] {B} // ο ελθων προς αυτον N\* T // ο ελθων νυκτος προς αυτον E 047 0233 M<sup>i</sup> lat syr<sup>p</sup> TR RP // ο ελθων προς αυτον νυκτος N<sup>c</sup> 0250 syr<sup>h</sup> // ο ελθων προς αυτον νυκτος το πρωτον D syr<sup>h\*\*</sup> arm // ο ελθων νυκτος προς αυτον το προτερον Θ it<sup>r1</sup> // omit N\* // lac A C P Q 070

<sup>135</sup> **7:52a** txt εἶπον N E G H L M S U X Y Γ Δ Λ Π Ψ Ω 047 0211 f<sup>1</sup> f<sup>13</sup> A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP // εἶπαν P<sup>66</sup> P<sup>75</sup> B C D K N T W Θ 33 2561 SBL TH NA28 // lac A C F P Q V 063 070 078 0233 346. This is a difference of dialect, εἶπον being epic Ionic 3rd pl aor ind act, and εἶπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here [http://en.wikipedia.org/wiki/Ancient\\_Greek\\_dialects](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 P<sup>66</sup>. Or, perhaps P<sup>66</sup> "normalized" the word to the Attic.

<sup>136</sup> **7:52b** txt reading first:

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (pres pass) T Ψ SBL TH NA28

ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ ἐγίρεται P<sup>66\*</sup>

ἐκ τῆς Γαλιλαίας φ\_η\_οὐκ ἐγείρεται P<sup>75</sup>

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίρεται N

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται B

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται 1424

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγίγερται L X 397

ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἔρχεται 2561

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται N D K W Y Γ Δ Θ 2<sup>c</sup> 33 118 1582

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίρεται P<sup>66c</sup>

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρετε 2\*

προφήτης ἐκ Γαλιλαίας οὐκ ἐγίγερται G

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερται E H M Π Ω 1 28 461 565

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερται (perf pass) S Λ 047 0211 0233<sup>vid</sup> f<sup>13</sup> 22 157 579 700 1192 TR RP

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγίγερτε 1071

*The Woman Caught in Adultery*

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

<sup>53</sup>And each went to his home.<sup>137</sup>

**Chapter 8**

John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

<sup>1</sup>But Jesus went to the Mount of Olives.

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

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐπὶ μοιχείᾳ κατελιημμένην, καὶ στήσαντες αὐτήν ἐν μέσῳ

<sup>3</sup>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 κατελίηται ἐπ' αὐτοφώρῳ μοιχευομένη·

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

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

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

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.<sup>140</sup>

<sup>6</sup>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 earth<sup>141</sup> with his finger, taking no

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἔρχεται U  
lacuna A C F P Q V

The reading of  $\Phi^{66}$  and the Sahidic Coptic, and possibly also  $\Phi^{75}$ , 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.

<sup>137</sup> **7:53** 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 ( $\Phi^{45\text{void}}$   $\Phi^{66}$   $\Phi^{75}$   $\times$   $A^{\text{void}}$  B  $C^{\text{void}}$  L N T W X Y  $\Delta^c$   $\Theta$   $\Psi$  070<sup>void</sup> 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1333<sup>txt</sup> 1424<sup>txt</sup> 2193 2323 2324 2561\* 2768- some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S  $\Lambda$   $\Pi$   $\Omega$  18 35 1424<sup>mg</sup> 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this <https://www.bibletranslation.ws/trans/pachart.pdf>.

<sup>138</sup> **8:2,3** Here the NA28 and TR have πρὸς αὐτόν, "coming toward him," and the RP has just "coming." But then in 8:3 the TR and RP have πρὸς αὐτόν, "bringing to him," and the NA28 has just "bringing."

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

<sup>140</sup> **8:6a** txt μη προσποιούμενος E G H K 2\* 18 27 35 65\* 346 475 532 579 682 1212 1505 1519 2253 2561<sup>mg</sup> 2907 geo<sup>ms</sup> TR-Scriv RP // omit phrase D M S U  $\Gamma$   $\Lambda$   $\Omega$  047 0233 <sup>f1</sup> <sup>f13</sup> 2<sup>c</sup> 7 8 9 28 65<sup>c</sup> 115<sup>sup</sup> 118 700 892 1071 1203 1216 1243 1514 2722 lat TR-Eras,Beza,Elz,Steph AN HF BG [NA28] // προσποιούμενος 1194 // lac. A C F P

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

## The GOSPEL of JOHN

notice.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτήν βαλέτω λίθον·

<sup>7</sup>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 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.

<sup>8</sup>And after bending down again, he continued writing in the earth.

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα.

<sup>9</sup>And after they heard this,<sup>142</sup> they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτανε.

<sup>11</sup>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 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

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

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

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

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away from Thee shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters."

ג' מְקִנָה יִשְׁפָּא לַיהוָה, כָּל-עֲנֻבֵי יִבְשׁוּ; יִסּוּרֵי (וְסוּרֵי) יִבְרָאָה? כְּתָבוּ, כִּי עָזְבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה.  
<http://www.mechon-mamre.org/p/pt/pt1117.htm> This is in contrast to those who believe in the Son of God and are born again. Their names are written in heaven, not in the earth which will be destroyed. Luke 10:20; Hebrews 12:23; Phil 4:3; Rev. 13:8; 17:8; 20:12,15; 21:27; Psalm 69:28.

<sup>142</sup> **8:9** The TR and RP texts also have here, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι "and were convicted by their conscience," and the NA28 does not.

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John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι ἢ<sup>143</sup> ποῦ ὑπάγω.

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

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

<sup>15</sup>You judge by the flesh; I judge no one.

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

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

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

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

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδιδετε, καὶ τὸν πατέρα μου ἂν ἤδιδετε.

<sup>19</sup>Then they were saying to him, "Where is your father?" Jesus answered, "Neither me nor my father do you know. If you knew me, you would know my father also."

John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

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

John 8:21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

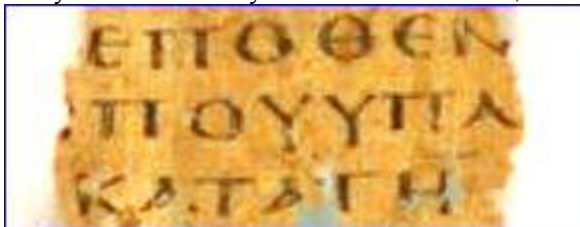
John 8:22 ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

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

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

<sup>143</sup> 8:14 txt η ϩ66 ϩ75c B D N T 070 it<sup>f,q</sup> vg syr<sup>h</sup> cop<sup>sa</sup> SBL TH NA28 {} // ουδε ϩ39 // και ϩ75\* X E L W 047 π it<sup>a,aur,(b),d,ff<sup>2</sup>,j,l,r<sup>1</sup></sup> cop<sup>ly,pbo</sup> TR RP // lac A C P 0233 0264. The Münster Inst. and the NA28 say ϩ39 reads η, while the IGNTP says it reads και. 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, € and it seems more likely an E than H or I, thus ΟΥΔΕ. Perhaps the theory is that there is only room there for one letter, like H. However, it certainly does not look like an H.



[https://commons.wikimedia.org/wiki/File:Papyrus\\_39\\_\(GA\)\\_POxy1780.jpg](https://commons.wikimedia.org/wiki/File:Papyrus_39_(GA)_POxy1780.jpg)

<sup>144</sup> 8:17 Deuteronomy 19:15

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John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

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

John 8:25 ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;

<sup>25</sup>Therefore they were saying to him, "Who are you?" Jesus said to them, "Why am I even speaking to you at all?"<sup>146</sup>

John 8:26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ ἐγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ<sup>147</sup> εἰς τὸν κόσμον.

<sup>26</sup>I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world."

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

<sup>27</sup>They did not understand that he was speaking to them of the Father.

John 8:28 εἶπεν οὖν ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἅπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

<sup>28</sup>Then Jesus said, "When you lift up the Son of Man, then you will find out that I am *he*,<sup>148</sup> and of myself<sup>149</sup> I do nothing, but rather exactly as the<sup>150</sup> Father has taught me, those things I speak.

John 8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

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

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

<sup>30</sup>As he was speaking these things, many believed in him.

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

<sup>146</sup> **8:25** The BADG lexicon says, "τὴν ἀρχὴν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially=ὅλως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; POxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the τὴν ἀρχὴν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὅ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with 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.

<sup>147</sup> **8:26** txt λαλῶ  $\mathfrak{P}^{66} \mathfrak{P}^{75} \mathfrak{N} \text{ B D K L N T U W X } \Delta \Theta \Psi \text{ 0211 33 69 118 1071 1424 SBL TH NA28 } \{ / \} // \text{ λεγω EF G H M S Y } \Gamma \Lambda \Omega \text{ 047 2 28 579 } \mathfrak{M} \text{ TR RP } // \text{ lac A C P V } \Pi \text{ 070 0233}$

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

<sup>149</sup> **8:28b** According to Bauer, ἅπ' ἑμαυτοῦ is an expression known in Classical Greek using the preposition ἀπό to indicate the originator or author of the action.

<sup>150</sup> **8:28c** txt ο πατήρ  $\mathfrak{P}^{66} \mathfrak{P}^{75} \mathfrak{N} \text{ D L N T lat syr}^s \text{ SBL NA28 } \{ / \} // \text{ ο πατήρ μου B E 047 } \mathfrak{M} \text{ it}^f, g \text{ syr}^p, h \text{ cop TR RP TH } // \text{ omit W } // \text{ lac A C P 070 0233}$

*The Children of Abraham*

John 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε,

<sup>31</sup>Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,

John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

<sup>32</sup>and you will know the truth, and the truth will make you free."

John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε: πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

<sup>33</sup>They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας.

<sup>34</sup>Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.

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

<sup>35</sup>And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσσεσθε.

<sup>36</sup>If therefore the Son should make you free, you will be free indeed.

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἔστε: ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

<sup>37</sup>I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.

John 8:38 Ἄ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ ὑμεῖς οὖν ἄ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

<sup>38</sup>The things that I have seen with the<sup>151</sup> Father, I speak, and you then the things you have heard from your father,<sup>152</sup> you are doing."

John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.

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

John 8:40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

<sup>40</sup>But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.

John 8:41 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα: ἓνα πατέρα ἔχομεν, τὸν θεόν.

<sup>41</sup>You are doing the works of your father." They said to him, "**We** were not conceived in

<sup>151</sup> **8:38a** txt παρα τω πατρι P<sup>66</sup> P<sup>75</sup> B C L 070 it<sup>1</sup> vg<sup>ww,st</sup> syr<sup>pal</sup> eth Or Cyr<sup>1/2</sup> SBL TH NA28 {B} // παρα τω πατρι μου X E N 047 0250 M it<sup>a,aur,e,f,ff2</sup> vg<sup>cl</sup> syr<sup>s,p,h</sup> arm geo Tert Aug Spec TR RP // παρα τω πατρι μου ταυτα D it<sup>b,d,q</sup> cop<sup>pb0</sup> Cyr-Jer Chrys (Cyr<sup>1/2</sup>) // απο του πατρος ταυτα W // lac A P T 0233. The definite article could serve as a possessive when that was obvious from the context.

<sup>152</sup> **8:38b** txt ηκουσατε παρα του πατρος P<sup>75</sup> B L W 597 cop<sup>bo?</sup> arm geo Or Cyr SBL TH NA28 {B} // ηκουσατε παρα του πατρος υμων N<sup>2</sup> C K Y Θ f<sup>1</sup> f<sup>3pt</sup> 33 565 892 l547 it<sup>f</sup> syr<sup>hms,pal</sup> cop<sup>bo?</sup> Chrys // ηκουσατε παρα του πατρος ημων 346 // ηκουσατε παρα τω πατρι υμων 0141 f<sup>3pt</sup> l524 // ηκουσατε παρ αυτου πατρος υμων X // εωρακατε παρα τω πατρι υμων D E F G H M N S U Γ Δ Λ Ψ Ω 047 0211 0250 2 28 118 157 180 205 579 700 1006 1010 1071 1243 1292 1342 1424 1505 Lect it<sup>a,aur,c,d,e,f,l,q,r1</sup> vg syr<sup>s,p,h</sup> cop<sup>bo</sup> eth slav Aug Spec TR RP // εωρακατε παρα του πατρος P<sup>66</sup> 070 cop<sup>sa,ly?,pbo</sup> // εωρακατε παρα του πατρος υμων N\* // lac A P T Π 0233. Some explain the NA28 reading by interpreting the verb at the end of the verse as an imperative: "The things I have seen with the Father, I speak, and you then the things you have heard from the father, do it." But 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.<sup>153</sup> We have one father: God."

*The Children of the Devil*

John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

<sup>42</sup>Jesus 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 ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.

<sup>43</sup>What is the reason you do not understand my speech? Because you are not able to tolerate<sup>154</sup> my word.

John 8:44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

<sup>44</sup>You 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,<sup>155</sup> for he is a liar, and the father of the lie.<sup>156</sup>

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

<sup>154</sup> **8:43** The Greek verb translated "tolerate" is the infinitive form of ἀκούω - ακούω, 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.

<sup>155</sup> **8:44a** 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."

<sup>156</sup> **8:44b** The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that 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 ψεύστης to ὅταν λαλή τὸ ψεῦδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.

## The GOSPEL of JOHN

John 8:45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

<sup>45</sup>So I, because I am saying the truth, you do not believe me.

John 8:46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

<sup>46</sup>Who of you is convicting me of a sin? If<sup>157</sup> I am saying the truth, why is it you do not believe me?

John 8:47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

<sup>47</sup>The ones who are of the Father hear the statements of the Father. This is why you do not hear; you are not of God."

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

John 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

<sup>48</sup>The Jews answered<sup>158</sup> and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"

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

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

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

<sup>50</sup>It is not me seeking my glory. There is One seeking, and judging.

John 8:51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἔάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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

John 8:52 εἶπον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

<sup>52</sup>The Jews said<sup>159</sup> 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 εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

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

John 8:54 ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἔστιν·

<sup>54</sup>Jesus answered, "If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your<sup>160</sup> God.

John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

<sup>55</sup>And you have never known him, but I know him. Now if I were to say that I do not

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<sup>157</sup> **8:46** txt ει ϩ66 ϩ75 x B C L N W 070 0233 latt cop<sup>sa</sup> syr<sup>h</sup> arm Or Cyr SBL TH NA28 {} // ει δε E 047 syr<sup>p</sup> eth TR RP // omit v. 46 D // lac A P T

<sup>158</sup> **8:48** txt απεκριθησαν ϩ66 ϩ75 x B C D L N W 070 it cop<sup>sa</sup> syr<sup>p</sup> Or Cyr SBL TH NA28 {} // απεκριθησαν ουν E 047 0233 ϩi lat syr<sup>h</sup> Chrys TR RP // lac A P T

<sup>159</sup> **8:52** txt ειπα/ον ϩ66 x B C W 0216 it syr<sup>s,p</sup> cop<sup>samss,ly,pbo</sup> SBL TH // ειπα/ον ουν ϩ75 D E N 047 070 0233 ϩi lat syr<sup>h</sup> cop<sup>samss</sup> TR RP NA28 [ουν] {} // lac A P T

<sup>160</sup> **8:54** txt θεος υμων x B\* D it<sup>a,b,d,e,ff2,l,q</sup> vg<sup>cl</sup> syr<sup>pal</sup> cop<sup>bo,ms</sup> Chrys Tert TR AN TH♦ // ο θεος υμων ϩ66\* // θεος ημων ϩ75 A B<sup>2</sup> C E N W 070 0233 ϩi it<sup>aur,f</sup> vg<sup>ww,st</sup> syr<sup>s,p,h</sup> cop<sup>sa,pbo,bo</sup> arm eth geo slav Greg-Nyss Cyr<sup>lem</sup> Aug BG RP SBL TH♦ NA28 {B} // ο θεος ημων ϩ66<sup>c</sup> L // θεος αληθης it<sup>r1</sup> // θεος cop<sup>ach2</sup> // lac A P T. The wording of the Majority reading does not indicate a direct quotation, as some commentators claim. The word ημων for υμων is a very common accidental scribal error, and vice versa.

know him, I would be a liar like you. But I do know him, and his word I am following.  
John 8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη.

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

John 8:57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβραὰμ ἐώρακας;

<sup>57</sup>The Jews therefore said to him, "You are not yet fifty, and you have beheld Abraham?"<sup>161</sup>

John 8:58 εἶπεν αὐτοῖς Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

<sup>58</sup>Jesus said to them, "Truly, truly I say to you, before Abraham was,<sup>162</sup> I am."<sup>163</sup>

John 8:59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

<sup>59</sup>Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple.<sup>164</sup>

## Chapter 9

### *Jesus Heals a Man Born Blind*

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

<sup>1</sup>And as he was going along, he saw a man blind from birth.

John 9:2 καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;

<sup>2</sup>And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?"<sup>165</sup>

<sup>161</sup> **8:57** Several early witnesses say Ἀβραὰμ ἐώρακέν σε - 'Abraàm heōrakén se, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐώρακας - 'Abraàm heōrakas, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather than "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do you 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?"

<sup>162</sup> **8:58a** γενέσθαι - genésthai, punctiliar infinitive of γίνομαι - gínomai. 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.

<sup>163</sup> **8:58b** ἐγὼ εἰμι - egō eimi; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

<sup>164</sup> **8:59** txt ἱεροῦ ϣ<sup>66</sup> ϣ<sup>75</sup> κ\* B D W Θ\* 2561txt ita,aur,b,c,d,e,ff<sup>2</sup>,l,f<sup>1</sup> vg syr<sup>s</sup> cop<sup>sa,ly,pbo,bomss</sup> arm geo<sup>1</sup> Or<sup>vid</sup> Cyr<sup>1/2</sup> Augustine SBL TH NA28 {A} // ἱεροῦ διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως 2561<sup>mg</sup> // ἱεροῦ καὶ διελθῶν διὰ μέσου αὐτῶν κ<sup>2</sup> l211 l813 // ἱεροῦ καὶ παρήγεν οὕτως 69 // ἱεροῦ διελθῶν διὰ μέσου αὐτῶν 13 // ἱεροῦ διελθῶν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως A E F G H K M S U Y Γ Δ Θ<sup>z</sup> Λ Π Ω ϣ<sup>2</sup> 2 28 124 157 180 346 565 700 788 1006 1009 1079 1195 1216 1230 1241 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 it<sup>(f),g</sup> vg<sup>ms</sup> geo<sup>2</sup> TR RP // ἱεροῦ διελθῶν ἐκ μέσου αὐτῶν καὶ παρήγεν οὕτως 205 // ἱεροῦ διελθῶν ἐκ μέσου αὐτῶν καὶ παρήγεν οὕτως 118 // ἱεροῦ διελθῶν δια μέσου αυτων και διηγεν ουτως 047 // ἱεροῦ διελθῶν δια μέσου αυτων και παρηγεν αυτους 0233 // ἱεροῦ και διελθῶν δια μέσου αυτων επορευετο και παριγεν ουτος 0211\* // ἱεροῦ καὶ διελθῶν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγεν οὕτως κ<sup>1</sup> C L N X Ψ 070 0141 33 597 892 1010 1071 1241 (syr<sup>p,h,pal</sup>) cop<sup>bo</sup> (eth) slav Ath (Socrates) (Cyr<sup>1/2</sup>) // ἱεροῦ καὶ διελθῶν διὰ μέσου αὐτῶν ἐπορεύετο καὶ παρήγων οὕτως 579 // ἱεροῦ και διελθων δια μεσου αυτων επορευετο και παριγεν ουτος 0211<sup>c</sup> // lac P Q T V 063. The phrases after ἱεροῦ are suspiciously like the διελθῶν διὰ μέσου αὐτῶν ἐπορεύετο of Luke 4:30.

<sup>165</sup> **9:2** The Pharisees taught that an unborn child could sin.

The GOSPEL of JOHN

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῆ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

<sup>4</sup>We must<sup>166</sup> be working at the works of him who sent me, while it is day. Night is coming, when no one can work.

John 9:5 ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.

<sup>5</sup>As long as I am in the world, I am the light of the world."

John 9:6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς

<sup>6</sup>When 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, Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὃ ἐρμηνεύεται Ἀπεσταλμένος, ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.

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

John 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

<sup>8</sup>His neighbors therefore, and those who had previously observed him being a beggar,<sup>167</sup> were saying, "Isn't this the man usually sitting and begging?"

John 9:9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν ἄλλοι ἔλεγον, Οὐχί, ἀλλὰ ὁμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι.

<sup>9</sup>Some were saying, "This is the same man." Others were saying, "No; he only looks like him."<sup>168</sup> He himself kept saying, "I am the one."

John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἠνεώχθησάν σου οἱ ὀφθαλμοί;

<sup>10</sup>They were saying therefore to him, "How were your eyes opened?"

John 9:11 ἀπεκρίθη ἐκεῖνος, Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωάμ<sup>169</sup> καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

<sup>11</sup>He 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."

<sup>166</sup> 9:4 txt ημας...με B D 070 it<sup>d</sup> syr<sup>pal</sup> cop<sup>sa</sup> geo<sup>1</sup> SBL TH NA29 {B} // ημας...ημας P<sup>66</sup> P<sup>75</sup> K\* L W cop<sup>pbo,bo</sup> Cyr // εμε...με K<sup>1</sup> A C E N 047 0233 it<sup>a,aur,b,e,ff2,q</sup> vg syr<sup>s,p,h</sup> cop<sup>ly</sup> arm eth geo<sup>2</sup> Diatess Bas Chrys Hil Ambrose Aug TR RP // lac P<sup>128</sup> P Q T

<sup>167</sup> 9:8 txt προσαιτης ην P<sup>66</sup> P<sup>75</sup> K A B C\* D L N W 070 0233 it<sup>aur,d,ff2,q</sup> vg syr<sup>p,h</sup> cop<sup>sa</sup> arm eth Chrys Cyr SBL TH NA29 {B} // τυφλος ην C<sup>3</sup> E 047 M TR RP // τυφλος ην και προσαιτης it<sup>a,b,e,l</sup> // lac P<sup>128</sup> P Q T 0216

<sup>168</sup> 9:9 txt

αλλοι ελεγον οτι ουτος εστιν αλλοι ελεγον ουχι αλλ ομοιος αυτω εστιν P<sup>75</sup> B SBL TH NA28

αλλοι ελεγον οτι ουτος εστιν αλλοι ελεγον ουχι αλλα ομοιος αυτω εστιν C

αλλοι ελεγον ουτος εστιν αλλοι ελεγον ουχι αλλα ομοιος αυτω εστιν P<sup>66</sup> W

αλλοι ελεγον οτι ουτος εστιν αλλοι δε ελεγον ουχι αλλ ομοιος αυτω εστιν 0233

αλλοι ελεγον ουτος εστιν αλλοι δε ελεγον ουχι αλλα ομοιος αυτω εστιν K

αλλοι δε ελεγον οτι ουτος εστιν αλλοι δε ουχι αλλα ομοιως αυτω εστιν 070

αλλοι ελεγον οτι ουτος εστιν αλλοι ελεγον ουχι αλλ ομοιως αυτω εστιν L

αλλοι ελεγον οτι ουτος εστιν E

αλλοι ελεγον οτι ουτος εστιν αλλοι οτι ομοιος αυτου εστιν N

αλλοι δε οτι ομοιως αυτω εστιν 047

αλλοι ελεγον οτι ουτος εστιν ετεροι δε οτι ομοιος αυτω εστιν D

αλλοι ελεγον οτι ουτος εστιν αλλοι δε οτι ομοιος αυτω εστιν A TR RP

<sup>169</sup> 9:11 txt τον P<sup>66</sup> P<sup>75</sup> K B D L W 070 it syr<sup>pal</sup> cop arm Ir SBL TH NA28 {} // την κολυμβηθραν του A E N 047 0233 M lat syr<sup>(s,p),h</sup> cop<sup>sams</sup> geo TR RP // lac C P Q T 0216

## The GOSPEL of JOHN

John 9:12 και εἶπαν αὐτῷ, Ποῦ ἐστὶν ἐκεῖνος; λέγει, Οὐκ οἶδα.

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

### *The Authorities Investigate the Healing*

John 9:13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.

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

John 9:14 ἦν δὲ σάββατον ἐν ἡ ἡμέρᾳ<sup>170</sup> τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.

<sup>14</sup>And the day on which Jesus had made mud and opened his eyes had been a Sabbath.<sup>171</sup>

John 9:15 πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην καὶ βλέπω.

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

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

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

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

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

John 9:18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος

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

John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη

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

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<sup>170</sup> **9:14a** txt εν η ημερα P<sup>66c</sup> P<sup>75</sup> X B L W 070 it syr<sup>s</sup>,pal,hmg cop<sup>s</sup>sams,pbo SBL TH NA28 {} // εν τη ημερα P<sup>66\*</sup> // στε A D E N 047 0233 0250 lat syr<sup>p</sup>,h cop<sup>s</sup>samss,ly,cwoid TR RP // lac C P Q T

<sup>171</sup> **9:14b** The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it were 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 also was forbidden, since that was a part of "building." MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one.

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

## The GOSPEL of JOHN

John 9:21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

<sup>21</sup>But how he now sees, we do not know. Or who opened his eyes, we do not know. Ask him; he has majority. He will speak for himself."

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἕάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

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

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

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

John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.

<sup>24</sup>Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."<sup>172</sup>

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.

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

John 9:26 εἶπον οὖν αὐτῷ, Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

<sup>26</sup>They said therefore<sup>173</sup> to him, "What did he do to you? How did he open your eyes?"

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

<sup>27</sup>He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? Do you want to become his disciples too?"

John 9:28 ἐλοιδόρησαν αὐτόν, καὶ εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί·

<sup>28</sup>They ridiculed him,<sup>174</sup> and said, "You are the disciple of that one. We are disciples of Moses.

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

<sup>29</sup>We know for sure that God has spoken to Moses; but this fellow, we don't know where he comes from."

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

<sup>30</sup>The man answered and said to them, "Well, there certainly is something strange in this, that you don't know where he comes from, and he opened my eyes.

John 9:31 οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἕάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει.

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

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

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

<sup>172</sup> **9:24** Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.

<sup>173</sup> **9:26** txt ουν αυτω ϳ<sup>75</sup> B D W SBL TH NA29 {B} // αυτω ϳ\* // ουν αυτω παλιν ϳ<sup>66</sup> ϳ<sup>2</sup> L N 070 // δε αυτω παλιν A E 047 0233 TR RP // lac C

<sup>174</sup> **9:28** txt ελοιδορησαν ϳ<sup>66</sup> E F G H (K) M S X Y Δ Λ Ω 047 0141 0233 ϳ<sup>66</sup> lat cor<sup>samss</sup>,ly,cw,pbo AN RP SBL TH // ελυδορησαν K // και ελοιδορησαν ϳ<sup>75</sup> ϳ\* B W (070) cor<sup>samss</sup> NA28 {} // και ελοιδορησαν 070 // οι δε ελοιδορησαν ϳ<sup>2</sup> D L N Θ Ψ 0211 33 it<sup>a,f</sup> syr<sup>s,p,h</sup>\*\* cor<sup>bo</sup> // ελοιδορησαν ουν Γ // ελοιδορησαν ουν (Γ) TR // lac C

The GOSPEL of JOHN

John 9:33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

<sup>33</sup>If this man were not from God, no way could he have done this thing.<sup>175</sup>

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἁμαρτίας σου ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

<sup>34</sup>They answered and said to him, "You were born totally in sin, and you are teaching us?" Then they threw him out.

*Spiritual Blindness*

John 9:35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;<sup>176</sup>

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

John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστιν, κύριε,<sup>177</sup> ἵνα πιστεύσω εἰς αὐτόν;

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

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

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

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

<sup>38</sup>And he said, "I believe, Lord." And he worshipped him.<sup>178</sup>

<sup>175</sup> **9:33** The renderings "he would be able to do nothing" or "not be able to do anything" are unsatisfactory, in view of the fact that the magicians of Pharaoh performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of: that of opening the eyes of one born blind. For the adverbial use of οὐδέν, see BDAG p. 735, 2 (b) γ- "in no respect, in no way. This is an "adverbial accusative," see BDF § 160, where DeBrunner points out another place that John used an adverbial accusative, 8:25 - τὴν ἀρχὴν, "at all." "Why am I speaking to you at all?" For οὐδέν here see also LSJ: III 1. neut. οὐδέν as Adv., not at all. See also Acts 26:26.

<sup>176</sup> **9:35** txt υἱὸν τοῦ ἀνθρώπου  $\mathfrak{P}^{66} \mathfrak{P}^{75} \mathfrak{X} \mathfrak{B} \mathfrak{D} \mathfrak{W}$  397 pc it<sup>d</sup> syr<sup>s</sup> cop<sup>sa,pbo,ach<sup>2</sup>,mf</sup> eth Origen SBL TH NA29 {B} // υἱὸν τοῦ θεοῦ A E F G K L M S U X Y Γ Δ Θ Λ Ψ Ω 047 070 0141 0211 0233 0250 0306 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174  $\mathfrak{M}$  lat syr<sup>p,h</sup> cop<sup>bo</sup> TR RP // lac  $\mathfrak{P}^{45}$  C H N P Q T V Π.

<sup>177</sup> **9:36**

	καὶ τίς ἐστιν ἔφη κύριε	$\mathfrak{P}^{75}$ B W
ἀπεκρίθη ἐκεῖνος	καὶ τίς ἐστιν ἔφη κύριε	$\mathfrak{P}^{66*}$
ἀπεκρίθη ἐκεῖνος	καὶ τίς ἐστιν κύριε	$\mathfrak{P}^{66c}$
	καὶ ἔφη τίς ἐστιν κύριε	070
ἀπεκρίθη	καὶ τίς ἐστιν κύριε	it <sup>a</sup>
	εἶπεν τίς ἐστιν κύριε	cop <sup>sa,ach</sup>
ἀπεκρίθη ἐκεῖνος	τίς ἐστιν κύριε	A 1241
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, κύριε	τίς ἐστιν	$\mathfrak{X}^*$
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, κύριε καὶ τίς ἐστιν		$\mathfrak{X}^1$
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν,	τίς ἐστιν κύριε	L Γ Θ 0306 lat
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστιν	κύριε	D E F G K M S U X Y Δ Λ Ψ Ω 047 0211 0233 f <sup>1</sup> f <sup>13</sup> 33 syr <sup>h</sup> lac. $\mathfrak{P}^{45}$ C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. Verse 9:11 has ἀπεκρίθη ἐκεῖνος καὶ εἶπεν variants as well.

<sup>178</sup> **9:38 – 9:39a** txt ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς  $\mathfrak{P}^{66} \mathfrak{N}^2$  A B E F G K L M S U X Y Γ Δ Λ Ψ Ω 0211 0306 f<sup>1</sup> f<sup>13</sup> 33 etc. TR RP NA29 {C} // ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς D // ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν Ἰησοῦς 070 // ὁ δὲ εἶπεν, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς Θ 047 // ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν, Naί, κύριε πεπίστευκα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. Jn 11:27) // omit  $\mathfrak{P}^{75} \mathfrak{N}^*$  W it<sup>b,(1)</sup> cop<sup>sa<sup>ms</sup>,ach<sup>2</sup>,mf</sup> // omit vss 38 and 39 entirely Diatessaron<sup>v</sup> // lac.  $\mathfrak{P}^{45}$  C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. (Re the reading of 0233, the exact words of Martha in 11:27 were: Naί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος). The use of ἔφη is rare in John, but  $\mathfrak{P}^{66}$  adds it in 9:36 and  $\mathfrak{P}^{75}$  adds it in the same verse in a different place.

## The GOSPEL of JOHN

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

John 9:40 Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

<sup>40</sup>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, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

<sup>41</sup>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 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·

<sup>1</sup>"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 ποιμὴν ἐστὶν τῶν προβάτων.

<sup>2</sup>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 ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.

<sup>3</sup>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 ὅταν τὰ ἴδια πάντα<sup>179</sup> ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ

<sup>4</sup>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 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

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

John 10:6 ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

<sup>6</sup>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, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

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

John 10:8 πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

<sup>8</sup>All who came before me<sup>180</sup> are thieves and bandits; but the sheep did not hear them.

<sup>179</sup> **10:4** txt παντα P<sup>66</sup> P<sup>75</sup> N<sup>2a</sup> B D L W it<sup>a,d,e</sup> cop arm SBL TH NA28 {} // omit N<sup>\*2b</sup> // προβατα A E 047 0233 0250 M lat syr TR RP // P<sup>6</sup> C N P

<sup>180</sup> **10:8** txt ηλθον προ εμου P<sup>66</sup> N<sup>2a</sup> A B D K L W X Λ Π Ψ f<sup>13</sup> 33 157 579 700 1006 1071 1079 1216 1230 1241 1243 1505 1546 1646 2174 it<sup>d</sup> vg<sup>mss</sup> syr<sup>h</sup> with \* cop<sup>bo</sup> eth Or<sup>3/4</sup> Did<sup>dub</sup> Severian Hesych; Luc Fautstus-Milevis Jer<sup>5/9</sup> Aug<sup>1/6</sup> SBL TH NA28 [προ εμου] {C} // εισηλθον προ εμου 0250 // ηλθον προς εμου 0233 // προ εμου ηλθον Θ f<sup>1</sup> 205 565 1365 arm geo Diatess<sup>arm</sup> Velantianians<sup>acc.</sup> to Hippolytus Or<sup>3/4,lat</sup>; Abrosiaster Greg-Elv Jer<sup>4/9</sup> Aug<sup>2/6</sup> TR // ηλθον P<sup>45</sup> P<sup>75</sup> N<sup>\*2b</sup> E F G M S U Y Γ Δ Ω 047 0141 0211 2 28 180 892<sup>s</sup> 1009 1010 1195 1242 1292

## The GOSPEL of JOHN

John 10:9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.

<sup>9</sup>I 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 ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

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

John 10:11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

<sup>11</sup>"I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν<sup>181</sup> τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ φεύγει – καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει –

<sup>12</sup>The 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 ὅτι μισθωτὸς ἔστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

<sup>13</sup>For he is a wage earner,<sup>182</sup> and it matters not to him about the sheep.

John 10:14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

<sup>14</sup>"I am the good shepherd, and I know mine, and mine know me.

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

<sup>15</sup>Just 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 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποίμνη, εἷς ποιμὴν.

<sup>16</sup>Other 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,<sup>183</sup> one shepherd.

John 10:17 διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

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

John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

<sup>19</sup>Because of these words, there was again a split among the Jews.

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

<sup>20</sup>Many of them were saying, "He has a demon, and he's crazy. Why are you listening to

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1342 1424 2148 it<sup>a,b,c,e,ff2,l,q,r1</sup> vg syr<sup>s,p,pal</sup> cop<sup>sa,pbo,ach2</sup> slav goth Diatess<sup>sy<sup>r</sup></sup> Basil Chrys Cyr; Ps-Cypr Aug<sup>3/6</sup> RP TH♦ // omit 1344 // lac  $\mathfrak{P}^{44}$  C H N P 070 0306

<sup>181</sup> **10:12** NA28 -εστιν, RP -εισιν. The editions take turns and switch back and forth about following the Attic grammar rule that neuter plural subjects take a singular verb. There is no consistency in New Testament Greek about this.

<sup>182</sup> **10:13** txt ὅτι μισθωτὸς ἔστιν  $\mathfrak{P}^{44}$ Avid  $\mathfrak{P}^{45}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\kappa$  B D L  $\Theta$  0211 f<sup>1</sup> 22txt 33 1241 2561txt  $\{253\}$   $\{2211\}$  al. it<sup>d,e</sup> syr<sup>s,pal</sup> cop eth arm SBL TH NA29 {B} // W omits 'Ο δὲ μισθωτὸς φεύγει, but also ὅτι μισθωτὸς ἔστιν // 'Ο δὲ μισθωτὸς ἔστιν μισθωτὸς A\* // 'Ο δὲ μισθωτὸς ἔστιν 579 // 'Ο δὲ μισθωτὸς φεύγει, ὅτι μισθὸς ἔστιν A<sup>c</sup> // 'Ο δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἔστιν E F G K M S U X Y If (φευγη) Δ Λ Π Ψ Ω 047f (φευγη) 0141 0233 0250<sup>vid</sup> 0286<sup>vid</sup> f<sup>13</sup> 2 22ms 28 69 118 157 565 700 1071 1424 2561<sup>Z</sup>  $\mathfrak{M}$  lat syr<sup>p,h</sup> goth TR RP // lac. C H N P Q T V 070 0306. Some say that 'Ο δὲ μισθωτὸς 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.

<sup>183</sup> **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.

him?"

John 10:21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

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

*The Authorities Attempt Stoning for Claim of Equality With God*

John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμῶν ἦν,

<sup>22</sup>Then came the Festival of Dedication<sup>184</sup> at Jerusalem. It was winter,

John 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος,

<sup>23</sup>and Jesus was walking in the temple, in the Portico of Solomon.

John 10:24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ, "Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ.

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

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

<sup>25</sup>Jesus 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, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

<sup>26</sup>Yet, you are not believing, because you are not of my sheep.<sup>185</sup>

John 10:27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν,<sup>186</sup> κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

<sup>27</sup>My sheep hear my voice, and I know them, and they follow me.

John 10:28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

<sup>28</sup>And I give to them eternal life, and they will by no means perish, into all time, and no

<sup>184</sup> **10:22** Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine's flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

<sup>185</sup> **10:26** omit  $\mathfrak{P}^{66c} \mathfrak{P}^{75} \mathfrak{N} \text{ B K L M}^* \text{ W } \Theta \text{ P } \Pi$  0141 33 597 821 1241 2561\* *al*<sup>60</sup> itaur.c vg copsa,bo<sup>pt</sup>,ach<sup>2</sup> arm geo<sup>1,B</sup> Or<sup>gr,lat</sup> Apoll Cyr; Aug SBL TH NA28 {B} // καθως ειπον υμιν A D E F G H M<sup>c</sup> S U X Y Γ Δ Λ Ψ Ω 047 0211 0233 *f*<sup>1</sup> *f*<sup>13</sup> 2 28 157 180 205 565 579 700 892<sup>s</sup> 1006 1010 1071 1243 1292 1342 1424 1505  $\mathfrak{N}$  *Lect* it<sup>a,b,d,e,f,ff<sup>2</sup>,l,r<sup>1</sup></sup> syr<sup>s,p,h,(pal)</sup> cop<sup>pbo,bo<sup>pt</sup></sup> eth geo slav goth Cyr<sup>lem</sup> TR RP // καθως ειπον υμιν οτι  $\mathfrak{P}^{66*} // lac \mathfrak{P}^{45} \text{ C N P Q T V } 070$

<sup>186</sup> **10:27** txt ακουουσιν (plural)  $\mathfrak{P}^{66} \mathfrak{N} \text{ B L W X } \Theta$  0211 *f*<sup>13</sup> 33 157 1071 1241 *l*2211 Or Did SBL TH NA28 {/} // ακουσσωσιν (pl subj) 579 // ακουει (singular)  $\mathfrak{P}^{75} \text{ A D E F G H K M S U Y } \Gamma \Delta \Lambda \text{ P } \Psi \Omega$  047 *f*<sup>1</sup> 2 28 565 700 892<sup>s</sup> 1424 *l*844  $\mathfrak{N}$  Cl TR RP // *lac*  $\mathfrak{P}^{45} \text{ C N P Q T V } 070$  0233. The singular number reading ακουει is not in concord with the neuter plural subject τα προβατα τα εμα, "my sheep" (plural) nor with the rest of the verse, αυτα, "them," ακολουθουσιν "they follow." BDF Sec 133: "Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwyzer I 581f.). The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used exclusively in MGr. In the NT (as in the LXX and pap.: Mayser II 3, 28ff.) there is marked diversity, and often in individual instances the MSS diverge." What is interesting to me here is that  $\mathfrak{P}^{75}$  seems out of place. This leads me to believe that John originally wrote the plural verb, and  $\mathfrak{P}^{75}$  and others "corrected" it.

## The GOSPEL of JOHN

one will snatch them out of my hand.

John 10:29 ὁ πατήρ μου ὃς δέδωκέν μοι μερίζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρός.<sup>187</sup>

<sup>29</sup>My Father, the one who gave *them* to me, he is greater than all,<sup>188</sup> and no one is able to snatch them out of the Father's hand.

John 10:30 ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

<sup>30</sup>I and the Father are one."

John 10:31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

<sup>31</sup>Again, the Jews lifted up stones in order to stone him.

John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;

<sup>32</sup>Jesus responded to them, "Many good works I have shown you from the Father. For which work of them are you stoning me?"

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

<sup>33</sup>The Jews answered him,<sup>189</sup> "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God."<sup>190</sup>

John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα, Θεοὶ ἐστε;

<sup>34</sup>Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"?"<sup>191</sup>

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

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

John 10:36 ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;

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

John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·

<sup>37</sup>If I am not doing the works of my Father, do not believe me.

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<sup>187</sup> 10:29a txt τοῦ πατρός P<sup>66</sup> P<sup>75</sup>vid N B L SBL TH NA28 {} // τοῦ πατρός μου A D E F G H K M S U W X Y Δ Γ Λ Θ Π Ψ Ω 047 0211 0302<sup>vid</sup> f<sup>1</sup> f<sup>13</sup> 2 33 28 124 157 565 700 1071 M latt syr<sup>p,h</sup> cop<sup>sa,ac2,bo</sup> TR RP // lac P<sup>45</sup> C N P Q T V 070 0233.

<sup>188</sup> 10:29b txt ὃς δέδωκέν μοι μερίζων πάντων E F G H K S Δ Π Ω 047 f<sup>1</sup> 2 28 33 157 565 700 1071 1424 HF RP // ὃς δέδωκέ μοι μερίζων πάντων Y Γ // ὃ δέδωκέν μοι πάντων μερίζων N L W Ψ // ὃς δέδωκέν μοι μερίζων πάντων 124 // ὃς ἐδωκέν μίζων πάντων P<sup>66\*</sup> // ὃς ἐδωκέν μοι μίζων πάντων P<sup>66c</sup> // ὃς δέδωκέν μοι μίζων πάντων 579 // ὃς ἐδωκέν μοι μερίζων πάντων M U // οὓς δέδωκέν μοι μερίζων πάντων Λ // ὃς δέδωκέν μοι αὐτὰ μερίζων πάντων f<sup>13</sup> 69 346 788 // ὃς δέδωκέ μοι πάντων μερίζων TR // ὃς δέδωκέ μοι πάντων ἐστίν μερίζων X // ὃς ἐδωκέ.. ... ..των μεῖ..ν P<sup>75</sup> // ὃς δέδωκέν μοι πάντων μερίζον B<sup>c</sup> // ὃς δέδωκέν μοι μερίζων πάντων A // ὃς δέδωκέν μοι μίζον πάντων Θ // ὃ δέδωκέν μοι πάντων μερίζον B\* NA28 {D} // ὃ δεδωκώς μοι πάντων μερίζων D // ὃς δεδοκεν μοι μερίζων παντων 0211 // lac P<sup>45</sup> C N P Q T V 070 0233.

<sup>189</sup> 10:33a txt omit P<sup>45</sup> P<sup>66</sup> N A B K L M W X Θ Π Ψ 0211 f<sup>1</sup> f<sup>13</sup> 33 157 565 579 1071 latt syr cop<sup>sa,bo</sup>mss SBL TH NA28 {} // λεγοντες D E G H S U Y Γ Δ Λ Ω 047 2 28 124 700 892<sup>s</sup> 1424 M ite vg<sup>ms</sup> cop<sup>bo</sup>mss TR RP // lac P<sup>75</sup> C F N P Q T V 070 0233

<sup>190</sup> 10:33b ποιεῖς σεαυτὸν θεόν – ποιεῖς seautōn theōn. This could also be translated, "you are reckoning yourself to be God." For the verb ποιέω, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."

<sup>191</sup> 10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 81:1 (82:1 in English) in the Septuagint: Ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

## The GOSPEL of JOHN

John 10:38 εἰ δὲ ποιῶ, κἄν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ γὰρ ἐν τῷ πατρὶ.<sup>192</sup>

<sup>38</sup>And if I am doing *them*, even if you do not believe me, believe the works, so that you may acknowledge and know<sup>193</sup> that the Father is in me, and I in the Father."

John 10:39 Ἐζήτουν πάλιν αὐτὸν πιάσαι καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>39</sup>And again<sup>194</sup> they were trying to arrest him. And he got out of their grasp.

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

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

John 10:41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

<sup>41</sup>And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."

John 10:42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

<sup>42</sup>And many there believed in him.

## Chapter 11

### *The Death of Lazarus*

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

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

John 11:2 ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.

<sup>2</sup>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.

<sup>192</sup> **10:38b** txt τω πατρι ρ<sup>66c</sup> ρ<sup>75</sup> ρ B D L W lat syr<sup>s,hmg</sup> (syr<sup>p</sup> cop<sup>samss,pbo</sup>) Or<sup>lat</sup> SBL TH NA28 {} // αυτω ρ<sup>45</sup> A E 047 ρ it syr<sup>h</sup> cop<sup>samss,ly</sup> TR RP // αυτω πατρι ρ<sup>66\*</sup> // lac C N P 070 0233

<sup>193</sup> **10:38a** txt καὶ γινώσκητε ρ<sup>45</sup> ρ<sup>66</sup> ρ<sup>75</sup> ϑ fl 33 205 213 397 565 597 799\* 865 884 itr<sup>ivd</sup> syr<sup>pal</sup> cop<sup>sa,pbo,bo,ach<sup>2</sup></sup> arm eth geo Athanasius Theodoret<sup>vid</sup>; Hilary SBL NA28 {B} // καὶ γεινωσκητε B TH // καὶ γινωσκηται L // καὶ γινωσκεται W // καὶ γινώσκετε X 253 // καὶ πιστεύσητε A G E<sup>c</sup> H K M U Y Γ Δ Π Ψ 0141 fl<sup>3</sup> 2 28 180 205 700 892<sup>supp</sup> 1006 1071 1243 1292 1505 1582<sup>c</sup> ρ Lect it<sup>aur,f</sup> vg syr<sup>p,h</sup> slav Basil Cyril<sup>lem</sup> John-Damascus; Augustine TR RP // καὶ πιστευνήτε ρ 0211 1010 1293 (2211) pc8 // καὶ πιστεύετε 579 1241 pc3 // omit D E\* (homoioteleuton) 157 1424 it<sup>a,b,c,d,e,ff<sup>2,1</sup></sup> syr<sup>s</sup> Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum // lac C F N P. John uses two different aspects of the same word for "know," γινώσκω - ginōsko, the first, γνῶτε - gnōte, being punctiliar in aspect, and the second, γινώσκητε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōsko 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.

<sup>194</sup> **10:39** txt

εζητουν	παλιν αυτον	B E TH
εζητουν	αυτον παλιν	it <sup>f</sup>
εζητουν ουν	αυτον παλιν	ρ <sup>75vid</sup> ρ <sup>2</sup> A L W 047 NA28 [oun]
εζητουν δε	αυτον	ρ <sup>45</sup>
εζητουν ουν	αυτον	ρ* lat cop <sup>ly</sup>
εζητουν ουν	παλιν αυτον	ρ <sup>66</sup> TR RP SBL
και εζητουν		D
lac		C N P 070 0233

## The GOSPEL of JOHN

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

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

John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

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

John 11:5 ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

<sup>5</sup>(But Jesus loved Martha, and her sister, and Lazarus.)

John 11:6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας·

<sup>6</sup>When then he heard that he was ailing, at that time he actually<sup>195</sup> remained in the place in which he was, for two days.

John 11:7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

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

John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

<sup>8</sup>The disciples are saying to him, "Rabbi, the Jews were just now trying to stone you, and you are going back there?"

John 11:9 ἀπεκρίθη Ἰησοῦς, Οὐχὶ δώδεκα ὥραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

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

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

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

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

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

John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ,<sup>196</sup> Κύριε, εἰ κεκοίμηται σωθήσεται.

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

John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

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

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

<sup>14</sup>So then, Jesus said to them plainly, "Lazarus died.

John 11:15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

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

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<sup>195</sup> **11:6** Here is the particle *μεν*, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of *μεν* means without its usual complementary *δε* following. However, I see it as complemented by the word *ἔπειτα* – *épeita* at the beginning of verse 7. If this *épeita* were not complementary to *μεν*, then the phrase *ἔπειτα μετὰ τοῦτο*, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.

<sup>196</sup> **11:12** txt

ειπαν ουν οι μαθηται αυτω  $\mathfrak{P}^{66}$  SBL NA28

ειπον ουν οι μαθηται αυτω  $\mathfrak{P}^{75}$  B C\* TH

ειπαν ουν αυτω οι μαθηται  $\aleph$  D W

ειπον ουν αυτω A

ειπον ουν οι μαθηται αυτου C<sup>2</sup> E L 047 TR RP

lac  $\mathfrak{P}^{45}$  N P 070 0233

## The GOSPEL of JOHN

John 11:16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

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

### *"I Am the Resurrection and the Life"*

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

<sup>17</sup>Arriving therefore, Jesus found him already in the tomb four days since.

John 11:18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

<sup>18</sup>Now Bethany was close to Jerusalem, about fifteen stadia apart,<sup>197</sup>

John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.

<sup>19</sup>and many of the Jews had come to Martha and Mary,<sup>198</sup> to console them regarding their brother.

John 11:20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἔκαθέζετο.

<sup>20</sup>When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.<sup>199</sup>

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

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

John 11:22 ἀλλὰ<sup>200</sup> καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.

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

John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

<sup>23</sup>Jesus says to her, "Your brother will rise again."

John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,

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

John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;

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

John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

<sup>27</sup>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 εἰποῦσα ἀπήλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

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

<sup>197</sup> 11:18 About 3 kilometers, less than 2 miles.

<sup>198</sup> 11:19 txt την ϩ<sup>66</sup> ϩ<sup>75</sup> ⲛ B C\* L W latt syr<sup>pal</sup> cop<sup>sa</sup> arm eth SBL TH NA29 {B} // τας περι ϩ<sup>45vid</sup> A C<sup>3</sup> E 047 ⲙⲓ syr<sup>h</sup> TR RP // omit D // lac N P 070 0233

<sup>199</sup> 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."

<sup>200</sup> 11:22 txt αλλα και ϩ<sup>45</sup> ϩ<sup>66</sup> ⲛ<sup>2</sup> A C<sup>2</sup> D E L W 047 0250 ⲙⲓ lat syr cop TR RP TH NA28 [αλλα] {} // και ϩ<sup>75</sup> ⲛ\* B C\* it<sup>a</sup> SBL // lac N P 070 0233

## The GOSPEL of JOHN

John 11:29 ἐκεῖνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν·

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

John 11:30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι<sup>201</sup> ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

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

John 11:32 ἡ οὖν Μαριάμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.

<sup>32</sup>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 ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

<sup>33</sup>Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion,<sup>202</sup> and churned inside himself.

John 11:34 καὶ εἶπεν, Ποῦ θεεῖκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

<sup>35</sup>Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.

<sup>36</sup>The Jews therefore were saying, "See how he loved him."

John 11:37 τινὲς δὲ ἐξ αὐτῶν εἶπαν, Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

<sup>37</sup>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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<sup>201</sup> 11:30 txt ην επι εν P<sup>75</sup> X B C W Ψ 1 33 lat cop<sup>bo</sup> arm SBL TH NA28 {} // επι ην εν F it<sup>a,e</sup> cop<sup>sa</sup> // ην επι επι P<sup>66</sup> 13 // ην επι P<sup>45</sup> Θ // ην εν A D E G H K L M Δ Λ Π 047 21 it<sup>l</sup> syr eth Chrys TR RP // lac N 070 0233 0306

<sup>202</sup> 11:33 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says 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 ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ὄζει, τεταρταῖος γάρ ἐστιν.

<sup>9</sup>Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day."

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψῃ<sup>203</sup> τὴν δόξαν τοῦ θεοῦ;

<sup>40</sup>Jesus 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 ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

<sup>41</sup>They therefore took away the stone.<sup>204</sup> And Jesus lifted his eyes upward, and said, "Father, I thank you, that you have heard me.

John 11:42 ἐγὼ δὲ ᾔδην ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

<sup>42</sup>But I already<sup>205</sup> 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 ἐκραύγασεν, Λάζαρε, δεῦρο ἕξω.

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

John 11:44 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

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

*Sanhedrin Decides Jesus Must Die*

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·

<sup>45</sup>Many of the Jews therefore, of those who had come to Mary and seen what he<sup>206</sup> did, believed in him.

John 11:46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

<sup>46</sup>But 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 οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

<sup>47</sup>So 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?"

<sup>203</sup> **11:40** txt οψη  $\mathfrak{P}^{66} \kappa$  A B C D E L W 047 Or SBL TH NA28 {} // οψει 0233 Chrys Cyr TR RP // lac  $\mathfrak{P}^{45} \mathfrak{P}^{59} \mathfrak{P}^{75}$  N 070

<sup>204</sup> **11:41** txt λίθον  $\mathfrak{P}^{59vid} \mathfrak{P}^{66} \mathfrak{P}^{75vid} \kappa$  B C\* D L W X  $\Theta$   $\Psi$  0233 33 157 1241 lat syr cop<sup>sa,ly</sup> arm SBL TH NA28 {} // λιθον ου ην A K Π 0211 0250 1 579 1582\* {844 it<sup>f</sup> syr<sup>h</sup> // λίθον ὅπου ἦν 1071 // λίθον ὅπου ἦν ὁ τεθνηκὼς κειμένος 118 // λίθον οὗ ἦν ὁ τεθνηκὼς κειμένος C<sup>3</sup> E G H M S U Y Γ Δ Λ Ω 047 0141 0306 f<sup>13</sup> 2 700 892<sup>s</sup> 1424 1582<sup>c</sup> 2561 TR RP // lac  $\mathfrak{P}^{45}$  F N P Q T V 070 565.

<sup>205</sup> **11:42** ᾔδην, pluperfect of οἶδα – οἶδα. No word "already" is actually present here, but the point of the pluperfect is that Jesus had already known before he asked.

<sup>206</sup> **11:45** txt omit  $\mathfrak{P}^6 \mathfrak{P}^{45} \mathfrak{P}^{59} \mathfrak{P}^{66}$  A B C\* L W  $\Theta$   $\Psi$  f<sup>1</sup> cop SBL TH NA28 // ο ιησους C<sup>2</sup> D E G H K M S U X Y Γ Δ Λ Π Ω 047 0211 f<sup>13</sup> 2 28 33 118 157 1424  $\mathfrak{M}$  syr TR RP // ιησους  $\kappa$  0233 // lac  $\mathfrak{P}^{75}$  F N P Q T V 065 070 0306. Regarding the BYZ reading, see end of v. 46 with exact same words, ἃ ἐποίησεν ὁ Ἰησοῦς.

## The GOSPEL of JOHN

John 11:48 ἂν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

<sup>48</sup>If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place<sup>207</sup> and our nation."

John 11:49 εἷς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν,

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

John 11:50 οὐδὲ λογίζεσθε ὅτι συμφέρεи ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

<sup>50</sup>Neither are you considering how it is expedient for you<sup>208</sup> that one man<sup>209</sup> die for the people, and not the whole nation perish."

John 11:51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

<sup>51</sup>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 ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

<sup>52</sup>And not for the nation only, but such that the children of God scattered about, he would gather also, into one *people*.<sup>210</sup>

John 11:53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

<sup>53</sup>Thus from that time on they were resolved that they would kill him.

John 11:54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν.

<sup>54</sup>Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert,<sup>211</sup> to a town called Ephraim, and stayed put there,<sup>212</sup> along with his disciples.

<sup>207</sup> **11:48** Perhaps, "our place of worship," or temple.

<sup>208</sup> **11:50a** txt υμιν  $\mathfrak{P}^{45}$   $\mathfrak{P}^{66}$  B D L M X  $\Gamma$  0211 0233 346 1010 1241 1242 1424  $\ell$ 184  $\ell$ 211  $\ell$ 751  $\ell$ 773  $\ell$ 866 it<sup>a</sup>,aur,b,d,e,ff<sup>2</sup>,l vg<sup>cl</sup> cop<sup>bo</sup> slav Or<sup>lat</sup> Josippus Chrys<sup>lem</sup> SBL TH NA28 {B} // ημιν A E G H K S U W Y  $\Delta$   $\Theta$   $\Lambda$   $\Pi$   $\Psi$   $\Omega$  047 065 0141 0250 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 180 205 461 565 579 597 700 892S 1006 1009 1071 1079 1195 1216 1230 1243 1292 1342 1344 1365 1505 1546 1646 2148 2174 it<sup>c,f,r1</sup>  $\mathfrak{N}$  vg<sup>st,ww</sup> syr<sup>s,p,h,pal</sup> cop<sup>sa</sup>mss,ach<sup>2</sup> arm eth geo slav<sup>ms</sup> Or Eustath Cyr<sup>3/4</sup> Hilary Aug<sup>3/9</sup> TR RP // omit  $\mathfrak{N}$   $\ell$ 950 cop<sup>sa</sup>mss,pbo Chrys<sup>comm</sup> Cyr<sup>3/4</sup> Theodoret Ambrose Aug<sup>6/9</sup> Jerome Photius // lac  $\mathfrak{P}^6$   $\mathfrak{P}^{59}$   $\mathfrak{P}^{75}$  C F N P 070 69. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in  $\mathfrak{N}$  and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: "Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!" "

<sup>209</sup> **11:50b** Greek ἄνθρωπος - *ánthrōpos*, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.

<sup>210</sup> **11:52** Ephesians 3:6; 2:15; John 10:16; 1 John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14

<sup>211</sup> **11:54a** This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."

<sup>212</sup> **11:54b** txt εμεινεν  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  B L W it<sup>r1</sup> syr<sup>h</sup>mss Or SBL TH NA28 {} // διετριβεν  $\mathfrak{P}^{45}$   $\mathfrak{P}^{66c}$  A D E 047 065 0233  $\mathfrak{M}$  lat syr<sup>h</sup> TR RP // lac C N P 070. See 3:22.



## The GOSPEL of JOHN

John 12:6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

<sup>6</sup>But he said this not because it mattered to him about the poor, but because he was a thief, and having<sup>220</sup> charge of the moneybag, he would steal *from* what was put in.

John 12:7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

<sup>7</sup>Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial."<sup>221</sup>  
John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>8</sup>The poor you always have with you, but me, you do not always have."

John 12:9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.

<sup>9</sup>Then the<sup>222</sup> great crowd of the Jews found out that he was there, and they came, not

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<sup>220</sup> 12:6 txt εχων P<sup>75</sup>vid B D L Q W vg cop<sup>sa</sup> SBL TH NA28 {} // ειχεν και P<sup>66</sup> A E 065 it arm TR RP // omit γλωσσόκομον ειχεν και τα βαλλόμενα 047 // lac P<sup>45</sup> C N P 070 0217 0218 0233. Note that Codex Sinaiticus splits the word εχων between folios, with the letters χων resuming on 255r.

<sup>221</sup> 12:7 txt ινα...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" P<sup>66</sup> P<sup>75</sup> B D E K L Q W X Θ Π Ψ 0211f 0217<sup>vid</sup> 33 579 1241 12211 lat syr<sup>s,hmg</sup> cop arm SBL TH NA28 {} // οτι...τετηρηκεν "because she has kept it for the day of my burial" f<sup>13</sup> // τετηρηκεν "she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233 f<sup>1</sup> 2 28 565 700 788 1071 1424 M it<sup>f</sup> syr<sup>p,h</sup> goth TR RP // omit vss 7,8 0250 (h.t. ειπενουν-εγνωουν) // lac P<sup>45</sup> C F N P V 070 0218 69. Some interpreters say there are two narrative uncertainties here: (1) as to whether Mary poured out the entire bottle on Jesus at this time and place; (2) as to which Mary this was and was she at the tomb. The Luke story seems to indicate Mary of Magdala, the prostitute, but here in John it seems to be Mary of Bethany, the sister of Martha and Lazarus, assuming those are two different people. Was this Mary sister of Lazarus at the burial preparation later? But I do not think the latter question matters, since the Mark account explains that. In Mark 14:8 it says προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν, she was early to prepare me for burial, or she did it ahead of time. So, this Mary did not have to be in the group on the day Jesus died. Furthermore, other gospel accounts, though they name a few of the women that wanted to anoint Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women..., among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the BYZ, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμός can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing Jesus' for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ινα...ποιηση, "so that she may prepare me for the day of my burial." And W. Kühne, ινα τι...τηρηση, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult? The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the BYZ reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ινα is a clue as well.

<sup>222</sup> 12:9 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 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

<sup>10</sup>So the chief priests resolved that they would kill Lazarus also,

John 12:11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>11</sup>for many of the Jews were going out because of him, and then believing in Jesus.

### *The Triumphal Entry*

John 12:12 Τῇ ἐπαύριον ὁ ὄχλος<sup>223</sup> πολὺς ὁ ἐλθὼν εἰς τὴν εορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

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

John 12:13 ἔλαβον τὰ βᾶϊα τῶν φοινίκων καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

<sup>13</sup>took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"<sup>224</sup> "Blessed is he who comes in the name of the Lord,<sup>225</sup> the king<sup>226</sup> of Israel!"

John 12:14 εὐρών δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον,

<sup>14</sup>And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

<sup>15</sup>"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."<sup>227</sup>

John 12:16 ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

<sup>16</sup>These<sup>228</sup> 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 ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

<sup>17</sup>The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

John 12:18 διὰ τοῦτο ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποικέναι τὸ σημεῖον.

<sup>18</sup>Because of this<sup>229</sup> the crowd had come out to join him, that they had understood him to

<sup>223</sup> **12:12** txt ο οχλος P<sup>66\*</sup> B L SBL NA28 {} // ο οχλος ο P<sup>66c</sup> Θ // οχλος P<sup>2</sup> K A D E Q W 047 0233 Π TR RP TH // ο Ξλος K // lac P<sup>75</sup> C N P 065 070 0217 0218

<sup>224</sup> **12:13a** Ὡσαννά = Aramaic ܘܫܢܢܐ - hōšā' nā', similar to the Hebrew ܘܫܢܢܐ - hōšī'āh nā', an expression reminiscent of the ܘܫܢܢܐ in 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 Ὡ Κύριε, σῶσον δὴ - Ὡ Kúrie, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben Da<sup>vid</sup>, to literally "save now," and deliver them from the Romans and set up the kingdom of Da<sup>vid</sup>.

<sup>225</sup> **12:13b** Psalm 118:26

<sup>226</sup> **12:13c** txt και ο βασιλευς P<sup>75vid</sup> K<sup>\*,2b</sup> B L Q W eth Or<sup>pt</sup> SBL TH NA28 [και] {} // ο βασιλευς P<sup>66</sup> K<sup>2a</sup> D cop<sup>sa,ly,pbo</sup> Or<sup>pt</sup> TR // βασιλευς A E 047 Π RP // omit βασιλευς and read ο του ισραηλ 0233 // lac P<sup>2</sup> C N P 065 070 0218. The και is an exegetical και, and that is how the ASV, RSV, NRSV, NASB, NAB, CSB etc interpreted it. It is interesting how the King James Version handled it.

<sup>227</sup> **12:15** Zechariah 9:9

<sup>228</sup> **12:16** txt omit P<sup>66</sup> P<sup>75</sup> P<sup>128</sup> K B L Q W lat syr<sup>s</sup> cop<sup>samss</sup> SBL TH NA28 {} // δε A D E 047 0233 Π it syr<sup>p,h</sup> cop<sup>samss,pbo</sup> arm Or Cyr TR RP // lac C N P 070 0218

<sup>229</sup> **12:18** txt υπηνητησεν αυτω ο οχλος P<sup>66\*</sup> P<sup>75c</sup> E H Δ Λ 2 it cop<sup>pbo,bo</sup> // υπηνητησεν αυτω οχλος P<sup>75\*</sup> // υπηνητησεν αυτω και ο οχλος B<sup>\*</sup> // και υπηνητησεν αυτω και ο οχλος B<sup>1</sup> // και υπηνητησεν αυτω ο οχλος P<sup>66c</sup> A

have done this sign.

John 12:19 οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

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

### *Jesus Ponders Crucifixion*

John 12:20 Ἦσαν δέ Ἑλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

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

John 12:21 οὗτοι οὖν προσῆλθον Φίλιππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

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

John 12:22 ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ<sup>230</sup> λέγουσιν τῷ Ἰησοῦ.

<sup>22</sup>Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

John 12:23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

<sup>24</sup>Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

<sup>25</sup>The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

<sup>26</sup>If someone is serving me, he must follow me; and where I am, there also my servant will be. If<sup>231</sup> someone is serving me, my Father will honor him.

John 12:27 Νῦν ἡ ψυχὴ μου τετάρακται. καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

<sup>27</sup>"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."

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G K L M Q S U X Y Γ Π Ψ Ω 0141 0233 f<sup>1</sup> f<sup>13</sup> 28 565 579 892<sup>s</sup> 1071 1241 1424 **Π** it<sup>aur,f</sup> vg syr<sup>h</sup> cop<sup>sa</sup> TR RP SBL TH (NA28 [και]) {/} // και υπηνητησαν αυτω οχλος W 157 // και υπηνητησαν αυτω ο οχλος 0211 // και υπηνητησεν αυτω οχλος πολυς **κ** // και υπηνητησαν αυτω οχλοι D // lac C F N P V 047 070

<sup>230</sup> 12:22 txt

ερχεται ανδρεας και φιλιππος και **ϕ**<sup>75vid</sup> A B L it<sup>a</sup> syr<sup>s,pal</sup> SBL TH NA28 {/}  
 ανδρεας δε και φιλιππος **ϕ**<sup>66c</sup> (it<sup>l</sup>) cop<sup>sa,ly,pbo</sup>  
 και παλιν ερχεται ανδρεας και φιλιππος και **κ**  
 παλιν ο ανδραιας και φιλιππος D (it<sup>aur,d,f</sup> vg)  
 και παλιν ο ανδρεας δε και ο φιλιππος **ϕ**<sup>66\*</sup> it<sup>b,ff2</sup>  
 και παλιν ανδρεας και ο φιλιππος W  
 και παλιν ανδρεας και φιλιππος E 0233 **Π** syr<sup>h</sup> TR RP  
 lac C N P Q 047 065 070

<sup>231</sup> 12:26 txt εαν **ϕ**<sup>66\*</sup> **ϕ**<sup>75</sup> **κ** B D L W lat syr<sup>p</sup> cop<sup>sa</sup> Chrys SBL TH NA28 {/} // εαν δε **ϕ**<sup>66c</sup> // και εαν A E 0233 **Π** it<sup>f</sup> syr<sup>h</sup> eth TR RP // lac C N P Q 047

## The GOSPEL of JOHN

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

<sup>28</sup>"Father, glorify your name." Then a voice came from heaven: "I both have glorified *it*, and will glorify again."

John 12:29 ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον, "Ἄγγελος αὐτῷ λελάληκεν.

<sup>29</sup>The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Οὐ δι' ἐμέ ἢ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.

<sup>30</sup>Jesus answered and said, "Not for my sake has this voice happened, but for you."

John 12:31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

<sup>31</sup>Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32 καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.

<sup>32</sup>And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33 τοῦτο δὲ ἔλεγεν σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν.

<sup>33</sup>Now this he was saying signaling what manner of death he was about to die.

John 12:34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς σὺ λέγεις ὅτι<sup>232</sup> δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

<sup>34</sup>The crowd then<sup>233</sup> responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστὶν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

<sup>35</sup>Jesus therefore said to them, "The light is among you<sup>234</sup> 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<sup>235</sup> τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέννησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>36</sup>While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

### *The Authorities Continue in Unbelief*

John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

<sup>37</sup>But, though having done so many signs right in front of them, they were not believing in him,

John 12:38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

<sup>38</sup>so 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?"<sup>236</sup>

<sup>232</sup> **12:34a** txt λεγεις συ οτι B L W X Π 070<sup>vid</sup> 0141 579f SBL TH NA28 {/} // λεγεις συ  $\mathfrak{P}^{75}$  // συ λεγεις οτι  $\mathfrak{P}^{66}$   $\aleph$  A D K M U  $\Theta$   $\Lambda$   $\Psi$  0211 f<sup>1</sup> f<sup>13</sup> 33 69 157 565 1071 TR // συ λεγεις E F G H S Y  $\Gamma$   $\Delta$   $\Omega$  2 28 700 1424 RP // lac C N P Q T V 047 0233

<sup>233</sup> **12:34b** txt απεκριθη ουν  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\aleph$  B L W 070 syr<sup>hmg</sup> cop<sup>samss</sup> SBL TH NA28 {/} // απεκριθη A D E  $\aleph$  latt syr cop<sup>samss,ly,pbo</sup> TR RP // lac C N P Q T 047 0233

<sup>234</sup> **12:35** txt εν υμιν "among you"  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\aleph$  B D K L M W X  $\Theta$   $\Pi$   $\Psi$  0211 f<sup>1</sup> f<sup>13(-124)</sup> 33 157 565 579 1071 cop<sup>bo</sup> SBL TH NA28 {/} // μεθ υμων "with you" A E F G H S U Y  $\Gamma$   $\Delta$   $\Lambda$   $\Omega$  0141 2 28 124 700 1424 pm syr<sup>s,p</sup> cop<sup>ly,pbo</sup> TR RP // lac C N P 047 070 0233

<sup>235</sup> **12:36** ως  $\mathfrak{P}^{75}$   $\aleph$  A B D L W  $\Theta$   $\Psi$  33 579  $\{2211\}$  it<sup>e</sup> SBL TH NA28 {/} // εως  $\mathfrak{P}^{66}$  E F G H K M S U X Y  $\Gamma$   $\Delta$   $\Lambda$   $\Pi$   $\Omega$  0141 0211 f<sup>1</sup> f<sup>13</sup> 2 28 157 565 700 892 1071 1241 1424  $\{844\}$   $\aleph$  lat TR RP // lac  $\mathfrak{P}^{59}$  C N P Q T 047 070 0233.

<sup>236</sup> **12:38** Isaiah 53:1

The GOSPEL of JOHN

John 12:39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,

<sup>39</sup>Because of this they were not able to believe: that again, Isaiah said,

John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

<sup>40</sup>"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."<sup>237</sup>

John 12:41 ταῦτα εἶπεν Ἡσαΐας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

<sup>41</sup>(Isaiah said these things, because<sup>238</sup> he saw Jesus' glory, so he spoke about him.)

John 12:42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται·

<sup>42</sup>Even 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 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.

<sup>43</sup>For: They loved the approval of human beings over and above the approval of God.<sup>239</sup>

John 12:44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

<sup>44</sup>But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

<sup>45</sup>and the one looking upon me is looking upon the one who sent me.

John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

<sup>46</sup>I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον.

<sup>47</sup>"And if someone hears my sayings and does not keep them,<sup>240</sup> 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 ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος δὲ ἐλάλησα ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἑσχάτῃ ἡμέρᾳ·

<sup>48</sup>The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπω καὶ τί λαλήσω.

<sup>49</sup>For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

<sup>50</sup>And I know, that his commandment means eternal life. Therefore, what things I

<sup>237</sup> 12:40 Isaiah 6:10

<sup>238</sup> 12:41 txt ὅτι  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  A B H L M X  $\Theta$   $\Psi$   $\Omega$   $f^1$ (-1582) 33 157 472 579 597 1071 1546  $\ell$ 844 it<sup>e</sup> syr<sup>pal</sup> cop<sup>sa,pbo,bo,ly</sup> arm eth geo<sup>1</sup> Cyr<sup>2/3</sup> SBL TH NA28 {B} //  $\delta$ τε D E F G K S U Y  $\Gamma$   $\Delta$   $\Lambda$   $\Pi$  0141 0211  $f^{13}$  2 180 205 565 700 892 1006 1009 1079 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1582 1646 2148 2174  $\mathfrak{M}$  Lect it<sup>a,aur,b,c,d,f,ff,r</sup>1 vg syr<sup>s,p,h</sup> geo<sup>2</sup> slav Or<sup>lat</sup> Eus Marcellus Greg-Nyss Didd<sup>ub</sup> Chrys Cyr<sup>1/2</sup> John-Dam; Hilary Ambrosiast Ambr Jer Aug Varim Ps-Vig TR RP //  $\epsilon$ πει W // lac  $\mathfrak{P}^{45}$   $\mathfrak{P}^{59}$  C N P Q T 047 070 0233

<sup>239</sup> 12:43 The words are in the character of a solemn pronouncement or verdict.

<sup>240</sup> 12:47 txt ακουση...και μη φυλαξη "hears and does not keep"  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  A B K L X  $\Pi$   $\Psi$   $f^1$   $f^{13}$  33 157 565 1071 vg syr cop<sup>sa<sup>ms</sup>,cw,bo</sup> arm Diatess<sup>Ephrem</sup> SBL TH NA29 {A} // ακουση...και φυλαξη "hears and keeps"  $\mathfrak{P}^{66c}$  D  $\Theta$  070 579 1241 it vg<sup>ms</sup> cop<sup>sa<sup>ms</sup>,pbo</sup> // ακουση...και μη πιστευση "hears and does not believe" E F G H M Y  $\Gamma$   $\Delta$   $\Lambda$   $\Omega$  047 0141 0233 0250 2 124 461 700 892 1192 1424  $\ell$ 844  $\mathfrak{M}$  it<sup>q</sup> syr<sup>h<sup>mg</sup></sup> goth TR RP // ακουει...και μη πιστευση "is listening and does not believe" U // ακουση...και πιστευση "hears and believes" S 0211 1424\*(Swanson) // μη ακουση...μηδε φυλαξη "neither hears nor keeps" W // lac  $\mathfrak{P}^{45}$  C N P Q T 28

speak, just as the Father has said *them* to me, I speak them just so."

## Chapter 13

### *The Passover Supper*

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν<sup>241</sup> αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

<sup>1</sup>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 δεῖπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκός εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,

<sup>2</sup>And supper having started,<sup>242</sup> with the devil having already put it in the heart of Judas son of Simon of Kerioth to betray him,

John 13:3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

<sup>3</sup>and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4 ἐγείρεται ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν.

<sup>4</sup>Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

<sup>5</sup>Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ,<sup>243</sup> Κύριε, σὺ μου νίπτεις τοὺς πόδας;

<sup>6</sup>Thus he comes to Simon Peter. Who says to him, "Lord, **You** are washing **my** feet?"

John 13:7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.

<sup>7</sup>Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8 λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

<sup>8</sup>Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.

<sup>9</sup>Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

<sup>241</sup> 13:1 txt ηλθεν P<sup>75</sup> N A B K L M W X Y Θ Π Ψ 070 0141 0211 0233 f<sup>1</sup> f<sup>13</sup> 33 157 565 579 892 1071 1192 1241 2561 l844 SBL TH NA28 {/} // εληλυθεν E F G H S U Γ Δ Λ Ω 047 2 124 461 700 1424 π TR RP // ηκει P<sup>66</sup> // παρην D // lac P<sup>45</sup> C N 28

<sup>242</sup> 13:2 txt γενομενου P<sup>66</sup> N<sup>2</sup> A D E F G H K M S U Y Γ Δ Θ Λ Π Ω 047 0141 0211 0233 f<sup>1</sup> f<sup>13</sup> 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 π Lect it<sup>a,aur,b,c,e,f,ff<sup>2</sup>,l,q</sup> vg slav Chrys Severian Cyr<sup>lem</sup>; Aug Spec TR RP // γινομενου N\* B L W X Ψ 070 579 1241 it<sup>d,(r<sup>1</sup>)</sup> arm eth Or SBL TH NA28 {B} // \_\_\_\_\_νου P<sup>75</sup> // lac P<sup>45</sup> C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."

<sup>243</sup> 13:6 txt λεγει αυτω P<sup>66</sup> P<sup>75</sup> B it<sup>b</sup> cop<sup>pbo</sup> SBL NA28 {/} // και λεγει αυτω N\* // λεγει αυτω εκεινος D L (0233?) cop<sup>sa</sup> TH♦ // λεγει αυτω πετρ. syr // λεγει πετρ. αυτω cop<sup>bo</sup> // και λεγει αυτω εκεινος N<sup>2</sup> A E 047 (0233?) π TR RP TH♦ // lac C N P 068

## The GOSPEL of JOHN

John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ' οὐχὶ πάντες.

<sup>10</sup>Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you *men* are clean; though not all of you."

John 13:11 ἦδεν γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἔστε.

<sup>11</sup>For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

<sup>12</sup>When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you?"

John 13:13 ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

<sup>13</sup>You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

<sup>14</sup>If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.

<sup>15</sup>For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

<sup>16</sup>Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ ταῦτα οἴδατε, μακάριοί ἔστε ἐὰν ποιῆτε αὐτά.

<sup>17</sup>Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

<sup>18</sup>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<sup>244</sup> has lifted up his heel against me.'<sup>245</sup>

John 13:19 ἀπαρτί λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι.

<sup>19</sup>"Yes indeed:<sup>246</sup> I am telling you before it happens, so that when it happens, you may

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<sup>244</sup> **13:18a** txt μου B C L (LXX) vg<sup>mss</sup> cop<sup>sa</sup> eth Or<sup>1/2</sup> Cyr<sup>com</sup> Ambr<sup>1/2</sup> SBL TH NA28 {C} // μετ εμου P<sup>66</sup> X A D E W 047 M lat syr arm geo Hipp Or<sup>1/2</sup> Eus Epiph Chrys Cyr<sup>lem</sup> Theod Tert Ambr<sup>2/3</sup> Aug TR RP // μετ εμου τον αρτον μου it<sup>9</sup> cop<sup>pbo.ly</sup> // lac P<sup>75</sup> P<sup>93</sup> N P 068 0233. The Septuagint (40:10) reads καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν· Is the Byz reading a harmonization to Mark 14:18 and Luke 22:21? The wording "eating my bread" means that Judas was breaking off from the same loaf as Jesus, and dipping in the same dip bowl, whereas the wording "eating bread with me" could mean Judas was sitting anywhere, including right next to Jesus. Matt 26:23: "And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me." Mark 14:20: "And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with me." Luke 22:21: "But lo, the hand of the one betraying me is with mine on the table." John 13:23 tells us that John was sitting right next to Jesus on one side, and I take it that Judas must have been sitting immediately on the other side of Jesus, breaking off of the same loaf, and dipping in the same bowl. In this scenario, the NA28 reading makes sense, and agrees with the Septuagint.

<sup>245</sup> **13:18b** Psalm 41:9

<sup>246</sup> **13:19a** Greek: ἀπαρτί - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ' ἄρτι - ap' árti, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρτί, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got

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believe who I am.<sup>247</sup>

John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

<sup>20</sup>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 εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

<sup>21</sup>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 ἔβλεπον<sup>248</sup> εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνας λέγει.

<sup>22</sup>The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἦν<sup>249</sup> ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

<sup>23</sup>One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

<sup>24</sup>Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.<sup>250</sup>

John 13:25 ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν;

<sup>25</sup>That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάρψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάρψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰουδᾶ Σίμωνος Ἰσκαριώτου.

<sup>26</sup>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.<sup>251</sup>

John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὅ ποιεῖς ποιήσον τάχιον.

<sup>27</sup>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 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·

<sup>28</sup>But none of those reclining knew why he said this to him.

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around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπό altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἀπαρτί, and it would make sense that ναί (yes) was added by later copyists as a replacement for the same idea.

<sup>247</sup> **13:19b** Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

<sup>248</sup> **13:22** txt εβλεπον B C it<sup>e</sup> cop<sup>sams,pbo</sup> arm SBL NA28 {} // εβλεπον ουν ϳ<sup>66</sup> κ<sup>1</sup> A D E L W 047 ιι lat syr<sup>h</sup> cop<sup>sams,ly</sup> Cyr TR RP TH // εβλεπον δε it<sup>a</sup> syr<sup>p</sup> eth Or // εβλεπον ουν ουν οι ιουδαιοι κ\* // lac ϳ<sup>75</sup> N P Q 068 0233

<sup>249</sup> **13:23** txt ην B C\* L syr<sup>s</sup> Or SBL TH NA28 {} // ην δε ϳ<sup>66</sup> κ A C<sup>2</sup> D E W 047 ιι latt syr<sup>p,h</sup> cop<sup>sa,pbo</sup> arm TR RP // omit ην δε ανακειμενος 068 // lac ϳ<sup>75</sup> N P Q 0233

<sup>250</sup> **13:24** Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.

<sup>251</sup> **13:26** txt Ἰσκαριώτου κ B C L 068 0233 vg<sup>s(st,ww)</sup> eth Or SBL TH NA28 {} // απο Καρυωτου D // Ἰσκαριώτη ϳ<sup>66</sup> A W 047 ιι latt syr cop TR RP // lac ϳ<sup>75</sup> N P Q. The BYZ reading would be rendered "Judas of Kerioth, son of Simon" while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."

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John 13:29 τινές γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῶ.

<sup>29</sup>For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

John 13:30 λαβῶν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

<sup>30</sup>When therefore that one had taken the piece of bread, he immediately went out. And it was night.

### *Where Is Jesus Going?*

John 13:31 Ὅτε οὖν<sup>252</sup> ἐξῆλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

<sup>31</sup>Then 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 εὐθύς δοξάσει αὐτόν.

<sup>32</sup>If God is glorified in him,<sup>253</sup> God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

<sup>33</sup>Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34 ἐντολήν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους.

<sup>34</sup>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 γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>35</sup>By 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 δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

<sup>36</sup>Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me now, but you will follow<sup>254</sup> later."

John 13:37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

<sup>37</sup>Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38 ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

<sup>38</sup>Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

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<sup>252</sup> 13:31 txt στε ουν ϩ66 X B C D L W lat arm Or TR TH SBL NA28 {} // στε A E 047 0233 it9 syrP,h Chrys RP // lac ϩ75 N P Q

<sup>253</sup> 13:32a txt εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ X1 A C1 E F G H K M S U Y Γ Δ Θ Λ Ψ Ω 047 0211 0233 f13 2c 22 28 33 157 180 205 565 597 700 892 1006 1010 1195 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1646 2148 2174 2886 ite,f,q,r1 vg syrP copsa,pbo,bopt arm eth geo(1) slav Orlem; Hil Ps-Prisc Aug1/2 Ps-Vig1/2 TR RP SBL TH♦ [NA28] {C} // καὶ ϩ66 X\* B C\* D L W X Π f1 2\* 579 1009 1071 1079 1216 1546 176 1253 1751 1866 11074 ita,aur,b,c,d,ff;l vgmss syrs,h,pal copbop†,ach2,mf Cyr Theod; Tert Ambrose Aug1/2 PsVig1/2 TH♦ // omit εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτόν ἐν αὐτῷ 0141 // lac ϩ75 N P Q T V 068 070 2561.

<sup>254</sup> 13:36 txt omit ϩ66 X B A C\* L W 0233 itaur,e,f,ff2,q,r1 syrP,h copbo SBL TH NA28 {} // μοι D E 047 M itb,d copsa TR RP // lac ϩ75 N Q 068

## Chapter 14

John 14:1 Μὴ ταρᾶσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

<sup>1</sup>Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἄν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;

<sup>2</sup>In my Father's house there are many abodes.<sup>255</sup> Otherwise, would I have told you that I am going to prepare a place for you?<sup>256</sup>

John 14:3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.

<sup>3</sup>And if I go and prepare<sup>257</sup> a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

<sup>4</sup>And where I am going, you know the way."<sup>258</sup>

### *Jesus the Way to the Father*

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς οἶδαμεν τὴν ὁδόν;

<sup>5</sup>Thomas says to him, "Lord, we don't know where you are going—<sup>259</sup> how is it we know the way?"<sup>260</sup>

John 14:6 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

<sup>6</sup>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 ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.

<sup>7</sup>If you have come to know me, you will come to know<sup>261</sup> my Father as well; indeed,

<sup>255</sup> **14:2a** Enoch 41:1-2, see <https://bibletranslation.ws/down/enoch.pdf>

<sup>256</sup> **14:2b** See chapter 13 verse 36.

<sup>257</sup> **14:3** txt και ετοιμασω P<sup>66</sup> B C L N S U X Y A Π Ψ Ω 0233 f<sup>1</sup> f<sup>3</sup> 28 33 579 1071 pm lat cop<sup>bo</sup> TR SBL TH NA28 {/} // και ετυμασαι 0211 // ετοιμασω A E G H K W Γ Δ Θ 0141 2 565 1241 pm RP // ετοιμασαι D M 047 157 700 1424 it<sup>f</sup> syr<sup>p</sup> cop<sup>sa</sup>mss // lac P<sup>75</sup> Q 060 068

<sup>258</sup> **14:4** txt οιδατε την οδον P<sup>66c</sup> B C\* L Q W X 33 1071 it<sup>a,r</sup>vid cop<sup>sa</sup>mss,pbo,bo SBL TH NA28 {B} // την οδον οιδατε 157 // οιδατε και την οδον οιδατε P<sup>66\*</sup> A C<sup>3</sup> D E G H K M N S U Y Γ Δ Λ Θ Π Ψ Ω 047 0141 0211 f<sup>1</sup> f<sup>3</sup> 2 28 180 205 565 597 700 892 1006 1010 1241 1243 1292 1342 1424 1505 844 M Lect it<sup>aur,b,d,e,f,ff</sup>2,q vg syr<sup>s,p,h,pal</sup> cop<sup>sa</sup>mss,ach<sup>2</sup> arm eth<sup>pp</sup> geo Chrys Cyr<sup>lem</sup>; Ambr Aug TR RP // ουκ οιδατε την οδον 579 // lac P<sup>75</sup> 060 068 0233

<sup>259</sup> **14:5a** txt omit P<sup>66</sup> B C\*<sup>vid</sup> L W it<sup>a,b</sup> syr<sup>s</sup> cop<sup>sa</sup>mss,ly,pbo,bo<sup>mss</sup> SBL TH NA28 {/} // και B A C<sup>2</sup> D E G H K M N Q S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 f<sup>1</sup> f<sup>3</sup> 2 28 33 157 565 579 700 892 1071 1241 1424 844 M lat syr<sup>p,h</sup> cop<sup>sa</sup>mss,bo<sup>mss</sup> TR RP // omit v. 5 0211 // lac P<sup>75</sup> 060 068 0233

<sup>260</sup> **14:5b** txt οιδαμεν την οδον B C\* it<sup>a,b,e</sup> (cop<sup>sa</sup>mss,pbo) TG WH NA25 // την οδον οιδαμεν D // δυναμεθα την οδον ειδεναι P<sup>66</sup> A C<sup>2</sup> E G H L M N Q S U W X Y Γ Δ Θ Λ Π Ψ Ω 047 0141 f<sup>1</sup> f<sup>3</sup> 2 33 157 565 579 700 892 1071 1241 1424 844 M lat syr<sup>p,h</sup> cop<sup>sa,bo,ach</sup>2 TR RP SBL TH NA28 {/} // την οδον δυναμεθα ειδεναι K // την οδον ειδεναι δυναμεθα B // omit v. 5 0211 // lac P<sup>75</sup> 060 0233

<sup>261</sup> **14:7** txt εγνωκατε...γνωσεσθε P<sup>66</sup> B D\* W it<sup>d,e,q</sup> arm geo Vict-Rome (Hil) NA28 {C} // εγνωκιτε...γνωσεσθε D<sup>1</sup> // εγνωκειτε...αν ηδειτε B C\* (L αν ηδητε) Q it<sup>aur,(f),(r)</sup>1 SBL TH // εγνωκειτε...εγνωκειτε αν A (C<sup>2</sup>) E N 047 M it<sup>aur,(f),(r)</sup>1 Ir<sup>lat</sup>mss (Chrys) Theod Marcellus TR RP // si cognouissetis me et patrem meum utique cognouissetis et amodo cognoscitis eum vg // si cognouistis et patrem meum cognouistis iam ex hoc nostis illum et uidistis illum it<sup>a</sup> // si cognouistis me et patrem meum cognouistis et a modo nostis eum et uidistis eum-it<sup>b</sup> // si cognouistis me et patrem meum cognouistis et amodo nostis eum et uidistis eum it<sup>ff</sup>2 // lac P<sup>75</sup> 060 0233. English translations: αν ηδειτε ASV CEV ERV EHV ESV NASB NLT Phil RSV // γνωσεσθε CSB CJB GW GNT ISV Mounce NAB NET NIV NRSV. The translations based on the Textus Receptus—εγνωκειτε αν, read the same as those translating αν ηδειτε. The M reading of the first verb (if you had known me, but you did not) seems to be adapted to v. 9, where Jesus says "you have not come to know me, Philip?" But Jesus' point here is that whoever knows Jesus, knows the Father, and not that he is chiding all of them for not having come to know him.

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from now on you know him, and have seen him."

John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

<sup>8</sup>Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτω χρόνω μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς<sup>262</sup> σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

<sup>9</sup>Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father'?"

John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.<sup>263</sup>

<sup>10</sup>Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.<sup>264</sup>

John 14:11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

<sup>11</sup>Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

<sup>12</sup>The 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.<sup>265</sup>

John 14:13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ·

<sup>13</sup>Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:14 εἰάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

<sup>14</sup>If you ask me<sup>266</sup> for something in my name, I<sup>267</sup> will do it.

### *Jesus Promises the Holy Spirit*

John 14:15 Εὖν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

<sup>15</sup>"If you love me, you will keep<sup>268</sup> my commandments.

<sup>262</sup> **14:9** txt πως P<sup>66</sup> P<sup>75</sup> N B Q W lat cop<sup>pbo</sup> Irlat Cyr Hil Or SBL TH NA28 {} // και πως A D E L N M it<sup>f,g</sup> syr cop<sup>sa,ly</sup> arm Ath TR RP // lac C 047 060 0233

<sup>263</sup> **14:10a** txt ποιει τα εργα αυτου P<sup>66</sup> N B D SBL TH NA28 {} // ποιει τα εργα αυτος P<sup>75</sup> L W // αυτος ποιει τα εργα A E Q M lat TR RP // αυτος ----- N // lac C 047 060 0233

<sup>264</sup> **14:10b** See Isaiah 26:12, "Yehovah, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

<sup>265</sup> **14:12** txt τον πατερα P<sup>66</sup> P<sup>75</sup> N A B D Q W lat arm syr<sup>s</sup> eth Chrys Cyr SBL TH NA28 {} // τον πατερα μου E M it<sup>e</sup> syr<sup>p,h</sup> cop<sup>sa</sup> TR RP // lac C N 047 060 0233.

<sup>266</sup> **14:14a** txt με "me" P<sup>66</sup> N B E H U W Γ Δ Θ Ω 060 0211 f<sup>13</sup> 2 7 8 9 28 33 124 461 475 579 700 788 892 1006 1073 1203 1212 1230<sup>vid</sup> 1242 1342 1514\* 1519 1646 it<sup>c,f</sup> vg syr<sup>p,h</sup> RP SBL TH NA28 {B} // μοι "me" 346 // τὸν πατέρα 249 pc // omit A D G K L M Q S Y Λ<sup>c</sup> Π Ψ 18 27 35 69 157 180 597 1071 1079 1192 1194 1195 1216 1241 1243 1292 1344 1424 1505 1514<sup>c</sup> 1519 1546 2148 2174 it<sup>a,aur,d,e,q,r1</sup> vg<sup>mss</sup> cop<sup>sa,pbo,bo,ach2,fay</sup> eth slav Cyrillem; Vict-Rome Aug<sup>2/3</sup> TR // omit entire verse X Λ\* 0141 f<sup>1</sup> 118 157 565 1009 1210 1365 it<sup>b</sup> vg<sup>ms</sup> syr<sup>s,pal</sup> arm geo Diatess<sup>f,l,t</sup> // lac P<sup>45</sup> P<sup>75</sup> C F N P T V 047 0233.

<sup>267</sup> **14:14b** txt ἐγὼ P<sup>66\*</sup> N D E G H K M\* Q S U Y W Δ Θ Λ<sup>c</sup> Π Ω 0211 f<sup>13</sup> 2 7 8 9 18 27 28 35 69 157 461 475 579 700 788 1073 1192 1194 1203 1212 1216 1243 1424 1505 1514 1519 TR RP SBL TH NA28 {} // τοῦτο P<sup>75</sup> A B L Γ Ψ 060 33 124 1071 it<sup>c,r1</sup> vg cop<sup>sa,ac2,bo</sup> Epiph // τοῦτο ἐγὼ P<sup>66c</sup> 1241 // ἐγὼ τοῦτο M<sup>c</sup> // omit entire verse X Λ\* 0141 f<sup>1</sup> 118 157 565 1009 1210 1365 it<sup>b</sup> vg<sup>ms</sup> syr<sup>s,pal</sup> arm geo Diatess<sup>f,l,t</sup> // lac P<sup>45</sup> C F N P T V 047 0233.

<sup>268</sup> **14:15** txt τηρησετε P<sup>66</sup> N B D SBL TH NA28 {} // τηρησετε A B L Γ Ψ 060 33 124 1071 it<sup>c,r1</sup> vg cop<sup>sa,ac2,bo</sup> Epiph // τηρησετε ἐγὼ P<sup>66c</sup> 1241 // τηρησετε M<sup>c</sup> // omit entire verse X Λ\* 0141 f<sup>1</sup> 118 157 565 1009 1210 1365 it<sup>b</sup> vg<sup>ms</sup> syr<sup>s,pal</sup> arm geo Diatess<sup>f,l,t</sup> // lac P<sup>45</sup> C F N P T V 047 0233.

The GOSPEL of JOHN

John 14:16 κάγω ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,<sup>269</sup>

<sup>16</sup>And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

<sup>17</sup>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<sup>270</sup> in you.

John 14:18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

<sup>18</sup>I will not leave you as orphans; I am coming to you.

John 14:19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

<sup>19</sup>Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κάγω ἐν ὑμῖν.

<sup>20</sup>In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, κάγω ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.

<sup>21</sup>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, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ<sup>271</sup> τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

<sup>22</sup>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 Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

<sup>23</sup>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.

<sup>268</sup> 14:15 txt τηρήσετε (fut ind act 2nd pl) B L Ψ 1010 1071 1195<sup>T</sup> 2148 cop<sup>sa,pbo,bo,ach<sup>2</sup>,fay</sup> geo<sup>2</sup> Euseb<sup>1/2</sup> Theodore-Heraclea Meletius Macarius/Symeion<sup>1/2</sup> Epiph Chrysost<sup>com</sup> Cyril<sup>com</sup> SBL TH<sup>◆</sup> NA28 {C} // τηρήσητε (aor subj act 2nd pl)  $\mathfrak{P}^{66}$   $\aleph$  060 0141 33 579 1344 1546 arm geo<sup>1</sup> Cyril TH<sup>◆</sup> // τηρησεται  $\mathfrak{P}^{66}$  579 acc. to Swanson // τηρήσατε (aor imper act 2nd pl) A D E G H K M Q U W X Γ Δ Θ Λ Π 0141 (0211 τηρῖσατε) f<sup>1</sup> f<sup>13</sup> 2 28 118 157 180 205 565 597 700 892 1006 1009 1079 1195<sup>m<sup>g</sup></sup> 1216 1230 1241 1242 1243 1292 1342 1365 1424 1505 1646 2174  $\mathfrak{M}$  it<sup>a,aur,b,c,d,e,f,ff<sup>2</sup>,q,r<sup>1</sup></sup> vg slav Or<sup>lat</sup> Eus<sup>1/2</sup> Basil Dyd<sup>dub</sup> Macarius/Symeion<sup>1/2</sup> Chrysost<sup>lem</sup> Cyril<sup>lem</sup> Novat Vict-Rome Lucifer Ambrosiast Hegem Ambr Jer Aug Sepc Ps-Vigilius TR RP // lac  $\mathfrak{P}^{75}$  C F N P 047 0233.

<sup>269</sup> 14:16 txt

ἵνα	μεθ ὑμῶν	εἰς τὸν αἰῶνα ἡ	$\mathfrak{P}^{75}$ B TH NA28
ἵνα	μεθ ὑμῶν	ἡ εἰς τὸν αἰῶνα	$\aleph$
ἵνα	μεθ ὑμῶν	εἰς τὸν αἰῶνα μενη	060 <sup>vid</sup>
ἵνα	ἡ μεθ ὑμῶν	εἰς τὸν αἰῶνα	L Q SBL
ἵνα μενη	μεθ ὑμῶν	εἰς τὸν αἰῶνα	$\mathfrak{P}^{66}$ A E W TR RP
ἵνα μενη	εἰς τὸν αἰῶνα	μεθ ὑμῶν	D
		lac	C N 047 0233

<sup>270</sup> 14:17 txt εσται  $\mathfrak{P}^{66C}$   $\aleph$  A E G H K L M Q S U X Y Γ Θ Λ Π Ψ Ω f<sup>13</sup> 2 28 35 118 157 461 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1424 1519 1546 1646 2148 2174 TR RP SBL TH NA28 {C} // εστιν  $\mathfrak{P}^{66*}$  B D\* W 0211 f<sup>1</sup> 69 565 1365 goth WH // εστειν D<sup>c</sup> // εστε Δ // lac  $\mathfrak{P}^{75}$  C F N 047 060 0233 33.

<sup>271</sup> 14:22 txt και τι  $\mathfrak{P}^{66C}$   $\aleph$  Q W 0250  $\mathfrak{M}$  it<sup>q</sup> syr<sup>h</sup> Chrys RP NA28 [καὶ] {} // τι  $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$  A B D E L 0233 lat syr<sup>s,c,p</sup> cop arm eth Cyr Or TR SBL TH // lac C N 047 060.



## The GOSPEL of JOHN

John 15:5 ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

<sup>5</sup>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 ἐὰν μὴ τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συναγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

<sup>6</sup>If someone does not abide in me, he is thrown aside like the branch that<sup>275</sup> is withered; and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

<sup>7</sup>If you abide in me, and my sayings abide in you, ask<sup>276</sup> whatever you will, and it will happen for you.

John 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέριτε καὶ γένησθε ἐμοὶ μαθηταί.

<sup>8</sup>In this my Father is glorified, that you bear much fruit, and be<sup>277</sup> my disciples.<sup>278</sup>

John 15:9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγώ ὑμᾶς ἠγάπησα· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

<sup>9</sup>Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγώ τὰς ἐντολάς τοῦ πατρός μου τηρήκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

<sup>10</sup>If you keep my commandments, you are abiding in my love, just as I have kept my Father's commandments and am abiding in his love.

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<sup>275</sup> **15:6** Greek: καί, as substitute for ὅτι - hōti, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather αὐτὰ," the topic is neuter plural, which can take a singular verb. I translated αὐτὰ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

<sup>276</sup> **15:7** txt αιτησασθε  $\mathfrak{P}^{75}$  A B D L 0233 it syr<sup>s,p</sup> arm eth Chrys SBL NA28 {/} // αιτησεσθε  $\aleph$  E 047  $\mathfrak{N}^i$  vg syr<sup>h</sup> TR RP // lac  $\mathfrak{P}^{66}$  C N P T W

<sup>277</sup> **15:8a** txt γενησθε (aor subj)  $\mathfrak{P}^{66}$  B D L 0250 it vg Amphil Chrys<sup>1/2</sup> Cyr<sup>comm</sup> Aug SBL TH NA28 {C} // sitis (pres subj) it<sup>a,d,e,q,r1</sup> // *efficiamini* (pres pass subj) "be made, be proven" it<sup>aur,b,ff2</sup> // *possitis fieri* "be able to become" it<sup>f</sup> // γενησεσθε (fut ind)  $\aleph$  A E 047 0233  $\mathfrak{N}^i$  Chrys<sup>1/2</sup> Cyr<sup>lem</sup> TR RP // lac  $\mathfrak{P}^{75}$  C N P T W

<sup>278</sup> **15:8b** Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not *evident* until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

## The GOSPEL of JOHN

John 15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ<sup>279</sup> καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

<sup>11</sup>These things I have spoken to you, so that my joy may be ever in you, and that your joy may be full.

John 15:12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·

<sup>12</sup>This is my commandment: that you love one another, as I have loved you.

John 15:13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

<sup>13</sup>Greater love has no one than this: that one lay down one's life for one's friends.

John 15:14 ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

<sup>14</sup>You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν.

<sup>15</sup>No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

<sup>16</sup>You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

<sup>17</sup>These instructions I am giving you, so that you will love one another.<sup>280</sup>

### *For This the World Hates You*

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

<sup>18</sup>If the world hates you, be assured that it hated me first, before you.

John 15:19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

<sup>19</sup>If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you. John 15:20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

<sup>20</sup>Be mindful of the word that I said to you, 'A servant is not greater than his lord.'<sup>281</sup> If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς<sup>282</sup> διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

<sup>21</sup>But all these things they will do against you because of my name, for they do not know the One who sent me.

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<sup>279</sup> **15:11** txt η A B D 0233 lat syr cop<sup>sa</sup> SBL TH NA29 {B} // μεινη Ν E L 047 𐌹 it<sup>f,r1</sup> TR RP // lac Ɔ<sup>66</sup> Ɔ<sup>75</sup> C N W 065. 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, εἶμι, is the word "to be," but in the continuous aspect. So it means "continuously be," or "always be," or "habitually be" in you.

<sup>280</sup> **15:17** The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus' part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus' heart, that he yearns to see us loving one another.

<sup>281</sup> **15:20** John 13:16; Diatessaron 28:32

<sup>282</sup> **15:21** txt εις υμας Ɔ<sup>66</sup> 𐌹<sup>1</sup> B D\* L it syr<sup>hmg</sup> Chrys SBL TH NA28 {/} // υμιν A D<sup>1</sup> E N 047 065 𐌹 lat syr<sup>s,h</sup> Cyr Novat TR RP // omit 𐌹\* // lac Ɔ<sup>75</sup> C W 0233

## The GOSPEL of JOHN

John 15:22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

<sup>22</sup>If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

<sup>23</sup>One who hates me also hates my Father.

John 15:24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

<sup>24</sup>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 Ἐμίσησάν με δωρεάν.

<sup>25</sup>But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'<sup>283</sup>

John 15:26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

<sup>26</sup>"When<sup>284</sup> 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.

<sup>27</sup>And you also will bear witness, because you have been with me from the beginning.

## Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

<sup>1</sup>"These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

<sup>2</sup>They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

<sup>3</sup>And these things they will do,<sup>285</sup> because they have not known the Father, neither me.

John 16:4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

<sup>4</sup>But these things I have spoken to you, so that when the hour of them<sup>286</sup> comes, you

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<sup>283</sup> 15:25 Psalm 35:19; 69:4

<sup>284</sup> 15:26 txt omit  $\mathfrak{P}^{22}$   $\mathfrak{P}^{66}$   $\aleph$  B ite,<sup>l</sup> c<sup>opsa</sup>mss,<sup>ly</sup> Epiph SBL TH NA28 {/} // δε A D E L 047 065  $\aleph$  (it) syr c<sup>opsa</sup>mss,<sup>pbo</sup> TR RP // lac  $\mathfrak{P}^{75}$  C N W 0233

<sup>285</sup> 16:3 txt omit  $\mathfrak{P}^{66}$  A B E 047 0233  $\aleph$  lat syr<sup>p</sup> Chrys Cypr RP SBL TH NA28 {/} // +υμιν  $\aleph$  D L it vg syr<sup>s</sup>,<sup>h\*\*</sup> cop arm eth TR // lac  $\mathfrak{P}^{75}$  C N W 054 065

<sup>286</sup> 16:4 txt

ωρα αυτων μνημονευητε αυτων  $\mathfrak{P}^{66vid}$   $\aleph^2$  A B  $\Theta$  0211 0233 33 118 124 157 205 1009 1071 1079 1195 1230 1546 1646 2713 2886 syr<sup>p,h</sup> Cyr<sup>lem</sup> SBL TH NA28 {B}

ωρα αυτων μνημονευσητε αυτων Π

ωρα αυτων μνημονευητε  $\aleph^1$  2786  $\ell$ 2211 it<sup>aur,b,e,f,l,q,r<sup>1</sup></sup> vg cop<sup>boPt</sup> Cypr Aug

ωρα αυτων μνημονευετε L

ωρα αυτων μνημονευσητε f<sup>13</sup>

ωρα μνημονευητε αυτων  $\aleph^*$  G H K M S U Y  $\Psi$   $\Omega$  054 047 0141 1 180 461 597 700 1010 1192 1292 1365 1505 1561 2174 2575 2680 2768  $\aleph$  it<sup>ff<sup>2</sup></sup> syr<sup>pal</sup> cop<sup>boPt</sup> (arm) (eth) geo TR RP

ωρα μνημονευετε αυτων E  $\Delta$   $\Lambda$  565 1006 1216 1241 1243 1342 1344 1424 2561 2615

ω μνημονευετε αυτων Γ

ωρα μνημονευετε D\* 2148  $\ell$ 524 it<sup>a,d</sup> syr<sup>s</sup> c<sup>opsa</sup>,<sup>pbo</sup>,<sup>boPt</sup>,<sup>ach<sup>2</sup></sup>

ωρα μνημονευσητε D<sup>1</sup> 788

lac  $\mathfrak{P}^{75}$  C F N P T V W X 065 2585 2718 2766

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 οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

<sup>5</sup>But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

John 16:6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

<sup>6</sup>Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἔάν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

<sup>7</sup>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.

John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

<sup>8</sup>And when he has come, that one will refute<sup>287</sup> the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

<sup>9</sup>concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα<sup>288</sup> ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

<sup>10</sup>concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

<sup>11</sup>and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

<sup>12</sup>"I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς<sup>289</sup> τὴν ἀλήθειαν πᾶσαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

<sup>13</sup>But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

<sup>287</sup> **16:8** It is hard to chose an English word to render the Greek word here, ἐλέγχω - eléngchō. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something.

<sup>288</sup> **16:10** txt πατερα P<sup>66</sup> N B D L W lat cop<sup>samss</sup> SBL TH NA28 {/} // πατερα μου A E 047 054 0233<sup>vid</sup> M it syr cop<sup>samss,ly,pbo</sup> TR RP // lac P<sup>5</sup> C N 065 068

<sup>289</sup> **16:13** txt εις πασαν την αληθειαν E 047 068 0233 M (εις την αληθειαν πασαν A B 054 vg<sup>st</sup> Chrys Or TH) it<sup>a,(e),f,q,r1</sup> eth Did<sup>dub</sup> Epiph Sev Theod Cyr<sup>lem</sup> Tert Novat Hil Ambrose Ps-Prisc Niceta<sup>2/3</sup> Aug<sup>7/19</sup> Faustus-Milevis Leo Spec Varim<sup>1/2</sup> TR RP // την αληθειαν πασαν it<sup>aur,(l)</sup> vg Eus Cyr-Jer Phoebea Aug<sup>12/19</sup> Varim<sup>1/2</sup> Ps-Vig (Orlat; Greg-Elvira Niceta<sup>1/3</sup> docebit vos omnia) // εν τη αληθεια παση N<sup>2</sup> (D) L W it<sup>b,(d),(ff2)</sup> cop<sup>sa</sup> (arm) (geo<sup>1</sup>) Cyr<sup>1/2</sup> Vict-Rome SBL NA28 {B} // εν τη αληθεια N\* // lac P<sup>5</sup> P<sup>66</sup> C N 065. It is possible that the phrase with εν is a conformation to the the LXX where εν is often found following ὀδηγέω. The combination of A B E 047 054 068 0233 in support of εις is rather strong. Most all English translations say "into" here, since Codex B and the NA25 read εις. The preposition εις is often rendered "in" with the dative case, but here we have it with the accusative case, thus "into," or "to" (NRSV).

## The GOSPEL of JOHN

John 16:14 ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

<sup>14</sup>That one will glorify me, because from mine he will take, and report *it* to you.

John 16:15 πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

<sup>15</sup>Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report *it* to you.'

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

<sup>16</sup>"A little while, and you will be observing me no longer;<sup>290</sup> and another little while, and you will see me."<sup>291</sup>

### *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 θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, "Ὅτι ὑπάγω πρὸς τὸν πατέρα;

<sup>17</sup>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 μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.

<sup>18</sup>They kept saying therefore, "What is this 'little while'?"<sup>292</sup> We don't know what he is saying."

John 16:19 ἔγνω ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

<sup>19</sup>Jesus knew<sup>293</sup> that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?"

John 16:20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

<sup>20</sup>Truly, truly I say to you, You will weep and lament, and the world will be cheered. You<sup>294</sup> will be in pain. But your pain will be turned into joy.

John 16:21 ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

<sup>21</sup>In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

<sup>22</sup>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 ἐμέ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἅν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

<sup>23</sup>And in that day you will not query me at all. Truly, truly I say to you: whatever you

<sup>290</sup> **16:16a** txt ουκετι P<sup>66</sup> N B D L N W 068 0233 lat syr<sup>h</sup> SBL TH NA28 {/} // ου A E 047 054 Π it<sup>a,d,e</sup> syr<sup>s,p</sup> TR RP // lac P<sup>5</sup> C

<sup>291</sup> **16:16b** txt omit P<sup>5</sup> P<sup>66</sup> N B D L W 0250 it cop<sup>sa,ly,bo<sup>pt</sup></sup> geo<sup>2</sup> Or SBL TH NA28 {A} // οτι υπαγω προς τον πατερα A E N 047 068<sup>vid</sup> Π lat syr cop<sup>pbo,bo<sup>pt</sup></sup> (arm) eth geo<sup>1</sup> Chrys Cyril Vict-Rome<sup>vid</sup> Aug TR RP // οτι εγω υπαγω προς τον πατερα 054 // οτι υπαγω προς τον πατερα μου 0233 // lac C. Jesus said "because I am going to the Father" in verse 10.

<sup>292</sup> **16:18** txt omit P<sup>5</sup> P<sup>66</sup> N\* D\* W it<sup>a,b,d,ff2,r1</sup> syr<sup>pal</sup> cop<sup>sa</sup> arm geo // +ὁ λέγει N<sup>2</sup> A B D<sup>2</sup> E L N 054 068 0233 0250 it<sup>aur,f,q</sup> vg syr<sup>s,p,h</sup> cop<sup>pbo,bo,ach2</sup> eth Or Cyr-lem Ambrst Aug TR RP SBL TH [NA29] {C} // lac P<sup>22</sup> P<sup>45</sup> P Q T 070

<sup>293</sup> **16:19** txt omit P<sup>5</sup> P<sup>66</sup> N B D L W 068<sup>vid</sup> SBL TH NA28 {/} // ουν A E N 047 054 Π TR RP // δε 0233 // lac P<sup>22</sup> C P

<sup>294</sup> **16:20** txt omit P<sup>5</sup> P<sup>66</sup> N\* B D it syr<sup>s</sup> cop<sup>sa<sup>mss</sup>,ly,bo</sup> SBL TH NA28 {/} // δε N<sup>2</sup> A E L N W 047 054 Π it<sup>aur</sup> vg syr<sup>h</sup> cop<sup>sa<sup>mss</sup>,bo<sup>mss</sup></sup> // lac P<sup>22</sup> C P 068 0233

## The GOSPEL of JOHN

will ask the Father in my name, he will grant it to you.

John 16:24 ἔως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

<sup>24</sup>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 ὑμῖν· ἔρχεται<sup>295</sup> ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.

<sup>25</sup>"These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

<sup>26</sup>In 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 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

<sup>27</sup>For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

<sup>28</sup>I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

John 16:29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

<sup>29</sup>His disciples are saying, "There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

<sup>30</sup>Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."

John 16:31 ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύετε;

<sup>31</sup>Jesus answered them, "For now you believe.

John 16:32 ἰδοὺ ἔρχεται ὥρα καὶ<sup>296</sup> ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

<sup>32</sup>Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλιψὶν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

<sup>33</sup>"These things I have spoken to you, that in me you may have peace. In the world you do have<sup>297</sup> tribulation; but be of good cheer: I have overcome the world."

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<sup>295</sup> 16:25 txt omit  $\mathfrak{P}^5 \mathfrak{P}^{66} \mathfrak{N} \text{ B C}^* \text{ D}^* \text{ L W 054 lat syr}^s \text{ cop}^{sa,pbo} \text{ arm Aug Or}^{pt} \text{ TR SBL TH NA28 } \{ \} // \alpha\lambda\lambda \text{ A C}^2 \text{ D}^2 \text{ E N 047 } \mathfrak{M} \text{ it}^{f,q,r1} \text{ syr}^{(p),h} \text{ cop}^{ly} \text{ eth Ath Cyr Or}^{pt} \text{ RP} // \text{ kai Chrys } // \text{ lac } \mathfrak{P}^{22} \text{ P 068 0233}$

<sup>296</sup> 16:32 txt και  $\mathfrak{P}^{22vid} \mathfrak{P}^{60vid} \mathfrak{P}^{66} \mathfrak{N} \text{ A B C}^* \text{ D}^* \text{ L W 0109 it}^d \text{ syr}^s \text{ cop}^{sa,lyvid} \text{ SBL TH NA28 } \{ \} // \text{ kai vuv C}^2 \text{ D}^2 \text{ E N 047 054 } \mathfrak{M} \text{ it}^{e,f,q} \text{ syr}^{p,h} \text{ (cop}^{pbo}) \text{ TR RP} // \text{ et iam uenit it}^{(aur),b,\mathfrak{P}^2,l,r1} \text{ vg} // \text{ lac } \mathfrak{P}^5 \text{ P 0233 it}^a$

<sup>297</sup> 16:33 εχετε  $\mathfrak{P}^{60vid} \mathfrak{N} \text{ A B C E L N W 047 054 it}^{aur,e,l} \text{ vg}^{cl,ww} \text{ syr}^{p,h} \text{ Bas Cyr}^{com} \text{ Theod TR-Steph RP SBL TH NA28 } \{ \} // \text{ εχητε 0109}^{vid} // \text{ εξετε D it}^{b,d,f,\mathfrak{P}^2,q,r1} \text{ vg}^{cl,ww} \text{ arm eth Chrys Or Eus Cyr Cyp Hil AN TR-Scriv} // \text{ omit εν τω κοσμω θλιψιν εχετε } \mathfrak{P}^{66} \text{ syr}^s // \text{ lac } \mathfrak{P}^5 \mathfrak{P}^{22} \mathfrak{P}^{60(IGNTP)} \text{ P 0233 it}^a. \text{ Note that most of the English translations which follow the εχετε reading render it as an English future.}$

## Chapter 17

### *Jesus Prays for Himself*

John 17:1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς<sup>298</sup> δοξάσῃ σέ,

<sup>1</sup>Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you;

John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

<sup>2</sup>inasmuch as to him you have granted jurisdiction of all flesh, so that to all *flesh* that<sup>299</sup> you have given him, he may grant<sup>300</sup> to them eternal life.

John 17:3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

<sup>3</sup>And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

<sup>4</sup>I have glorified you upon the earth, having finished<sup>301</sup> the work which you have given me to do.

John 17:5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

<sup>5</sup>And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

### *Jesus Prays for His Disciples*

John 17:6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

<sup>6</sup>I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἶσιν·

<sup>7</sup>Now they are persuaded that all the things you have given to me are<sup>302</sup> *indeed* from you;

John 17:8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

<sup>8</sup>for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἶσιν,

<sup>9</sup>I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

<sup>298</sup> 17:1 txt ο υιος P<sup>60vid</sup> P<sup>66</sup> P<sup>107vid</sup> N B C\* W 0109 0301 it<sup>d,e,ff2</sup> cop<sup>bbo</sup> Or<sup>1/2</sup> Vict-Rome Hil<sup>4/6</sup> Ambrose<sup>2/4</sup> Aug<sup>1/10</sup> SBL TH NA28 {B} // και ο υιος C<sup>2</sup> // ο υιος σου A D 0250 it<sup>a,aur,b,f,r1</sup> vg syr cop<sup>sa,ly</sup> arm geo Or<sup>lat1/2</sup> Hil<sup>2/6</sup> Ambrose<sup>4</sup> Jer Aug<sup>8/10</sup> Vig // και ο υιος σου C<sup>3</sup> E L N 047 054 M it<sup>q</sup> vg<sup>mss</sup> eth (Diatess<sup>arm</sup>) Or<sup>Gr1/2</sup> lat<sup>1/2</sup> Did<sup>dub</sup> Chrys Cyr Theod (Ambrose<sup>4</sup>) Aug<sup>1/10</sup> Quod Varim Ps-Vig TR RP // lac P<sup>5</sup> P 0233

<sup>299</sup> 17:2a See the footnote on 6:39.

<sup>300</sup> 17:2b txt δῶσῃ αὐτοῖς N<sup>2</sup> A C 0250 TR SBL NA28 {/} // δῶς αὐτῷ P<sup>107</sup> W // δῶσω αὐτῷ N\* 0109 // δῶσει αὐτοῖς B E N 047 054 0301 M RP TH // δῶς αὐτοῖς L // \_\_\_\_\_ αὐτοῖς P<sup>66</sup> // ἔχη D // lac P<sup>60</sup> P<sup>75</sup> 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.

<sup>301</sup> 17:4 txt τελειώσας P<sup>66</sup> N A B C L N W 0109 0301 (it<sup>b,ff2</sup>) cop<sup>sa<sup>mss</sup>,bo</sup> SBL TH NA28 {/} // ετελειωσα D E 047 054 M lat cop<sup>sa<sup>mss</sup>,ly,pbo</sup> TR RP // lac P<sup>60</sup> P<sup>75</sup>

<sup>302</sup> 17:7 txt εισιν P<sup>84</sup> N B C L N W 054 0109 it<sup>aur,b,d,e,f,ff2,q</sup> cop<sup>sa,bo</sup> SBL TH NA28 {/} // εστιν A D E 047 M cop<sup>bo<sup>mss</sup></sup> TR RP // lac P<sup>66</sup> it<sup>a,1</sup> Remember the peculiar Attic rule that neut. pl. subjects take a singular verb. No text stream was consistent about it.

The GOSPEL of JOHN

John 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

<sup>10</sup>indeed everything of mine is yours, and of yours is mine. And I am glorified in them;  
John 17:11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, κἀγὼ πρὸς σὲ ἔρχομαι.  
Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὧσιν ἐν καθῶς ἡμεῖς.

<sup>11</sup>yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, those whom<sup>303</sup> you have given to me, so that they may be one, just as we are *one*.

John 17:12 ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι, ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

<sup>12</sup>While I was with them,<sup>304</sup> I kept them in your name. Those whom<sup>305</sup> you have given to me, I guarded, and not one of them met destruction, except the Son of Destruction,<sup>306</sup> so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

<sup>13</sup>But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθῶς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

<sup>14</sup>I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

<sup>15</sup>I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθῶς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

<sup>16</sup>They are not of the world, just as I am not of the world.

<sup>303</sup> **17:11** txt ους δεδωκας D<sup>1</sup> 33<sup>vid</sup> 69 168 205 209 226 732 792 892<sup>supp</sup> 1009 1230 1242<sup>c</sup> 1463 1505 1797 2106 2192 2713 2718 2886 it<sup>aur,f,q</sup> vg cop<sup>sams</sup> eth geo<sup>2</sup> Ath<sup>ms</sup> Cyr<sup>1/2</sup> Hesych Jer Aug TR // ους εδωκας N<sup>c</sup> // ου εδωκας N<sup>\*</sup> // ω δεδωκας P<sup>60</sup> P<sup>66vid</sup> A B C E G H K S Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 1 13 28 124 180 377 565 579 597 700 788 1006 1010 1071 1241 1243 1292 1342 M arm geo<sup>1</sup> Ath Cyr<sup>5/6</sup> AN BG RP SBL TH NA28 {B} // ω εδωκας P<sup>107</sup> X L M W 579 // ο δεδωκας D<sup>\*</sup> U X 109 157 213 295 865 1424 2223 it<sup>d</sup> vg<sup>mss</sup> // δεδωκας 1242<sup>\*</sup> // omit ω δεδωκας ... ημεις it<sup>a,b,c,e,ff<sup>2</sup>,r<sup>1</sup></sup> syr<sup>s</sup> cop<sup>ach2</sup> Hil // lac V. The dative case ᾧ was probably an attraction to the dative of the previous phrases.

<sup>304</sup> **17:12a** txt μετ' αὐτῶν P<sup>60</sup> P<sup>66</sup> X B C<sup>\*</sup> D<sup>\*</sup> L W 1 1071 1582<sup>\*</sup> lat cop Did SBL TH NA28 { } // μετ' αὐτῶν ἐν τῷ κόσμῳ A C<sup>3</sup> D<sup>1</sup> E G H K M N U S X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 f<sup>13</sup> 2 28 33 118 157 565<sup>s</sup> 579 700 1424 2561 it<sup>(a),f,q</sup> syr cop<sup>bo<sup>ms</sup></sup> arm goth TR RP // lac P<sup>45</sup> P<sup>75</sup> F P Q T V 0233 13 565.

<sup>305</sup> **17:12b** txt ους δεδωκας μοι A C<sup>1</sup> D<sup>1</sup> E G H K M S U X Y Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211 1 13 18 22 28 35 69 109 124 138 157 168 180 205 209 213 226 265 295 317 333 357 377 397 543 544 565<sup>supp</sup> 597 700 732 788 792 799 807 821 826 828 841 865 884 992 994 1006 1009 1010 1014 1029 1071 1079 1093 1128 1192 1210 1219 1230 1241 1243 1242 1278 1292 1293 1319 1320 1321 1342 1344 1424 1463 1505 1546 1561 1571<sup>s</sup> 1582 1654 1689 1788 2106 2192 2193<sup>c</sup> 2223 2372 2411 2561 2575 2615 2680 2713 2718 2766<sup>vid</sup> 2768 2786 2886 M it<sup>a,aur,b,c,e,f,ff<sup>2</sup>,q,r<sup>1</sup></sup> vg syr<sup>p,h</sup> eth geo<sup>2</sup> Or<sup>lat</sup> Did Ps-Just Vict-Rome Ambrosias Jer Petil Aug TR AN BG RP // ο δεδωκας μοι D<sup>\*</sup> // ους εδωκας μοι N // ους δεδωκας μοι και P<sup>60vid</sup> // δεδωκας μοι και P<sup>66vid</sup> B L 33 579 syr<sup>pal</sup> cop<sup>samss,pbo,bo,ach<sup>2</sup></sup> arm geo<sup>1</sup> Cyr SBL TH NA29 {C} // ω εδωκας μοι και C<sup>\*</sup> W // ο δεδωκας μοι και X<sup>2</sup> // και P<sup>66\*</sup> X<sup>\*</sup> (syr<sup>s</sup>) // lac V

<sup>306</sup> **17:12c** ὁ υἱὸς τῆς ἀπωλείας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλύων, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

## The GOSPEL of JOHN

John 17:17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

<sup>17</sup>Sanctify<sup>307</sup> them in the truth;<sup>308</sup> your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

<sup>18</sup>Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

<sup>19</sup>And 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 πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

<sup>20</sup>And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

<sup>21</sup>that they all may be one. Just as you, Father, are in me and I in you, so let them also be<sup>309</sup> in us, so that the world might believe that you sent me.

John 17:22 κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν ἔσμεν,

<sup>22</sup>The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

<sup>23</sup>I in them, and you in me, so that they may become fully developed into one,<sup>310</sup> that<sup>311</sup> the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν οὓς δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

<sup>24</sup>O Father, those whom<sup>312</sup> 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.

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<sup>307</sup> **17:17a** ἀγιάζω - hagiázō; dedicate or set something apart for God's holy purposes.

<sup>308</sup> **17:17b** txt αληθεια P<sup>66</sup> N\* A B C\* D L W lat cop<sup>sa</sup> syr<sup>pal</sup> Cyr Did SBL TH NA28 {} // αληθεια σου N<sup>2</sup> C<sup>3</sup> E N 047 054 M it<sup>q</sup> syr<sup>p,h</sup> arm eth Did Chrys TR RP // lac P<sup>75</sup> 0301

<sup>309</sup> **17:21** txt εν ημιν P<sup>66</sup> B C\* D W it<sup>a,b,d,e,r1</sup> vg<sup>ms</sup> cop<sup>sa,ly,pbo</sup> syr<sup>s</sup> arm geo Eus<sup>1/2</sup> Cyr Hil<sup>5/6</sup> Vig SBL NA28 {B} // εν ημιν εν N A C<sup>3</sup> E N 047 054 M it<sup>aur,f,q</sup> vg syr<sup>p,h,pal</sup> eth Clem Or Eus<sup>1/2</sup> Ath Bas Greg-Nys Did Evagrius Cyr Hil<sup>1/6</sup> Ambrose Jer Aug Varim<sup>vid</sup> TR RP TH // lac P<sup>60</sup> P<sup>75</sup>

<sup>310</sup> **17:23a** This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is 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.

<sup>311</sup> **17:23b** txt εν ινα B C D L it<sup>a,e,r1</sup> syr<sup>s</sup> Hipp Eus Chrys Cyr Ambr SBL TH NA28 {} // εν και P<sup>66</sup> N W lat arm eth // εν και ινα A E N 047 054 M it<sup>f,q</sup> syr<sup>p,h</sup> TR RP // lac P<sup>60</sup> P<sup>75</sup> P<sup>108</sup>

<sup>312</sup> **17:24** txt ους P<sup>66vid</sup> P<sup>108vid</sup> A C E G H K L M N S U X Y Γ Δ Λ Π Ψ Ω 047 054 0141 0211 1 13 18 22 28 33 35 69 109 118S 124 138 157 168 180 209 213 226 265 295 317 333 346 377 397 543 544 565 579 597 700 732 788 792 799 807 821 826 828 841 865 884 892<sup>s</sup> 992 994 1006 1009 1010 1014 1029 1071 1079 1093 1128 1192 1210 1219 1230 1241 1242 1243 1278 1292 1293 1319 1320 1321 1342 1344 1424 1463 1505 1546 1561 1571S 1582 1654 1689 1788 1797 2106 2192 2193 2223 2372 2411 2561 2575 2615 2680 2713 2718 2766 2768 2786 2886 M it<sup>a,aur,b,c,e,f,(q),r1</sup> vg syr<sup>p,h</sup> cop<sup>sa,pbo</sup> arm eth geo<sup>2</sup> Cl Eus Bas Cyr Hesych Cyr Hil Ambrosiaster<sup>3/4</sup> Ambrose<sup>3/4</sup> Aug<sup>9/18</sup> TR AN BG RP // ου Θ // ο P<sup>60</sup> N B D W 579 it<sup>d</sup> syr<sup>s,pal</sup> cop<sup>bo</sup> SBL TH NA28 {B} // omit ους δεδωκας μοι Or<sup>lat</sup> Orsiesius<sup>lat</sup> Ambrosiaster<sup>3/4</sup> Ambrose<sup>3/4</sup> Chrom Aug<sup>9/18</sup> Varim Cass // lac P<sup>75</sup> V 0233

John 17:25 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οἱ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας,

<sup>25</sup>"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

John 17:26 καὶ ἐγνώρισά σου τὸ ὄνομά σου καὶ γνώρισω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ ἐν αὐτοῖς.

<sup>26</sup>And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

## Chapter 18

### *Gethsemane*

John 18:1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

<sup>1</sup>After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

<sup>2</sup>And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

### *Jesus Arrested*

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

<sup>3</sup>Judas therefore, after taking the cohort<sup>313</sup> and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

<sup>4</sup>Then, 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, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.

<sup>5</sup>They answered him, "Jesus the Nazarene." He says to them, "I am *he*. And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

<sup>6</sup>When therefore he said to them, "I am *he*," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπηρώτησεν αὐτούς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον.

<sup>7</sup>Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

<sup>8</sup>Jesus 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 ὃν εἶπεν ὅτι οὐκ δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

<sup>9</sup>In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

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<sup>313</sup> **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.

## The GOSPEL of JOHN

John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἴλκυσεν αὐτήν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

<sup>10</sup>Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

<sup>11</sup>Jesus therefore said to Peter, "Put your<sup>314</sup> sword in the sheath. The cup which the Father has given me, am I not to drink it?"

### *Jesus Taken to Hananiah*

John 18:12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν

<sup>12</sup>Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·

<sup>13</sup>and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

<sup>14</sup>And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος<sup>315</sup> μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως,

<sup>15</sup>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 εἰστήκει πρὸς τῆς θύρας ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.

<sup>16</sup>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 doorman, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί.

<sup>17</sup>Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not."

John 18:18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ ἔθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαινόμενος.

<sup>18</sup>And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

<sup>314</sup> **18:11** txt την μαχαιραν P<sup>60</sup> P<sup>66</sup> N A B C D E L N W 047 054 Π̄ lat syr RP SBL TH NA28 {} // την μαχαιραν σου vg<sup>cl</sup> Cyr Or TR // lac P<sup>75</sup> P<sup>108</sup>. Almost all the English translations which translate the RP / NA28 text read "your sword." (Not ASV, NASB) This is permissible, since in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don't think it was a copyist issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."

<sup>315</sup> **18:15** txt αλλος P<sup>66</sup> N\* A B D<sup>S</sup> W cop<sup>samss,pbo</sup> TR SBL TH NA28 {} // ο αλλος N<sup>2</sup> C E L N 047 054 Π̄ cop<sup>samss,ly</sup> Chrys Cyr RP // lac P<sup>60</sup> P<sup>75</sup> D. Regarding P<sup>60</sup> Münster says it reads αλλος while the IGNTP says ο αλλος.

*The High Priest Questions Jesus*

John 18:19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασκαλίας αὐτοῦ.

<sup>19</sup>The 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 ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

<sup>20</sup>Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all<sup>316</sup> the Jews come together, and not said any of it in secret.

John 18:21 τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

<sup>21</sup>Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ράπισμα τῷ Ἰησοῦ εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;

<sup>22</sup>As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

<sup>23</sup>Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<sup>24</sup>(Hannaniah had sent him to Caiaphas the high priest bound, you see.)<sup>317</sup>

*Peter's Second and Third Denials*

John 18:25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο<sup>318</sup> ἐκεῖνος καὶ εἶπεν, Οὐκ εἰμί.

<sup>25</sup>And 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 εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐδέ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

<sup>26</sup>One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>27</sup>Again therefore, Peter denied it, and immediately a rooster crowed.

*Jesus Before Pilate and Herod*

John 18:28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

<sup>28</sup>They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

<sup>316</sup> **18:20** txt παντες N A B C\* L N W lat syr<sup>s,p</sup> cop arm eth Bas Cyr Or<sup>lat</sup> SBL TH NA29 {B} // παντοτε C<sup>3</sup> D<sup>5</sup> E 047 054 m it<sup>q</sup> syr<sup>h</sup> TR RP // lac P<sup>60</sup> P<sup>66</sup> P<sup>75</sup> D

<sup>317</sup> **18:24** txt απεστειλεν ουν P<sup>60</sup> B C\* L N W it<sup>a,b,f,f2</sup> arm Cyr TR SBL TH NA28 {} // απεστειλεν δε N 047 it<sup>aur,l,r1</sup> vg syr<sup>s,p</sup> cop<sup>samss</sup> eth // απεστειλεν A C<sup>3</sup> D<sup>5</sup> E 054 m it<sup>q</sup> cop<sup>samss,y</sup> RP // lac P<sup>66</sup> P<sup>75</sup> D 0109

<sup>318</sup> **18:25** txt ηρνησατο P<sup>66vid</sup> N A B C\* L W it<sup>a,b,e,f,f2,l,q,r1</sup> vg syr<sup>h</sup> cop<sup>sa</sup> arm TR SBL TH NA28 {} // ηρνησατο ουν C<sup>3</sup> D<sup>5</sup> E 047 054 RP // ηρνησατο δε it<sup>f</sup> syr<sup>p</sup> // lac P<sup>60</sup> D 0109

## The GOSPEL of JOHN

John 18:29 ἐξῆλθεν οὖν ὁ Πιλάτος ἔξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

<sup>29</sup>So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος κακὸν ποιῶν,<sup>319</sup> οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

<sup>30</sup>They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον<sup>320</sup> αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξοστιν ἀποκτείνειν οὐδένα·

<sup>31</sup>Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποῖω θανάτῳ ἤμελλεν ἀποθνήσκειν.

<sup>32</sup>So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

<sup>33</sup>So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34 ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

<sup>34</sup>Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

<sup>35</sup>Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

<sup>36</sup>Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact<sup>321</sup> my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὃ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

<sup>37</sup>Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.

<sup>38</sup>Pilate says to him, "What is truth?" And with that said, he went out again to the Jews,

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<sup>319</sup> **18:30** txt κακον ποιων N<sup>2</sup> B L W it<sup>e</sup> SBL TH NA28 {B} // κακον ποιησας N\* // κακοποιων C\* it<sup>a,(r1)</sup> Cyr<sup>1/2</sup> // κακοποιως 054 // κακοποιος A C<sup>3</sup> D<sup>5</sup> E N 047 **π** it<sup>b,f,ff2,q</sup> vg Ast Chrys Cyr<sup>1/2</sup> Aug TR RP // lac **ϕ**<sup>60</sup> **ϕ**<sup>66</sup> D 0109

<sup>320</sup> **18:31** txt ειπον **ϕ**<sup>66</sup> B C it<sup>e,q</sup> syr<sup>s,p</sup> cop<sup>sams,pbo</sup> SBL NA28 {λ} // ειπον ουν **ϕ**<sup>60</sup> N E L W 047 054 0109 **π** lat cop<sup>sams,ly</sup> TR RP TH // ειπον δε A D<sup>5</sup> N syr<sup>h</sup> cop<sup>sams</sup> // lac **ϕ**<sup>52</sup> D

<sup>321</sup> **18:36** The Greek words for "but in fact" are νῦν δὲ - nūn dè, "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?

and says to them, "I find in him no *causa capitalis*.<sup>322</sup>

John 18:39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

<sup>39</sup>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 ἐκραύγασαν οὖν πάλιν<sup>323</sup> λέγοντες, Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

<sup>40</sup>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.

<sup>1</sup>At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

<sup>2</sup>And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

<sup>3</sup>Then they were approaching him<sup>324</sup> and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 Καὶ<sup>325</sup> ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.

<sup>4</sup>And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no *causa capitalis* in him."

John 19:5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδου ὁ ἄνθρωπος.

<sup>5</sup>Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον.<sup>326</sup> λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

<sup>6</sup>When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find *causa capitalis* in him.

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον<sup>327</sup> ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.

<sup>7</sup>The Jews answered him, "We have a law, and according to that law, he deserves to die

<sup>322</sup> **18:38** Basis for capital punishment.

<sup>323</sup> **18:40** txt παλιν  $\mathfrak{P}^{60}$   $\mathfrak{N}$  B L W 0109 SBL TH NA29 {B} // παντες  $\mathfrak{P}^{66}$  N it syr<sup>p</sup> cop<sup>sa,pbo</sup> // παλιν παντες A (D<sup>s</sup>) E 054  $\mathfrak{M}$  it<sup>f</sup> vg syr<sup>h</sup> TR RP // omit cop<sup>ly</sup> // lac  $\mathfrak{P}^{52}$   $\mathfrak{P}^{90}$  C D 047 065

<sup>324</sup> **19:2,3** txt αυτον και ηρχοντο προς αυτον και  $\mathfrak{P}^{60vid}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{90}$   $\mathfrak{N}$  B L N U W X  $\Theta$   $\Lambda$   $\Pi$  0141 0290 lat syr<sup>h,pal</sup> cop arm eth Cyr SBL TH NA28 {} // αυτον και A D<sup>s</sup> E G H K M S Y  $\Gamma$   $\Delta$   $\Psi$  054 0211  $\mathfrak{M}$  it<sup>f,q</sup> syr<sup>p</sup> TR RP // lac C D F P V 047 065 syr<sup>s</sup> (Note: Codex B has an umlaut.) Should there be any doubt that και ηρχοντο προς αυτον was accidentally omitted in the Byzantine text stream by parablepsis?

<sup>325</sup> **19:4** txt και εξηλθεν  $\mathfrak{P}^{66*vid}$  A B L vg<sup>ms</sup> syr<sup>p,pal</sup> Cyr SBL TH NA28 {} // εξηλθεν ουν  $\mathfrak{P}^{66c}$  E N W 054  $\mathfrak{M}$  it<sup>b,ff2</sup> vg<sup>cl</sup> TR RP // εξηλθεν  $\mathfrak{P}^{90}$   $\mathfrak{N}$  D<sup>s</sup> lat syr<sup>h</sup> cop<sup>sa</sup> arm // lac  $\mathfrak{P}^{60}$  C D 047 065

<sup>326</sup> **19:6** txt σταυρωσον  $\mathfrak{P}^{66}$  B L W it<sup>aur</sup> vg<sup>st,ww</sup> Chrys Cyr Aug TR SBL TH NA28 {} // σταυρωσον αυτον  $\mathfrak{P}^{90}$  A D<sup>s</sup> E N 054  $\mathfrak{M}$  it vg<sup>cl</sup> syr RP // σταυρωσον αυτον και  $\mathfrak{N}$  // lac  $\mathfrak{P}^{60}$  C D 047 065

<sup>327</sup> **19:7** txt νομον  $\mathfrak{P}^{66vid}$   $\mathfrak{N}$  B D<sup>s</sup> L N W lat cop<sup>sa,ms</sup> Or Hil SBL TH NA28 {} // νομον ημων  $\mathfrak{P}^{60vid}$  A E 054  $\mathfrak{M}$  it<sup>q</sup> syr cop<sup>sa,ms,pbo</sup> Chrys Cyr TR RP // lac  $\mathfrak{P}^{90}$  C D 065

## The GOSPEL of JOHN

because he called himself the son of God."

John 19:8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

<sup>8</sup>When therefore Pilate heard this information, he was more afraid,

John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

<sup>9</sup>and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;

<sup>10</sup>Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11 ἀπεκρίθη Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

<sup>11</sup>Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12 ἐκ τούτου ὁ Πιλάτος ἐζήτηε ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν<sup>328</sup> λέγοντες, Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

<sup>12</sup>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 ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.

<sup>13</sup>When therefore Pilate heard these words,<sup>329</sup> he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν.

<sup>14</sup>And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἐκραύγασαν οὖν ἐκεῖνοι, Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

<sup>15</sup>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 σταυρωθῇ.

<sup>16</sup>At that time therefore he handed him over to them, to be crucified.

### The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν·

They took Jesus therefore.<sup>330</sup>

<sup>328</sup> 19:12 txt εκραυγασαν λεγοντες P<sup>66</sup> B D<sup>S</sup> Ψ (0141) 33 SBL TH NA28 {} // εκραυγαζον λεγοντες A N W Π 054 065 1 Or // εκραυζον λεγοντες Θ // \_\_κραυγ\_\_ P<sup>60</sup> // εκραυζον λεγοντες L M // εκραζον λεγοντες K<sup>2</sup> E H K S U X Y Γ Δ Ω 0211 0290<sup>vid</sup> 13 35 M<sup>1</sup> syr<sup>h</sup> TR RP // ελεγον K\* // lac P<sup>90</sup> C D F G V

<sup>329</sup> 19:13 txt των λογων τουτων P<sup>60</sup> K A B W Ψ 33 lat syr<sup>h,pal</sup> cop<sup>sa</sup> SBL TH NA28 {} // τον λογων τουτων L // τουτων των λογων D<sup>S1</sup> E H S Y<sup>c</sup> Δ Θ<sup>c</sup> 054 065 0141 1 157 lat syr<sup>h,pal</sup> cop<sup>sa</sup> // \_\_\_\_\_v λογων 0290 // τον λογον τουτων M 579 // τουτων των λογων Y\* Γ Θ\* 205<sup>vid</sup> // τουτων τον λογον D<sup>S\*</sup> 0211 // τουτων των λογον 2\* 13 // τον λογον τουτων Λ Π // τουτων τον λογον K N U X Ω 2<sup>c</sup> 35 118 565 700 788 1071 1241 syr<sup>p</sup> eth Chron Cyr TR RP // lac C D F G 28 892

<sup>330</sup> 19:16 txt παρελαβον ουν τον Ιησουν B L X Ψ 0141 33 SBL TH NA29 {C} // παρελαβον ουν τον Ιησουν και ηγαγον D<sup>S</sup> 1071 // παρελαβον ουν τον Ιησουν και απηγαγον 0290<sup>vid</sup> // παραλαβόντες ουν τον Ιησουν απηγαγον αυτον K<sup>1</sup> // παραλαβόντες τον Ιησουν απηγαγον 118 // οι δε παραλαβόντες αυτον απηγαγον P<sup>66vid</sup> f1 565 2561 // οι δε παραλαβόντες τον Ιησουν απηγαγον P<sup>60vid</sup> N W // οι δε λάβοντες τον Ιησουν απηγαγον

## The GOSPEL of JOHN

John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξήλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,

<sup>17</sup>And carrying the cross by himself,<sup>331</sup> he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgoltha [קנה'גולגולת],

John 19:18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

<sup>18</sup>where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>19</sup>And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ.<sup>332</sup>

<sup>20</sup>Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφει, Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

<sup>21</sup>The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, Ὁ γέγραφα, γέγραφα.

<sup>22</sup>Pilate 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, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

<sup>23</sup>The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἵνα ἡ γραφή πληρωθῇ ἢ λέγουσα.<sup>333</sup> Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>24</sup>They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled which says, "They divided my garments among them; and cast lots over my clothing,"<sup>334</sup> those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνὴ.

<sup>25</sup>And near the cross of Jesus stood his mother, and his mother's sister; and the Mary

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αὐτὸν κ\* // οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον 579 // οἱ δὲ παρέλαβον τὸν Ἰησοῦν καὶ ἤγαγον 054 // παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον A E H K S Y Δ Θ Λ Π Ω 065 0211 2 28<sup>s</sup> 157 1424 TR RP // οἱ δὲ παραλαβόντες αὐτὸν ἀπήγαγον εἰς τὸ πραιτώριον M // παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἤγαγον εἰς τὸ πραιτώριον Γ // παραλαβόντες δὲ τὸν Ἰησοῦν εἰς τὸ πραιτώριον ἀπήγαγον U // παραλαβόντες δὲ τὸν Ἰησοῦν ἀπήγαγον εἰς τὸ πραιτώριον 700 // οἱ δὲ παραλαβόντες αὐτὸν ἤγαγον καὶ ἐπέθηκαν αὐτῷ τὸν σταυρὸν f<sup>13</sup> // οἱ δὲ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτῷ τὸν σταυρὸν 69 124 788 // lac  $\mathfrak{P}^{45}$   $\mathfrak{P}^{75}$  C D F G P Q T V 047 0233 28 syr<sup>s</sup>.

<sup>331</sup> **19:17** txt εαυτω τον σταυρον  $\mathfrak{P}^{60vid}$   $\mathfrak{P}^{66c}$  κ L W lat Cyr Or TH NA28 {} // εαυτου τον σταυρον D<sup>S</sup> // τον σταυρον εαυτου A N 054 065 // αυτω τον σταυρον B SBL // τον σταυρον αυτου E TR RP // omit και βασταζων εαυτω τον σταυρον εξηλθεν  $\mathfrak{P}^{66*}$  // lac  $\mathfrak{P}^{121}$  C D

<sup>332</sup> **19:20** txt εβραιστι ρωμαιστι ελληνιστι  $\mathfrak{P}^{66}$  κ<sup>1</sup> B L N ite,ff<sup>2</sup> cop SBL TH NA28 {} // εβραιστι ρωμαιστι εβραιστι W // εβραιστι ελληνιστι ρωμαιστι A D<sup>S</sup> E 054 065  $\mathfrak{M}$  lat syr TR RP // omit (h.t. των ιουδαιων v. 19 - των ιουδαιων v. 21) κ\* // lac  $\mathfrak{P}^{60}$   $\mathfrak{P}^{121}$  C D

<sup>333</sup> **19:24a** txt η λεγουσα  $\mathfrak{P}^{66vid}$  A D<sup>S</sup> E L N W 054 065  $\mathfrak{M}$  it<sup>aur,f,q</sup> vg syr<sup>p,h</sup> cop<sup>samss</sup> arm eth Eus Cyr<sup>lem</sup> Aug TR RP SBL TH [NA28] {C} // omit κ B ita,b,e,ff<sup>2</sup>,r<sup>1</sup> cop<sup>samss,pbo,ly</sup> geo Ps-Ath // lac  $\mathfrak{P}^{60}$   $\mathfrak{P}^{121}$  C D

<sup>334</sup> **19:24b** Psalm 22:18

## The GOSPEL of JOHN

belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ, Γύναι, ἴδε ὁ υἱός σου.

<sup>26</sup>Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his<sup>335</sup> mother, "Dear woman, behold your son."

John 19:27 εἶτα λέγει τῷ μαθητῇ, Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

<sup>27</sup>Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

### *Jesus' Death*

John 19:28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

<sup>28</sup>Jesus, knowing<sup>336</sup> that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.<sup>337</sup>

John 19:29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

<sup>29</sup>A container full of vinegar<sup>338</sup> was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

<sup>30</sup>When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

<sup>31</sup>The Jews therefore, since it was Preparation *Day*,<sup>339</sup> 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.<sup>340</sup>

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<sup>335</sup> **19:26** txt τη μητρι<sup>66</sup> <sup>121</sup>vid <sup>8</sup> B L W it<sup>b,e</sup> SBL TH NA28 {} // τη μητρι αυτου A D<sup>S</sup> E N 054 <sup>21</sup> lat syr TR RP // lac <sup>60</sup> C D 065. Here is the entire verse 26 from the Robinson-Pierpont majority text: Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. In ancient Greek the definite article, in this case τη, could serve as a possessive pronoun if the context so indicated. The addition of the possessive pronoun αυτου, "his," was not necessary. All you need to do is look at the beginning of this same verse, where all Greek manuscripts have only την μητερα, the definite article with "mother" and no possessive pronoun present, yet all English translations supply the word "his" there. It is a very common textual variant in the Greek New Testament for the Byzantine text stream to add a 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.

<sup>336</sup> **19:28a** txt ειδως ο ιησους <sup>8</sup> A D<sup>S</sup> L N W pm it<sup>ff2,4</sup> vg syr<sup>P,h</sup> cop<sup>sa</sup> arm Eus<sup>pt</sup> Did Chrys TR SBL TH NA28 {} // [o] ιησους ειδως <sup>66</sup> // ιησους ειδως B it<sup>b,e,f</sup> Chrom Hil // ιδων ο ιησους E 054 pm it<sup>a</sup> eth Eus<sup>pt</sup> Cyr RP // lac <sup>60</sup> C D 065. (The Greek source text of the early translations such as the Syriac, Coptic and Armenian could have been like <sup>66</sup> or B.) Compare variants in Matthew 9:4; 12:25.

<sup>337</sup> **19:28b** Psalm 22:15

<sup>338</sup> **19:29** Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

<sup>339</sup> **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."

<sup>340</sup> **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.

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John 19:32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῶ·

<sup>32</sup>The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

<sup>33</sup>but when they came to Jesus they realized he was already dead, and did not in his case<sup>341</sup> break the legs.

John 19:34 ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

<sup>34</sup>But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς<sup>342</sup> πιστεύσητε.

<sup>35</sup>And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὅσοι οὐ συντριβήσεται αὐτοῦ.<sup>343</sup>

<sup>36</sup>And these things happened so that the scripture would be fulfilled: "Not a bone of it<sup>344</sup> shall be broken."

John 19:37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.

<sup>37</sup>And again, another scripture says: "They shall look upon him whom they have pierced."<sup>345</sup>

### *Jesus' Burial*

John 19:38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψε τὸν Πιλάτος. ἦλθεν οὖν καὶ ἤρην τὸ σῶμα αὐτοῦ.

<sup>38</sup>And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν<sup>346</sup> νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

<sup>39</sup>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.<sup>347</sup>

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

<sup>40</sup>They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

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<sup>341</sup> **19:33** Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

<sup>342</sup> **19:35** txt ινα υμεις E 054 III Or<sup>Pt</sup> TR RP // ινα και υμεις P<sup>66</sup> N A B D<sup>S</sup> L N W lat syr cop arm eth Or<sup>Pt</sup> Cyr SBL TH NA28 {} // lac P<sup>60</sup> C D 065

<sup>343</sup> **19:36a** txt αυτου P<sup>66</sup> A B D<sup>S</sup> E G H K L M N U W X Y Δ Θ Λ Π Ψ 054 0141 0211 0290 TR SBL TH NA28 {} // απ αυτου N S Γ Ω Chrys Or RP // lac C D F V. LXX: Exodus 12:46- και ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ.; Numbers 9:12- και ὀστοῦν οὐ συντρίψουσιν ἀπ' αὐτοῦ.

<sup>344</sup> **19:36b** Numbers 9:12; Exodus 12:46; Psalm 34:20

<sup>345</sup> **19:37** Zechariah 12:10

<sup>346</sup> **19:39a** txt αυτου P<sup>66c</sup> A B L 054 cops<sup>amss</sup> SBL TH NA28 // α\_\_\_ P<sup>66\*</sup> // τον ιησουν N D<sup>S</sup> E N W III lat syr cops<sup>amss,pbo</sup> TR RP // lac C D

<sup>347</sup> **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.

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John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·

<sup>41</sup>And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

<sup>42</sup>So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

## Chapter 20

### *The Empty Tomb*

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωτὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.

<sup>1</sup>And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

<sup>2</sup>She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we<sup>348</sup> don't know where they have put him."

John 20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἦρχοντο εἰς τὸ μνημεῖον.

<sup>3</sup>Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,

<sup>4</sup>And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

<sup>5</sup>And 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 ὀθόνια κείμενα,

<sup>6</sup>Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

<sup>7</sup>and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·

<sup>8</sup>Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.<sup>349</sup>

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<sup>348</sup> **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.

<sup>349</sup> **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

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John 20:9 οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

<sup>9</sup>For 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.

<sup>10</sup>The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰστίκει πρὸς τῷ μνημείῳ ἕξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,

<sup>11</sup>But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

<sup>12</sup>and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

<sup>13</sup>And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him."

John 20:14 ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.

<sup>14</sup>When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἄρῶ.

<sup>15</sup>Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί, Ραββουνι (ὃ λέγεται Διδάσκαλε).

<sup>16</sup>Jesus says to her, "Mary." She when she turned around, says to him in Hebrew,<sup>350</sup> "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.

<sup>17</sup>Jesus 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 ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>18</sup>Mary goes, announcing to the disciples, "I have seen<sup>351</sup> the Lord," and also *announcing* those things he had said to her.

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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.

<sup>350</sup> **20:16** txt αυτω εβραιστι X B D L N W it<sup>b,d,e,ff<sup>2</sup>\*</sup>,r<sup>1</sup> syr cop arm eth SBL TH NA28 {} // A E it<sup>a,aur,f,ff<sup>2</sup>c,q</sup> vg Cyr TR RP // lac P<sup>5</sup> P<sup>66</sup> C

<sup>351</sup> **20:18** txt εωρακα P<sup>66</sup> X B N W it<sup>a,aur</sup> vg syr<sup>s</sup> cop<sup>samss,ly,pbo</sup> SBL TH NA28 {} // εωρακεν A D E L Π it syr<sup>p,h</sup> cop<sup>samss</sup> TR RP // lac P<sup>5</sup> C P. The first person verb εωρακα makes it a direct quotation of Mary, and the 3rd person verb εωρακεν makes it an indirect quotation. The word οτι can mean "that," or it can be a quotation mark.

## The GOSPEL of JOHN

### *Jesus Appears to the Ten Apostles*

John 20:19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

<sup>19</sup>Then, when it was evening on that first day of the week, with the doors locked where the disciples were,<sup>352</sup> because of the fear of the Jews, Jesus appeared, and stood in their midst. And he says to them, "Peace be with you."

John 20:20 καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

<sup>20</sup>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, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

<sup>21</sup>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 ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον·

<sup>22</sup>And having said this, he blew,<sup>353</sup> and says to them, "Receive the Holy Spirit.

John 20:23 ἂν τινῶν ἀφήτε τὰς ἁμαρτίας ἀφένονται αὐτοῖς, ἂν τινῶν κρατήτε κεκράτηνται.

<sup>23</sup>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 εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

<sup>24</sup>But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>25</sup>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 ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

<sup>26</sup>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 ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

<sup>27</sup>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.

<sup>28</sup>Thomas responded and said to him, "My Lord and my God."

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<sup>352</sup> **20:19** txt μαθηταὶ **κ\*** A B D W ita,aur,d,q vg syr<sup>s,p</sup> coply,pbo Aug Varim SBL TH NA28 {A} // μαθηταὶ συνηγμενοι **κ**<sup>1</sup> E N 0250 **π**<sup>1</sup> it<sup>(b),e,ff,r1</sup> vgc<sup>1</sup> syr<sup>h\*\*</sup>,pal cop arm geo Sev Cyr Ambrose TR RP // μαθηταὶ αυτου συνηγμενοι L it<sup>f</sup> cop<sup>sa</sup> eth Cyr<sup>lem</sup> // lac **ϕ**<sup>5</sup> **ϕ**<sup>66</sup> C P

<sup>353</sup> **20:22** ἐμφυσᾶω - emphusáō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פָּנָה, 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.

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

<sup>29</sup>Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing<sup>354</sup> without having seen."

John 20:30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

<sup>30</sup>While<sup>355</sup> therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

<sup>31</sup>these have been written so that you might believe that Jesus is the Christ,<sup>356</sup> the Son of God, and that believing, you might have life through his name.

## Chapter 21

### *Resurrection Fish & Bread*

John 21:1 Μετὰ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσεν δὲ οὕτως.

<sup>1</sup>After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed *himself*.

John 21:2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

<sup>2</sup>Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

<sup>3</sup>Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat.<sup>357</sup> And throughout that night, they caught nothing.

John 21:4 πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

<sup>4</sup>And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

<sup>5</sup>Jesus therefore says to them, "Children, have you no fish?"<sup>358</sup> They answered, "No."

John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

<sup>6</sup>And he said to them, "Cast the net into the area to the right of the boat, and you will

<sup>354</sup> **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."

<sup>355</sup> **20:30** There is a μὲν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

<sup>356</sup> **20:31** That is, the promised Anointed One, the Messiah, Ha-Moshiach.

<sup>357</sup> **21:3** txt πλοιον N B C\* D L N W latt syr<sup>s,p</sup> cop arm eth SBL TH NA29 {A} // πλοιον ευθυς A C<sup>3</sup> E P 111 syr<sup>h</sup> Cyr TR RP // lac P<sup>66</sup> P<sup>122</sup>

<sup>358</sup> **21:5** The Greek word translated "fish" is προσφάγιον - prosphágion; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγμα is Hellenistic for the Attic ὄψον, "side dish." In other words, what is eaten besides bread. And according to Bauer, ὄψον often meant simply "fish." (This word ὄψον is later also used in its diminutive form, in verse ten of this chapter.)

find something." They cast it therefore, and now they were not able to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν·

<sup>7</sup>So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped for work,<sup>359</sup> and he threw himself into the lake

John 21:8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

<sup>8</sup>(for they were not far from shore, but only about two hundred cubits<sup>360</sup> away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.

<sup>9</sup>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 αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

<sup>10</sup>Jesus says to them, "Bring some of the fish which you have now caught."

John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον εἰς τὴν γῆν<sup>361</sup> μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

<sup>11</sup>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 αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

<sup>12</sup>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<sup>362</sup> Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

<sup>13</sup>Jesus comes, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἤδη τρίτον ἐφανερῶθη Ἰησοῦς τοῖς μαθηταῖς<sup>363</sup> ἐγερεῖς ἐκ νεκρῶν.

<sup>14</sup>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 Ὅτε οὖν ἤριστήσαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλεον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου.

<sup>15</sup>When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John,<sup>364</sup> do you love me more than these?" He says to him, "Yes, Lord, you know that I

<sup>359</sup> **21:7** According to Chrysostom, *Dio Chrysostom* 55[72], the mariners would wear only underwear while working.

<sup>360</sup> **21:8** Equivalent to 100 yards, or 92.4 meters.

<sup>361</sup> **21:11** txt εἰς τὴν γῆν  $\mathfrak{P}^{122\text{vid}}$   $\aleph$  A B C L N P W SBL TH NA28 {} // \_ις τ\_.....  $\mathfrak{P}^{122}$  // ἐπι τὴν γῆν D // ἐπι τῆς γῆς E  $\mathfrak{M}$  TR RP // lac  $\mathfrak{P}^{59}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{109}$

<sup>362</sup> **21:13** txt ἐρχεται  $\mathfrak{P}^{122}$   $\aleph$  B C D L W it<sup>b,d,e</sup> arm SBL TH NA28 {} // καὶ ἐρχεται or ἐρχεται δε vg syr<sup>p</sup> eth // ἐρχεται οὖν A E N  $\mathfrak{M}$  it<sup>f,ff2</sup> syr<sup>h</sup> TR RP // lac  $\mathfrak{P}^{59}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{109}$  P ita,q,l

<sup>363</sup> **21:14** txt μαθηταῖς  $\aleph$  A B C L N W SBL TH NA28{} // μαθηταῖς αὐτοῦ D E  $\mathfrak{M}$  Cyr TR RP // lac  $\mathfrak{P}^{59}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{109}$   $\mathfrak{P}^{122}$  P. 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.

<sup>364</sup> **21:15** txt ἰωαν(ν)ου  $\aleph^1$  B C\* D L W it<sup>a,aur,b,d,f,ff2,r1</sup> vg cops<sup>a,pbo</sup> Orsiesius<sup>lat</sup> Cyr<sup>pap</sup>; Ambrose Chrom Jer Aug SBL TH NA28 {B} // ἰωνα A C<sup>2</sup> E N  $\mathfrak{M}$  syr<sup>s,p,h,pal</sup> arm (eth) geo Bas Chrys Cyr<sup>edd</sup> Hesych TR RP // omit  $\aleph^*$  // lac  $\mathfrak{P}^{59}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{109}$   $\mathfrak{P}^{122}$  P. The NA28 reads Ἰωάννου - "John," and the Byzantine text reads Ἰωνᾶ - Jonah." According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωάν(ν)ης, partly due to the influence of the Syriac word

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love you." He says to him, "Feed my lambs."

John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾶς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

<sup>16</sup>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."

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ πρόβατά μου.

<sup>17</sup>He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me." And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."<sup>365</sup>

John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἠθέλες· ὅταν δὲ γηράσης, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἶσει ὅπου οὐ θέλεις.

<sup>18</sup>Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want."

John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποίω θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.

<sup>19</sup>This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

### *And What About John?*

John 21:20 Ἐπιστραφεὶς<sup>366</sup> ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

<sup>20</sup>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<sup>367</sup> ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

<sup>21</sup>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 ἕως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολουθεῖ.

<sup>22</sup>Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ<sup>368</sup> αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

<sup>23</sup>This therefore is the word that got out to the brothers: that that disciple would not die.

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yōnā for the same (both renderings of the Hebrew יְהוֹנָא). (So also in Matt. 16:17 & Jn 21:16,17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωάν(ν)ης is also found in Septuagint manuscripts.

<sup>365</sup> **21:17** Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. 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.

<sup>366</sup> **21:20** txt επιστραφεὶς  $\mathfrak{P}^{109vid}$  A B C W lat syr<sup>s</sup> cop<sup>sa</sup> SBL TH NA28 {} // επιστραφεὶς δε  $\mathfrak{P}^{59vid}$   $\aleph$  D E N  $\mathfrak{M}$  it<sup>f</sup> syr<sup>h</sup> cop<sup>pbo</sup> // lac  $\mathfrak{P}^{66}$   $\mathfrak{P}^{122}$  P

<sup>367</sup> **21:21** txt τουτον ουν  $\aleph$  B C D lat syr<sup>h\*\*</sup> cop<sup>sa,pbo</sup> Or Anast Cyr SBL TH NA28 {} // τουτον A E W  $\mathfrak{M}$  syr<sup>s,p</sup> arm Chrys TR RP // lac  $\mathfrak{P}^{59}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{109}$   $\mathfrak{P}^{122}$  L N P

<sup>368</sup> **21:23** txt ουκ ειπεν δε  $\mathfrak{P}^{59vid}$   $\mathfrak{P}^{122vid}$   $\aleph$  B C W Chrys Cyr SBL TH NA28 {} // και ουκ ειπεν A E  $\mathfrak{M}$  lat syr<sup>h</sup> TR RP // lac  $\mathfrak{P}^{109}$  L N P

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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 μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

<sup>24</sup>That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

John 21:25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

<sup>25</sup>And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.<sup>369</sup>

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<sup>369</sup> **txt** βιβλία **κ** A B C<sup>2</sup> D W ita,aur,b,d,e,ff<sup>2</sup> vg<sup>cl</sup> syr<sup>s,p,h</sup> cop SBL TH NA29 {A} // βιβλία αμην C\* E **π** it<sup>f,r1</sup> vg TR RP  
// lac **Ϟ**<sup>59</sup> **Ϡ**<sup>109</sup> **ϡ**<sup>122</sup> L N P

**Principal Witnesses to the gospel of John**

Date	Witnesses
II	ⲡ <sup>52</sup> ⲡ <sup>90</sup>
II/III	ⲡ <sup>66</sup>
III	ⲡ <sup>5</sup> ⲡ <sup>22</sup> ⲡ <sup>28</sup> ⲡ <sup>39</sup> ⲡ <sup>45</sup> ⲡ <sup>75</sup> ⲡ <sup>80</sup> ⲡ <sup>95</sup> ⲡ <sup>106</sup> ⲡ <sup>107</sup> ⲡ <sup>108</sup> ⲡ <sup>109</sup> ⲡ <sup>119</sup> ⲡ <sup>121</sup> 0212 copsa Origen (253/254)
III/IV	0162 syr <sup>S,C</sup>
IV	ⲡ <sup>6</sup> ⲡ <sup>120</sup> ⲡ* (01) B (03) 0258 it <sup>a</sup> cop <sup>fay</sup> Eusebius Ambrosiaster
IV/V	ⲡ <sup>122</sup> W (032)
V	ⲡ <sup>93</sup> ⲡ <sup>1</sup> A (02) C* (04) D (05) Q (026) T (029) 068 0216 0217 0218 0264 0301 it <sup>b,d,e,ff<sup>2</sup>,n</sup> syr <sup>p</sup> arm geo Epiphanius Chrysostom Augustine
V/VI	ⲡ <sup>63</sup>
VI	ⲡ <sup>2</sup> ⲡ <sup>36</sup> ⲡ <sup>76</sup> N (022) P (024) 060 065 070 078 086 087 091 0260 0302 0309 it <sup>f,j</sup>
VI/VII	ⲡ <sup>44a</sup> ⲡ <sup>44b</sup> ⲡ <sup>55</sup> ⲡ <sup>128</sup> 083 it <sup>q,q</sup> syr <sup>pal</sup>
VII	ⲡ <sup>59</sup> ⲡ <sup>60</sup> ⲡ <sup>2</sup> 0109 0145 0210 0268 it <sup>aur,r<sup>1</sup>,π</sup> syr <sup>h</sup>
VIII	E (07) L (019) 047 054 0101 0127 0233 0234 0238 0250 0256 it <sup>l,p,q</sup>
IX	F (09) G (011) H (013) K (017) M (021) U (030) V (031) Y (034) Δ (037) Θ (038) Λ (039) Π (041) Ω (045) 050 063 0211 0273 0287 0290 0306 33 565 892 cop <sup>bo</sup> slav
IX/X	Ψ* 1424
X	S (028) [yr 949] X (033) Γ (036) 0105 0141 1079 ℓ770
X/XI	0286 0299
XI	055 28 124 700 1006 1195 1216 1243 ℓ773

**Endnotes**

**Endnote #1**

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – anthrōpos to something more neutral like human being, person, or people. In aphorisms, like "He

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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

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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. <sup>54</sup>Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they

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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. <sup>11</sup>The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" <sup>12</sup>And 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." <sup>13</sup>Though 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 אֲמֹת הָאָרֶץ- 'am hā'ārets, "people of the land." Originally, this phrase am-ha'arets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

### 3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)

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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

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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).

Βηθανία ϩ<sup>5</sup> ϩ<sup>59</sup> ϩ<sup>66</sup> ϩ<sup>75</sup> Ⲭ\* A B C\* E F H L M N S W<sup>s</sup> Δ Θ Ψ\* Ω 063 0211 2\* 7 8 9 27 28 118 124 157 205 461 475 579 597 700 892<sup>txt</sup> 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1342 1344 1365\* 1424 1505\**vid* 1514 2148 2174 Ⲛ Lect it<sup>a,aur,b,c,e,f,ff<sup>2</sup>,l,q,r<sup>1</sup></sup> vg syr<sup>p,h</sup>,pal<sup>mss</sup> cop<sup>bo</sup> slav Origen Eusebius Epiphanius mss<sup>acc.</sup> to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}

Βιθανία G X 565 1071 1192<sup>c</sup> 1519

Βηθαβαρᾶ C<sup>2</sup> K T<sup>vid</sup> Γ Π Ψ<sup>c</sup> 083 0141 1 2<sup>c</sup> 33 180 1079 1192\* 1230 1292 1365<sup>c</sup> 1505<sup>c</sup> 1546 1646<sup>c</sup> ८770 ८773 ८<sup>AD</sup> syr<sup>s,c</sup>,pal<sup>mss</sup> cop<sup>sa<sup>mss</sup></sup> arm geo Origen Eusebius Epiphanius mss<sup>acc.</sup> to Chrysostom Cyril TR (Joshua 18:22 LXX)

Βηθαβαρᾶ Ⲭ<sup>2</sup> 892<sup>mg</sup> pc syr<sup>h<sup>mg</sup></sup> (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

Βιθαβαρᾶ U 18 35

Βηθεβαρᾶ Λ 13 69 828

Βιθαρᾶ 1646\*

*lac* ϩ<sup>45</sup> D P Q V Y 047 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309.

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:

<http://www.bibletranslation.ws/download/Hutton.pdf>

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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Witnesses arranged by date, up to the 12th century:

Date	Witnesses	Reading
II/III	ϱ <sup>66</sup>	1 - Βηθανία
III	ϱ <sup>5</sup> ϱ <sup>75</sup> Origen (253/254)	1 - Βηθανία
III	copsa <sup>mss</sup> Origen (253/254)	2 - Βηθαβαρᾱ
III/IV	syr <sup>s,c</sup>	2 - Βηθαβαρᾱ
IV	κ* B it <sup>a</sup> Eusebius Ambrosiaster	1 - Βηθανία
IV	Eusebius	2 - Βηθαβαρᾱ
V	A C* it <sup>b,e,ff<sup>2</sup></sup> syr <sup>p</sup> Epiphanius Chrysostom Augustine	1 - Βηθανία
V	arm geo Epiphanius Chrysostom	2 - Βηθαβαρᾱ
V	T <sup>vid</sup> (the last letter is not readable)	(2) Βηθαβαρ_
VI	N	1 - Βηθανία
VI/VII	it <sup>q</sup> syr <sup>pal</sup> mss	1 - Βηθανία
VI/VII	083 syr <sup>pal</sup> mss	2 - Βηθαβαρᾱ
VII	ϱ <sup>59</sup> it <sup>aur,r<sup>1</sup></sup> syr <sup>h</sup>	1 - Βηθανία
VII	κ <sup>2</sup>	3 - Βηθαβαρᾱ
VIII	E L it <sup>l,q</sup>	1 - Βηθανία
IX	Δ* F H M Θ Ω 063 0211 892 it <sup>f</sup> cop <sup>bo</sup>	1 - Βηθανία
IX	G 565 slav	(1) Βιθανία
IX	Κ Π 33	2 - Βηθαβαρᾱ
IX	U	(2) Βιθαβαρᾱ
IX	Λ	(2) Βηθεβαρᾱ
IX/X	Ψ* 1424	1 - Βηθανία
X	S	1 - Βηθανία
X	X	1 - Βηθανία
X	Γ 0141 1079 ℓ770	3 - Βηθαβαρᾱ
XI	28 124 700 1006 1195 1216 1243	1 - Βηθανία
XI	ℓ773	3 - Βηθαβαρᾱ
XI/XII	2	1 - Βηθανία
XII	157 1010 1241 1344 1365	1 - Βηθανία
XII	1071	(1) Βιθανία
XII	1 180 1230 1505	2 - Βηθαβαρᾱ
XII	828	(2) Βηθεβαρᾱ
XII	1648*	(3) Βιθαρᾱ

**Endnote #4****SHOULD "THE PERICOPE OF THE ADULTERESS" BE INCLUDED?**

John 7:53- 8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciani 206  $\theta$ , A.D. 692. These are the manuscripts from which it is absent on purpose:  $\mathfrak{P}^{45vid}$   $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{X}$   $A^{vid}$   $B$   $C^{vid}$  L N T W X Y  $\Delta^c$   $\Theta$   $\Psi$  070<sup>vid</sup> 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 124 131 134 139 151 157 168 169 209 213 228 249 297 333 388 391 397 401 416 423 430 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 732 736 741 742 768 770 772 773 776 777 780 799 800 817 821 827 828 841 843 849 865 869 896 989 1029 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1273 1321 1333<sup>txt</sup> 1424<sup>txt</sup> 2106 2192 2193<sup>txt</sup> 2323 2324 2346 2561<sup>txt</sup> 2718 2768 (some 280+ total) plus the majority of lectionaries SBL TH NA28 {A} // include with scribal marks E (only 8:2-11) M S  $\Lambda$  (only 8:3-11; may be Lectionary boundaries)  $\Pi$   $\Omega$  4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 167 178 179 200 202 230 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1158 (marks start at beg. of new folio with  $\kappa\alpha\theta\iota\sigma\alpha\varsigma$  in 8:2) 1187 1189 1424<sup>mss</sup> 1443 1445 1514 1713 2399 (only 8:3-11 marked) 2754 (about 270 minuscules total) // include 7:53- 8:11 with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U  $\Delta^{*vid}$  047 (only 8:3-11) 0233 65 109 138 173 199 226 265 357 377 382 532 544 560 579 597 682 700 792 807 892 992 994 1009 1010 1014 1071 1079 1093 1157 1219 1293 1319 1320 1344 1347 1361 1463 1546 1561 1571<sup>sup</sup> 1654 1712 1788 1797 2217 2220<sup>c</sup> 2223 2253 2561<sup>mss</sup> 2563 2575 2585 2615 2661 2680 2766 2786 2790 2813 2886 TR AN HF RP // include 8:1-11 (omit 7:53) 295 2411(h.a./h.t.  $\epsilon\pi\omicron\rho\epsilon\upsilon\theta\eta$  to  $\epsilon\pi\omicron\rho\epsilon\upsilon\theta\eta$ ) 2220\* // contains John 7:53, but then places the rest after Luke 21:38 124 // place after Luke 21:38  $f^{13}$  (13 69 124 [346 after Lk 21:25] 543 788 826 828 983 1709, but not 174 230 1689) 1434 (230 has asterisks with the pericope) // place at the end of Gosp. of John  $f^1$  (1 1582 2193<sup>sup</sup> but 118 872 884 1278 2372 2713 in normal place; and 131 209 565 1192 1210 2193<sup>txt</sup> omit) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of John 1333<sup>mss</sup> (8:3-11) "For St. Pelagia, on Oct 8th, from John" // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 317 1571 (565\*- apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte). The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," *Filologia Neotestamentaria* 13: 35-59) would list  $\mathfrak{P}^{39vid}$  as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek

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and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or "omit this part" marks. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11 from the gospel of John. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. This is quite plausible, and would explain why the passage reconstructed by later scribes would not be as purely Johannine in style.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

<http://www.bibletranslation.ws/trans/pachart.pdf>

### Some observations on Style

When you translate this passage from the Greek, you could say that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John's style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,  
<sup>53</sup>And each went to his home.

## Chapter 8

John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

<sup>1</sup>But Jesus went to the Mount of Olives.

John 8:2 Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

<sup>3</sup>And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη·

<sup>4</sup>they say to him, "Teacher, this woman was caught in the act of adultery.

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

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

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

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<sup>6</sup>Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον·

<sup>7</sup>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.

<sup>8</sup>And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

<sup>11</sup>And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as  $\mathfrak{P}^{66}$   $\mathfrak{P}^{75}$   $\mathfrak{B}$   $\mathfrak{L}$   $\mathfrak{N}$   $\mathfrak{T}$   $\mathfrak{W}$   $\mathfrak{Y}$   $\Delta$   $\Theta$   $\Psi$  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>C</sup>* and the best manuscripts of *syr<sup>P</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,1\*</sup>q*). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 *ff.*, the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (*D E (F) G H K M U Γ Π 28 700 892 al.*). Others placed it after 7:36 (*ms. 225*) or after 7:44 (several Georgian *mss.*) or after 21:25 (*1 565 1076 1570 1582 arm<sup>mss</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

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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 δε

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word "de" near as often as the other gospel writers, but in this passage, it is found more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I say that the passage is not written in the style of the apostle John. However, in view of the theory that it was mistakenly omitted later because of lectionary markings, and re-constructed, that would make it lose its Johannine purity.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring "much more frequently", this is not the only place in John where a run of DE's happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;

4 instances in 10 verses. ( I don't accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

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5 times in 10 verses. ( I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. **That is almost once per verse.**

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What 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 ἐρωτῶντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground

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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.)

1:36, 1:38, 1:42, 2:3, 2:15, 4:47, 4:51, 5:6, 6:5, 6:14, 6:15, 6:19, 6:25, 6:61, 7:14, 8:30, 9:1, 9:6, 11:4, 11:17, 11:28, 11:43, 11:51, 12:3, 12:14, 13:2 (3,4?), 13:21, 13:25, 13:26, 13:30, 16:8, 18:1, 18:3, 18:4, 18:10, 18:22, 18:38, 19:2, 19:13, 19:17, 19:26, 19:28, 19:30, 20:5, 20:14, 20:20, 20:22, 21:4, 21:7, 21:19, 21:20, 21:21.

Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων οὐτόν But he said this testing him

7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (*woman*) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative

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case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκέτι ἀμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

A Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:

<https://www.zeolla.org/christian/versions/e-mails/adultery.htm>

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

<http://www.willker.de/wie/TCG/TC-John-PA.pdf>

**But in conclusion** regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.

Another reason I believe the passage is genuine scripture, is because Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yehovah! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yehovah, the fountain of living waters."

ג' מְקוֹה יִשְׂרָאֵל יְהוָה, כָּל-עֹזְבֵיךָ יִבְשׁוּ; יִסּוּרֵי (וְסוּרֵי) בְּאֶרֶץ כְּתִיבָהּ, כִּי עֲזָבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה.

<http://www.mechon-mamre.org/p/pt/pt1117.htm>

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](#):

<http://www.bibletranslation.ws/trans/pachart.pdf>

## Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;

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: ANDTHENHEISNOWHEREWHATAMYSTEROUS. 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, ὅτι - 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 ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν 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 מַה and מַה־וְעָמַד.
2. As an exclamation, with hó ti as a Hebraism after הַיּ ( "That I speak to you at all!")
3. As an affirmation, with hó ti and implying *I am* ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (P<sup>66</sup>) 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..."

## The GOSPEL of JOHN

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

This work is available in print from [Amazon](#).  
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