The Gospel of

JOHN

part of

The Holy Bible

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

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NOTES TO THE READER

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

1:51 txt ὑψεσθε Ὠ ⁶⁶ ⁷⁵ Willoughby Papyrus K B L W 0141 397 579 821 850 1819 1820 2129 ite,b,c,ţ,i cop arm Epiph Or SBL TH NA28 /Ι /Π ἀπεὶ ὑψεσθε (Mt 26:64) A Ε Φ Α Κ Υ Σ Υ Υ Υ Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f 1 2 28 33 157 565 700 892 1071 1424 Μ ite,q,î syr TR /lac Ὠ ⁶⁵ ⁵⁹ C D N P Q T V 063 083 syr.e,c

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 (m,a,b,c,ff,2,l), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol Μ is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HF TG VS WH. Following is a list of abbreviations thereof and their meaning:

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

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

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

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

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

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

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

The Word Became Flesh Among Us

John 1:1 Ὁ ἐρχόμενος ἐν τῷ θεῷ, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

1In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 οὐτὸς ἦν ὁ ἐρχόμενος πρὸς τὸν θεόν.

2He was with God in the beginning.

John 1:3 καὶ τὸ φῶς ἐν τῇ σκότῳ φαίνειν, καὶ ἡ σκότια αὐτὸν οὐκ ἠκάτεραν.

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

John 1:4 καὶ τὸ φῶς ἔλαβεν καὶ ἡ σκότια δεῖπνον.

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

John 1:5 καὶ τὸ φῶς ἐν τῇ σκότῳ φαίνειν, καὶ ἡ σκότια αὐτὸν οὐκ ἠκάτεραν.

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

John 1:6 ἐκεῖνος ἀνθρώπων ἁπατηθῇν απὸ τοῦ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

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

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

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

John 1:8 οὗτος ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἤλθεν εἰς μαρτυρίαν περὶ τοῦ φωτός.

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

John 1:9 Ὁ ἐκεῖνος τὸ φῶς ἐλήλυθεν, καὶ φωτίζει πάντα ἀνθρώπων, ἐρχόμενον εἰς τὸν κόσμον.

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

John 1:10 Ὁ ἐκεῖνος τὸ φῶς ἐλήλυθεν, καὶ φωτίζει πάντα ἀνθρώπων, ἐρχόμενον εἰς τὸν κόσμον.

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

John 1:11 εἰς τὰ ἰδία ἦλθεν, καὶ οἱ ἰδίοι αὐτῶν οὐ παρέλαβον.

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

John 1:12 δόθη δὲ ἔλαβαν αὐτὸν, ἐδωκεν αὐτοῖς εἰς νήμα τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, παρὰ τὸν θεὸν.

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

John 1:13 εἰς τὰ ἰδία ἦλθεν, καὶ ἤλθεν εἰς τὴν ἡμέραν τοῦ κόσμου, παρὰ τὸν θεὸν ἐγεννηθήσαν.

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

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1:15 The Greek verb is καταλαμβάνω - katalambáno. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
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.

The one coming after me has outranked me, because he existed before me.”

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

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

And the Word became flesh, and moved his tent in

...God the Only Son...
Father, he has made him known.

The Pharisees Question John

John 1:19 Καὶ αὕτη ἦστιν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι έξ Ἰερουσαλήμ ἅρεις καὶ Λευίταις ἵνα ἐρωτήσωσιν αὐτόν, ὡδ τις εἶ;

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

John 1:20 καὶ ὤμολόγησεν καὶ οὐκ ἠρνήστατο, καὶ ὤμολόγησεν ὅτι Οὐκ εἰμί ἕνω ὁ Χριστός.

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

John 1:21 καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἡλίας εἰς οὐ; καὶ λέγει, Οὐκ εἰμί. Ὅ προφήτης εἰ σῷ; καὶ ἀπεκρίθη, οὐ.

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

the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεός reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox οὐς "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. Lüb. 32.1; of Hecate, Hes. Th. 426
2. "unique." of τὸ ὅν, Parmeno 8.4 (3rd cent. B.C.); εἷς ὅμοιος γεγονός Pl. Ti.31.b, cf. Procl. Inst. 22; θεός 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) Mk 7:26; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. --Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. μονογενής ὁ κόσμος ἐστί. μονογενὴς ὁ μόνα ἐστίν = unique and alone!); Pla., Timaeus 92c. Of the mysterious bird, the Phoenix 1 Cl 252. --In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, ’53, 213–19; FCGrant, ATR 36, ’54, 284). But some (e.g. W Bauer, 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 εἰς ὅν (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν εἰκόνα μ. διδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενής, or μονογενὴς θεός τού θεοῦ ν. 18; cf. Jn 3:14 variant reading τὸν εἰκόνα τοῦ μ. ἀπέσταλεν ὁ θεὸς τό Jn 4:9; cf. Dg 102. On the expr. δόγμα μ. μονογενής μονογενοῦς πάρα πατρός Χριστόν Jn 1:14 seeubb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, ’53, 335–65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενής θεός is found. Mpol. 2022 in the doxology διὰ πανδός αὐτοῦ τὸν μονογενός Ἰησοῦ Χριστοῦ. --On the mn. of μονογενής in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423Α Πλάτων...ἀυτῷ δὴ φησὶ δοξεῖν τοῦ τούτων [SC. τοῦ κόσμου] εἶναι μονογενὴς τῷ θεῷ καὶ ἀγαπητῷ; Wsd 7:22 of σοφία: ἐστιν ἐν αὐτῇ πενθαίνων διὸν μονογενοῦς --Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erloesers: Αγγέλως 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 the Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and man, he can explain God to men. There is also an Eastern concept of the firstborn son which the Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and
"Are you the Prophet?"

And he answered, "No."

John 1:22 ἦν οὖν αὐτῷ, Τίς εἶ; ἢν ἀπόκρισιν δώμεν τοὺς πέμψαν ἡμᾶς τί λέγεις περὶ σεωτοῦ;

5 1:22 They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23 ἤρω, ἢγῳ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὄδον κυρίου, καθὼς εἶπεν Ἰωάννης ὁ προφήτης.

23He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, 'Prepare the way for the Lord.'" 1:16
John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.

John 1:25 καὶ ἤρωστον αὐτόν καὶ ἦν αὐτῷ, Τί οὖν βαπτίζεις εἰ σοὶ οὐκ εἶ ὁ Χριστὸς οὗδε Ἡλίας οὗδε ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτῶς ὁ Ἰωάννης λέγων, ἢγῳ βαπτίζω ἐν υἱῶν μεσὸς δὲ υἱῶν ἔστηκεν ὃν ὡμείς οὐκ οἶδατε,

26John answered them as follows: "I baptize in water, but7 among you stands one you do not know,
John 1:27 ὁ ὡμός μου ἐρχόμενος, οὐκ οἱ μείζονε ἔστω ἀυτὸ τὸ ἵμανα τοῦ ὑποδήματος.

27"the one coming after me, 8 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.

8 1:28 These things happened in Bethany,10 on the other side of the Jordan, where John was

5 1:22 Deuteronomy 18:14-20
6 1:23 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "just as Isaiah the prophet said?" (NASB, NAB, NJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that is stated correctly. 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 Baptist and to the two witnesses in Revelation 11:1-12, one of which is Elijah.

7 1:26 txt δὲ ἐν Κ ΕΝ Τ  ΟΨ 476 461 ἐντυρ ντος NA28 // Λ ἐν Κ Π Ψ Y 0233.
8 1:27α txt ὁ ὁμός μου ἐρχόμενος ΠΨ Ρ083 Μ119 Π033 Ν8129 Τ565 Π083 νος συρτός σμός NA28 // σύμιον μου ἐρχόμενος K * Λ ἐνος τοὺς ἐρχόμενος A B C E Ν047 συρτός TR RP Λ Π Ψ Y 0233.
9 1:27β txt νος συρτός Ρ083 Π033 Κ Π033 Π033 Ν8129 T W 083 νος σμός νος NA28 // ὁ έρχομενον Β Ε Ν047 συρτός TR RP Λ Π Ψ Y 0233.
10 1:28 txt έν Βηθανίᾳ ἐγένετο τὸν Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.
baptizing.

Behold the Lamb of God

John 1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, "Ἰδε ὁ ἁμνός τοῦ θεοῦ ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου.

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

John 1:30 ὁ γὰρ ἔστιν περὶ ὧν ἐγὼ εἶπον, ὅπου δὲν ἔρχεται ἀνήρ δὲς ἐμπροσθὲν μου γέγονεν, ὥστε πρῶτός μου ἦν.

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

John 1:31 καὶ γὰρ οὐκ ἤδειν αὐτὸν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτῳ ἠλθὼν ἐγώ ἐν τῷ ὑδάτι βαπτίζων.

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

John 1:32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Θεοτόκοι τὸ πνεῦμα καταβαίνων ὡσεὶ περιστεράν ἐξ οὐρανοῦ, καὶ ἐμείνειν ἐπ’ αὐτὸν’

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

John 1:33 καὶ γὰρ οὐκ ἠδείν αὐτὸν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὑδατι ἐκείνως μοι εἶπεν, ἔρφον ἐν ὑδύς τὸ πνεῦμα καταβαίνων καὶ μένον ἐπ’ αὐτόν, οὕτως ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

John 1:34 καὶ ἔδωκεν, καὶ μεμαρτύρηκα ὅτι οὕτως ἔστιν ὁ υἱὸς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

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

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

John 1:36 καὶ εἰμιλένας τῷ Ἰησοῦ περιπατοῦντι λέγει, ἵνα ὁ ἁμνός τοῦ θεοῦ.

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

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

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

John 1:38 σταραφεὶς δὲ ὁ Ἰησοῦς καὶ ἑξακοσίων αὐτοῦ ἀκολουθοῦσας ἑλείγει αὐτούς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ὁ Ῥαββί ὁ λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;

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

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

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

13 The new ECM edition of John's gospel will cite Ἰησοῦν in favor of the Ἰέραμα in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

15 John the son of Zebedee and Andrew the brother of Peter
John 1:39 ἵνα λέγει αὐτῷ, Ἔρχεσθαι καὶ δῷς σήμερον, ἢλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἤμειναν τὴν ἡμέραν ἐκείνην· ὅρα ἂν ὡς δεκάτη.

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

John 1:40 Ἰνα Ανδρέας ὁ ἄδελφος Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθήσαντων αὐτῷ.

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

John 1:41 εὐρίσκει οὗτος πρῶτον τὸν ἄδελφον τὸν Ἰδιὸν Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσιανὸν ἐστὶν μεθερμηνευόμενον Χριστός.

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

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

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

Philip and Nathaniel

John 1:43 Ἰνα ἐπαύριον ἑθέλησαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

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

John 1:44 Ἰνα δὲ τὸ Φιλίππον ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45 εὐρίσκει τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὁν ἐγραφαίες Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρητοῦ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρηταί δύναται τι ἠγαθὸν εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχοντε καὶ ἰδε.

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

John 1:47 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, ἢδε ἁλήθεις Ἰσραηλίτης εἶναι ὧς δόλος σὺ καὶ ἐστίν.

47 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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14 142a txt Ἰωάννου Ψ 66 Ψ 73 Ψ 106 ΝΒ* (Ἰωάννου) L W supr 33 ita b f f1 vg ms cop sa pa be NA28 [B] 1 Ioanns Θ vg ov st Ἰωάννου 1241 Ἰωάν 1241 Ἰωάννος Β 7 Ε 7 Φ 7 Γ 7 Η 7 Κ 7 Μ 7 Ν 7 Σ 7 Υ 7 Γ 7 Δ 7 Α 7 Π 7 Ψ 7 Ω 047 0141 0211 0233 f1 f1 131 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect its d[4d] vg 61 (itus vg ms Barina) syr[P] ρ[5] arm eth geo slav Serap Epiph Chrys Cyrlem TR RP frater Andreae ite lac Ψ Ψ C D Ν Ρ Τ Ω 063 070. According to BDF 553(2), 'Ἰωάννου' is a shortening of 'Ἰωάννος', partly due to the influence of the Syriac word ḫmānē (both renderings of the Hebrew גְּלֵם). (So also in Matt. 16:17.) This phenomenon of Ἰωάννος as a shortened substitute for Ἰωάννος is also found in Septuagint manuscripts. Ἰωάννος is also shortened to Ἰωάννα or Ἰωάννα 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 Ἰωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 1455 txt Ἀνδρεὰτον Ψ 66 Ν Α 9 B 9 Β 9 H 9 L 9 SBL TH NA28 [F] 1 NAZARETH Ψ 66 Κ Μ Υ Λ Π Ψ TR RP
Chapter 2

Water Into Wine

John 2:1 And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there,
and both Jesus and his disciples had been invited to the wedding.
John 2:3 And when wine was lacking, Jesus’ mother says to him, “They have no wine.”
John 2:4 Jesus says to her, “What business is there between you and me, woman? My time has not yet come.”
John 2:5 Jesus says to the servants, “Whatever he tells you, do.”

John 2:6 Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.
John 2:7 Jesus says to them, “Fill the jars with water.” So they filled them to the brim.
John 2:8 And he tells them, “Now draw some out and take it to the master of the banquet.” And they took some.

John 2:9 When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom,
John 2:10 καὶ λέγει αὐτῷ, Πάς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ οὗ τὸν ἐλάσσων ὑπὲρ τῆς ὁμολογίας τὸν καλὸν οἶνον ἔως ἁρτί.

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

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

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

John 2:12 Μετὰ τούτου κατέβη εἰς Καρφαναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί20 καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν21 οὐ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ εὑρέθη ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόσκα καὶ πρόβατα καὶ περιστεράς καὶ τοὺς κερατησίας καθημένους.

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

John 2:15 καὶ ποίησας φραγέλλην22 ἐκ σκοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόσκα, καὶ τῶν κολυμβητῶν ἐξέχεισεν τὸ κέρμα23 καὶ τὰς τραπέζας ἀνέτρεψεν.

15And having made a whip out of ropes, he expelled all from the temple, both the sheep

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20 2:12a txt ὡς μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ Ψ68 Ψ79 B Ψ 0162 1071 Itc vgms Origen 24 (Origen vss) Chrysostom SBL TH || ὡς μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ Ψ66 A E F H M N S U V X Y Δ Θ Λ Πος Ω 0414 047 063 0233 f2 23 33 69 157 180 205 346 565 597 700 788 892 1006 1243 1292 1342 1424 1505 m Lect it c vsg vskb, pal copαβ, bo eth geo2 slav Origen 24; Augustine TR RP (NA28 ἄδελφοι [αὐτοῦ]) [C] || ὡς μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ Κ 28 || ὡς μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ Π 0414 || ὡς μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ Λ 0414 || ὡς μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ Χ 1646(Epiphanius); Jerome || ὡς μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ 0211 579 IT copαβ sylv || ὡς μήτηρ αὐτοῦ Ψ46 C D P Q T 083.

21 2:12b ἔμειναν Ψ66 Ψ79 B E H K L M S U V X Y Δ Θ Π Ω Ψ 047 063 Vid 083 0211 0233 28 33 700 892 1009 1010 1071 1079 1195 1216 1239 1242 1344 1253 1365 1546 2148 2174 m Lect vg vskb eth TR RP NA28 || ἔμειναν Κ Ν W8 || ἔμειναν Ψ66 A E F H C L Δ Ω 124 565 (1241 ἔμειναν) 1646 itc syrαβ arm geo2 || lac Ψ66 C D P Q T 083.

22 2:15a txt φραγέλλων Κ A B E F H K M P S V X Y Δ Θ Π 047 063 0233 f2 23 28 157 180 205 579 597 700 1006 1009 1071 1079 1192 1126 1230 1242 1253 1342 1344 1365 1424 1505 1546 1564 2148 2174 m Lect it c vskb, pal arm eth geo Origen Cyril 24 RP NA28 B || ὡς φραγέλλων Ο Θ 063 0211 || φραγέλλων Ρ 047 || ὡς φραγέλλων Ψ66,73 G L W Wspp X 0141 0162 f2 22 33 397 565 821 856 892 1010 1241 1293 1819 2129 al l 1253 ita,aur,c,e,efs,lq vg syrαβ slav Origen vss (Cyril 24); Augustine || ὡς φραγέλλων Cyril || lac Ψ66 C D Q T 083 syrαβ. This is interesting to me in that the Apocalypse of John often has the word ὄς 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 ὄς 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.”

and the cattle, and he poured out the coins of the money changers and overturned the tables.

John 2:16 καὶ τοῖς τάς περιστεράς πωλούσιν εἶπεν, Ἀρατε ταῦτα ἐντεύθεν, μή ἡ ποιεῖ τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

13and 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 ἑμνήσθησαν ὦ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἦστιν ὅτι, Ο θήλος τοῦ οἴκου σου καταφάγεται με.

14His disciples remembered that it is written: "The zeal for your house will consume me."

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

15The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"

John 2:19 ἀπεκρίθη ἡ πολιτεία καὶ εἶπαν αὐτοῖς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισιν ἡμέραις ἐγερὼ αὐτόν;

16Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."

John 2:20 εἶπαν οὖν οἱ ἱουδαῖοι, Τεσσαράκοντα καὶ εξ ἐτεοιν οἰκοδομήθη ὁ ναὸς αὐτοῦ, καὶ ὢ ἐν τρισιν ἡμέραις ἐγερὼς αὐτόν;

20Then 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.

22But he had spoken of the temple of his body.

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

23When 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 ὥστε δὲ ἦν ἐν τοῖς Ἱερουσαλήμωσι ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τἄ σημεία ἄ ἐποίει.

24And 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 ἡ Ἱερουσαλὴμ ἐπήστευσεν αὐτόν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας,

25But Jesus on his part did not commit himself to them, because he knew all people,
John 2:25 καὶ ὅτε οὐ χρείαν εἰχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

28and 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 Ἰννὲν ἀνθρώπους ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων·

1And there was a man of the Pharisees30 named Nicodemus, a ruler of the Jews.

John 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ἡρῴδης, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σοι ποιεῖς, ἐὰν μὴ ὁ θεὸς μετ᾿ αὐτοῦ.

2He 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.

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

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

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

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

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

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

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

John 3:7 μὴ ἐκαμάρης ὅτι εἶπον σοι, Δεῖ ὅτι γεννηθῆναι ἄνωθεν.

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

John 3:8 τὸ πνεῦμα ὅπου θέλει ρητε, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ ὡς τοῦ ἐρχεται καὶ ποὺ ὑπάγει’ οὕτως ἐστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

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

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐν τῇ διδάσκαλῳ τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις;

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

30 3:1 ἄνθρωπος ἐκ τῶν Φαρισαίων· ἄνθρωπος ek tōn Pharisaiōn, "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."

31 3:7 The Greek is in the plural.

32 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very reassuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and His Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
things?  

John 3:11 ἀμήν ἀμήν λέγω σοί ὅτι δὲ οἶδας γινόμενα καὶ δὲ εὑράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἦμων οὐ λαμβάνετε.

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

John 3:12 εἶ τα ἑπτάεια εἴπων ὦμη καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὦμη τὰ ἑπορφάνια πιστεύετε;

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

John 3:13 καὶ οὐδεὶς ἀναβῆκεν εἰς τὸν ὀφρανὸν εἰ μὴ ὁ ἐκ τοῦ ὀφρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 3:14 καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄριν ἐν τῇ ἑρήμῳ, οὕτως ὑψώθηκα δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

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

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

15so that everyone who believes in him may have eternal life.

John 3:16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὅστε τὸν υἱὸν τὸν μονογενὴ ἐδώκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολλάθη ἀλλ' ἔχη ζωὴν αἰώνιον.

16For 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 κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

17For 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 ὁ υἱὸς τοῦ κόσμου ὅτι μὴ πιστεύειν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

18The 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.

33 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

34 3:13 ἀνθρώπου ὃς ἐποιεῖ Σωσσᾶμον ἡ ἑτέρη εἰς Ν. Β. Ι. Τ. W 083 086 33 1010 1241 1293 corpSa.bottachi.fay geo† Diatessaron Origenlatt4/ Eusebias Adamantius Gregory-Nazianzus Apollinaris Gregory-Nyssa Didymus EpiphaniusH Syriac 14/16 Cyril14/16 (Cyril14/16 Theodoret†); Jerome15 SBL TH NA28 [B] ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ Ἄ. Ἐ. Ἑ. Ἡ. Ἰ. Ἔ. Ν. Ἔ. Σ. Ο. Ψ. Ω. 047 050 0211 f 13 2 28 157 180 205 565 579 597 700 892 1071 1243 1273 1292 1342 1505 1507 2561 itaurolidisab.cp-arm.eu† arm geo† slav Hippolytus Origenlatt4/ Adamantiuslat Eustathius Ps-Dionysius Amphlochius EpiphaniusH Chrstophtom Paul-Emesa Cyril14/16 Hesychius Theodoret† John-Damascus; Hilary Lucifer Ambrosiaster Ambrose Chromatius Jerome13/15 Augustine TR RP ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ Α. Ἐ. ὢν ἐκ τοῦ οὐρανοῦ 0141 syri̇ς ἢ ἐν τῷ οὐρανῷ Α. Ἐ. syri̇ppal Zeno ἐποιεῖ Σωσσᾶμον 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 supernumerous 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.”

35 3:16 omit ὃς ἐποιεῖ Σωσσᾶμον ἷ ἑτέρη εἰς Ν. Β. Ι. Τ. W 083 086 f13 2 28 33 157 565 579 700 892 1071 1241 1242 12211 ἐποιεῖ Σωσσᾶμον 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 supernumerous 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.”
John 3:19 ἀυτῇ δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

19 And this is the condemnation: The light has come into the world. And human beings loved the darkness more than the light, because their works were continually evil.

John 3:20 πάς γὰρ οἱ φανερὰ πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

20 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 ὃ δὲ ποίων τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργαζόμενα.

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

"He Must Increase; I Must Decrease"

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

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

John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λιγυρίῳ ἐγγὺς τοῦ Σαλείμ, ὃς ὅταν πολλὰ ἤκει, καὶ παρεγένοντο καὶ ἐβαπτίζοντο.

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

John 3:24 ὁ δὲ ἦν ἐρμηνευόμενος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24 For John was still not yet thrown into prison.

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

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

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, ὁ Ἄραβι, ὥστε ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς ἐν μεμαρτύρησις ἤσειν ὁ ὁποῖος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

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

John 3:27 ἀπεκρίθη ὁ Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὕτω ἐν ἑαυτῷ μὴ ἔχων ἔργα ἐκ τοῦ οὐρανοῦ.

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

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36 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.

37 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. 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.

38 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.
John 3:28 αὐτῷ ὑπὲρ αὐτοῦ μαρτυρεῖ ὅτι εἶπον ὅτι ὃς εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ’ ὅτι ἀπεσταλμένος εἰμὶ ἐμπροσθέν εἴκεινον.

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

John 3:29 ὁ ἐξων τὴν νύμφην νυμφίον ἔστιν ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστικός καὶ ἀκούων αὐτοῦ, χαρὴ χαίρει διὰ τὴν πανωλθόν τοῦ νυμφίου. αὐτή ὅν ἡ χαρὴ ἐμὴ πεπλήρωται.

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

John 3:30 ἐκείνον δεῖ αὐξάνειν, εἴμε δὲ ἐλαττοῦσαί τι.

30He must increase, and I must decrease.


31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all;" 40

John 3:32 δὲ ἐώρακεν καὶ ἠκούσεν τοῦτο 41 μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὔτε οὐδὲς λαμβάνει.

40what he has seen and heard, this he testifies to, and no one accepts his testimony.

John 3:33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐφαρμάηκεν ὅτι ὁ θεὸς ἀληθῆς ἔστιν.

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

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

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

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

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

John 3:36 ὁ πατὴρ εἰς τὸν υἱόν ἔχει ζωὴν αἰώνιον ὁ δὲ ἀπείθησθι τῷ υἱῷ, οὐκ ἐγένεται ζωῆς, ἀλλὰ ἡ χάρη τοῦ θεοῦ μένει ἐπὶ αὐτόν.

36The 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 ἠκούσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βάπτιζεν Ἡ Ὄλονάς

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 - καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἑβάπτιζεν ἀλλ’ οἱ μαθηται αὐτοῦ -
2(although Jesus himself was not baptizing, but his disciples),
John 4:3 ἁρῴηκεν τὴν Ἰουδαίαν καὶ ἀπήλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3he left Judea and went back into Galilee.
John 4:4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.
4But he had to pass through Samaria. 42
John 4:5 ἐρεχθεὶς οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ ἐς ἱστία τῷ υἱῷ αὐτοῦ
5Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given his son Joseph.
John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὃ οὖν Ἰησοῦς κεκοπιακώς ἐκ τῆς θυσίας ἐκθάτευεν οὖσως ἐπὶ τῇ πηγῇ ὑπήρ ήν ὡς ζητῆ.
6And Jacob’s well was there. So there Jesus was, sitting down by the well, tired from the journey. It was about 6 p.m.
John 4:7 ἢρεχθεὶς γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσατο ὕδωρ. λέγει αὐτῷ ὅ Ἰησοῦς, Δός μοι πείν
7A woman of Samaria comes to draw water. Jesus says to her, “Give me a drink.”
John 4:8 οἱ γὰρ μαθηται αὐτοῦ ἀπελπισθειαν εἰς τὴν πόλιν, ἵνα τροφῆς ἀγοράσωσιν.
8(For his disciples had gone into the town to buy food.)
John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς σὺ Ἰουδαῖος ὃν παρ' ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὐσθής; οὐ γὰρ συγχρωνίζεται Ἰουδαῖοι Σαμαρίταις.
9Then the Samaritan woman says to him, “How is it you, being a Jew, are asking for a drink from me, a Samaritan woman?” (For Jews do not use dishes in common with Samaritans.)
John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἴ ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἀν ἤτησας αὐτοῦ καὶ ἐδωκεν ἂν σοι ὕδωρ ζων.
10Jesus answered and said to her, “If you knew the gift of God, and who it is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”
John 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, οὐτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθὺ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων;
11She says to him, “Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?
John 4:12 μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, δός ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἐπείνει καὶ οἱ υἱοί αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;
12Are you greater than our forefather Jacob, who gave us the well and drank from it himself, and also his sons and his animals?”
John 4:13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψάει πάλιν·
13Jesus answered and said to her, “Everyone who drinks from this water will thirst again,
John 4:14 δι’ ἃν πῆ καὶ τοῦ ὕδατος οὐ ἐγὼ δῶσιν αὐτῷ, οὐ μὴ διψάει εἰς τὸν οἰκίαν, ἀλλὰ τὸ ὕδωρ οὕτως αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰωνίου.
14but whoever drinks from the water which I will give him will never thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end.”
John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τούτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχομαι ἐνδέκεις ἀντλεῖν.
15The woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and

42 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. 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.
neither would I have to keep coming over here to draw."
John 4:16  λέγει αὐτῇ, Ἡγαγε γὰρ θησαυρὸν τὸν ἄνδρα σου καὶ ἐλθὲ ἐννάδε.

16 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 αὐτή ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω

17 The woman answered and said to him, "I do not have a husband."
Jesus says to her, "Commendably, you said, 'I do not have a husband.'"
John 4:18  πέντε γὰρ ἄνδρας ἔχεις, καὶ νῦν δὲ ἔχεις οὐκ ἔστιν σου ἁπάρτε τούτο ἄλλης εὑρήκας.

18 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 προφῆτης εἶ σοῦ.

19 The woman says to him, "Sir, I am perceiving that you are a prophet.
John 4:20  οἱ πατέρες ἡμῶν ἐν τῷ ὑρεί τούτῳ προσκυνήσαντες καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσόλυμοις ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

20 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, Πίστευε μοι, γ νυν, ὅτι ἔρχεται ὤρα ὅτε οὔτε ἐν τῷ ὑρεί τούτῳ οὔτε ἐν Ἰεροσόλυμοις προσκυνήσετε τῷ πατρί.

21 Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.
John 4:22  ὑμεῖς προσκυνεῖτε δ οὐκ οἴδατε ὑμεῖς προσκυνοῦμεν δ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰούδαίων ἐστίν.

22 You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.
John 4:23  ἄλλα ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἄλληντι προσκυνοῦντες προσκυνήσασθαι τῷ πατρί ἐν πνεύματι καὶ ἄλληθεια καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν.

23 Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him.
John 4:24  πνεύμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἄλληθεια δει προσκυνεῖν.

24 God is spirit, and those worshipping him, must worship in spirit and in truth."
John 4:25  λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἐρχεται, ὁ λεγόμενος Χριστός· ὃταν ἔλθῃ ἐκείνος, ἀναγελεῖ ἡμῖν ἄπαντα.

25 The woman says to him, "I do know that Messiah" (called Christ) "is coming. When he comes, he will teach us everything."
John 4:26 λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

26 Jesus says to her, "I, the one speaking to you, am he."

Lift Up Your Eyes, See My Food and My Harvest
John 4:27  Καὶ ἐπὶ τούτῳ ἠλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμβαζον ὅτι μετὰ γυναικὸς ἐλάλει οὐδεὶς μέντοι εἶπεν, Τῇ ζητεῖ; ἥ, Τῇ λαλεῖς μετ’ αὐτῆς;

27 And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"
John 4:28  ἀφήκεν οὖν τὴν ᾨδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἄνθρωποις·

28 Then, the woman left her water jar, and went away into the town. And she says to the people,
John 4:29  δεῦτε ἵδετε ἄνθρωπον ὃς εἶπέν μοι πάντα δοκεῖ ἐποίησα· μήτι οὐτὸς ἐστιν ὁ Χριστός·

29 “Come, see a man who told me everything I ever did. Could he be the Messiah?”

42:21 In the Greek, "you" is in the plural.
John 4:30 ἔξηλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

They were proceeding out of the town and coming toward him.

John 4:31 Ἔν τῷ μεταξὺ ἤρωτων αὐτῶν οἱ μαθηταὶ λέγοντες, Ὠραβή, φάγε.

In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."

John 4:32 ὃ δὲ ἐπεν αὐτοῖς, Ἐγὼ βρῶσιν ἤχος φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

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

John 4:33 ἐλέγον οὖν οἱ μαθηταὶ πρὸς ἅλληνας, Μή τις ἤγεγεκν αὐτῷ φαγεῖν;

His disciples therefore were saying to each other, "Has someone brought him something to eat?"

John 4:34 λέγει αὐτοῖς ὃ ἤσούς, Ἐμὸν βρῶμα ἔστιν ἴνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειῶσω αὐτοῦ τὸ ἔργον.

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

John 4:35 οὐκ ὑμεῖς λέγετε ὅτι ΄Ετι τετράμηνος ἔστιν καὶ ὁ θερισμός ἔρχεται; ἵδη λέγω ὑμῖν, ἐπάρατε τοὺς ὁρθολογούς ὑμῶν καὶ θεάσασθε ταῖς χωρίς ὅτι λευκά εἰσιν πρὸς θερισμὸν ἡδί.

Do you not say, "There is four months yet," and then comes the harvest? Behold, I say to you, lift up your eyes, and look upon the fields. For they are white even now for harvest.

John 4:36 ὁ θερίζων μισθόν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὑμῶν χαίρῃ καὶ ὁ θερίζων.

The one harvesting is taking his wages, and gathering fruit resulting in eternal life, so that the one sowing and the one harvesting may rejoice together.

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἔστιν ἀληθινός ὅτι ἂλλος ἔστιν ὁ σπείρων καὶ ἂλλος ὁ θερίζων.

For the saying, 'One is the sower and another is the reaper,' is true in this:

John 4:38 ἐγὼ ἀπεστηλα ὑμᾶς θερίζεν ὃ συν ὑμεῖς κεκοπιάκατε ἂλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλυθήσατε.

I have sent you to work what you have not worked. Others have done the hard work, and you have joined in their labor."

44 4:34 Ἐμὸν βρῶμα ἔστιν ἴνα ποιήσω - emôn brôma estin hîna poîêsô, literally, "My food is that I may do." The hîna in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377. II. This is very much like the hîna in 1 Corinthians 4:3- ἐμοὶ δὲ εἰς ἐλάχιστον ἔστιν ἴνα ὑμῖν ὑμὸν ἀνακριβή ὡς ὁ ἄνθρωπος ἡμέρας ἀλλ᾽ ὁ ἐμαυτὸν ἁνακρινὼς - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge." As for the pronoun ἐμοὶ in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ἐμοὶ is used as a reflexive for ἐμεμοῦ - emeûn. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμοί here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

45 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.

46 4:35b txt Ἐτι ἐμὸν βρῶμα ἔστιν ἴνα ποιήσω - emôn brôma estin hîna poîêsô, literally, "My food is that I may do." The hîna in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDF §393 and BAG p. 377. II. This is very much like the hîna in 1 Corinthians 4:3- ἐμοὶ δὲ εἰς ἐλάχιστον ἔστιν ἴνα ὑμῖν ὑμὸν ἀνακριβή ὡς ὁ ἄνθρωπος ἡμέρας ἀλλ᾽ ὁ ἐμαυτὸν ἁνακρινὼς - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge." As for the pronoun ἐμοὶ in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ἐμοὶ is used as a reflexive for ἐμεμοῦ - emeûn. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμοί here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

47 4:35c The word Ἠδί 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 other harvesting is already taking his wages...."
The Woman’s Talk Bears Fruit

John 4:49 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσας ὅτι Εἶπέν μοί πάντα δόσα ἐποίησα.

39 And many of the Samaritans from that town had believed in him because of the woman’s word testifying, “He told me everything I ever did.”

John 4:40 ὡς σύν ἠλθόν πρὸς αὐτόν οἱ Σαμαρεῖται, ἠμῶνυ οὖν αὐτὸν μεῖναι παρ’ αὐτοῖς καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.

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

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

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

John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σήν λαλιάν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι αὐτὸς ἔστιν ἄληθῶς ὁ σωτὴρ τοῦ κόσμου.

42 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.”

The Official’s Son Stays Alive

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

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

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

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

John 4:45 ὦτε οὖν ἠλθὼν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαίοι, πάντα ἐωρακότες διὰ ἐποίησαν ἐν ἀνεροσολίμοις ἐν τῇ ἐορτῇ, καὶ αὐτοὶ γὰρ ἠλθον εἰς τὴν ἐορτήν.

45 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 ἐποίησαν τὸ ὅνοιρον, καὶ ἦν τις βασιλικὸς οὗ ὁ ὅνοιρον ἦσαν εἰς Καρφαναοῦμ;

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

John 4:47 αὐτοῦ ἀκούσας ὅτι Ἰησοῦς ἦκε ἐκ τῆς Ῥωμαϊκῆς εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰασθῇ αὐτοῦ τὸν ὅνοιρον, ἡμελέν γάρ ἀποθνῄσκειν.

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

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

48 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, κατάβητι πρὶν ἀποθανεῖ τοῦ παιδίον μου.

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύοντες ὁ ὅνοιρον σου ἔδ. ἐπίστευσαν ὁ ἀνθρώπος τῷ λόγῳ ὅν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

50 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 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ἤζη.

51 And even as he was going back down, his servants met him saying that his boy was living.
John 4:52 ἔπθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ἡς κομψότερον ἐσχεν· ἐπαν οὖν αὐτῷ ὅτι Ἐχθές ὥραν ἐξῆδομη ἀφίκεν αὐτὸν ὁ πυρετός.

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

John 4:53 ἔγρω οὖν ὁ πατὴρ ὦν ἐκείνη τῇ ὥρᾳ ἐν ἡς εἶπεν αὐτῷ ὅ ἦν σου ζῇ, καὶ ἐπίστευσαν αὐτός καὶ ἡ οἰκία αὐτοῦ ἤλθῃ.

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

John 4:54 Τούτῳ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἱησοῦς ἐλθὼν ἐκ τῆς ἱουδαίας εἰς τὴν Γαλαλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταύτα ἦν ἐορθή τῶν ἱουδαίων, και ἀνέβη ὁ Ἱησοῦς εἰς ἱεροσόλυμα.

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

John 5:2 ἔστιν δὲ ἐν τοῖς ἱεροσολυμίοις ἐπὶ τῇ προβατικῇ κολυμβηθρᾷ ἡ ἐπιλεγομένη ἕξεβαίτο Βηθεσδά, πέντε ὅπου ἦσαν.

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

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50 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.
51 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 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)
John 5:3: In a great number of disabled people used to lie, the blind, the lame, the paralysed. [[waiting for the movement of the water.]]

5 In these a great number of disabled people used to lie, the blind, the lame, the paralysed. [[for an angel would bathe in the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]]

"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 Bethesdathayim, 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, Βηθ καθά - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in 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 – Restoration – Epigraphie I, par D. Brizeumeure 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 a 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 attention 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. In Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.
John 5:5 ἴνα δέ τις ἀνθρώπος ἑκά τριάκοντα καί ὁκτὼ ἐπὶ ἔξυ ἐν τῇ ἁσθενείᾳ.

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

John 5:6 τούτου Ἰδὼν ὁ Ἰησοῦς κατακείμενον, καί γ νοῦ ὅτι πολύν ἤδη χρόνον ἔχει, λέγει αὐτῷ, θέλεις υγίης γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀνθρώπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὦ ὄν σφ αἴ με εἰς τὴν κολυμβήσθαι ἐν ὦ δὲ ἑρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρε ἄρον τὸν κραβτάτον σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθέως ἐγένετο υγίης ὁ ἀνθρώπος, καὶ ἤρεν τὸν κραβτάτον αὐτοῦ καὶ περιπάτει.

9He no one to put me into the pool when the water is stirred, and that day was during a Sabbath.

John 5:10 ἔλεγον οὖν οἱ ὀιουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστιν σοι ἄραι τὸν κραβτάτον σου.

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

John 5:11 ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με υγίη ἑκάενος μοι εἶπεν, ἄρον τὸν κραβτάτον σου καὶ περιπάτει.

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

John 5:12 ἠρώτησαν αὐτόν, Τίς ἔστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι, ἄρον καὶ περιπάτει;

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

John 5:13 ὢ δὲ ἰδεῖς σοι ἧδε τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξενευσεν ὁχλοὺ ὅτας ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὐρύσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ, ἴδε υγίης γέγονας· μηκέτι ἀμάρτανέν, ἵνα μη χειρὸν τοι γένηται.

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

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tαραχῇ, 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: http://www.bibletranslation.ws/trans/pachart.pdf, and choose "save as." See also Wieland Willker's excellent commentary on this variant.

57 57:10a The Greek word translated "lawful" is the impersonal participle ἔξεστιν - exestin, which is derived from the same root as ἐξουσία - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbi 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.

58 58:10b ἔξεστιν verse A* W* Λ* 063 □ lac Π Τ Χ* 070 346 788

59 59:12 omit entire verse A* W* Λ* 063 □ lac Π Τ Χ* 070 346 788
John 5:15 ἀπήλθεν ὁ ἀνθρωπος καὶ ἀνήγγειλεν τοὺς Ἰουδαίους ὅτι Ἰησοῦς ἦστιν ὁ ποιήσας αὐτὸν ύγιῆ.

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

John 5:16 καὶ διὰ τούτο ἐδίωκον οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξήτουν αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅτι ἐπὶ μνὴν ἔως ἀρτί ἐργάζεται, κἀγώ ἐργάζομαι.

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

John 5:18 διὸ τούτῳ οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτείναι, διὸ οὐ μόνον ἐλευν τὸ σάββατον ἀλλὰ καὶ πατέρα ἔδεικνεν τὸν θεὸν, ἵνα εαυτὸν ποιῆν τῷ θεῷ.

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

John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔδεικνυεν αὐτοῖς, ἂμην ἂμην λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀρ' ἐαυτοῦ οὐδέν έαν μή τι βλέπῃ τὸν πατέρα ποιῆντα· ἂ γὰρ ἄν εἰκείνος ποιῇ, ταύτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

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

John 5:20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυν ἀυτῷ καὶ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἐργά, ἵνα ὑμεῖς θαυμάζητε.

20 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 ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

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

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

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

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61 John 5:16 τετ καὶ ἐξήτουν αὐτὸν ἀποκτείναι δι’ ἂν ΕΥΓΙΔΗΚΜΝΙΣΥΩΥΕΥΧΓΔΘΛΠΨΩΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟΓΟGamma**

62 John 5:18 The Greek verb translated "breaking" here, is λύω - λάο. 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 view of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See our treatise entitled, "What is Sabbath."

63 John 5:19 According to Bauer, ἀρ' ἐαυτοῦ is an expression known in Classical Greek using the preposition ἀντί 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
John 5:23 "...then he sent me, and was carried into life, and is not going into judgment, but has crossed over out of death into life.

25"Truly, truly I say to you, a time is coming, when all those in the graves will hear his voice, and those who have done evil into a resurrection of judgment.

26"And to him has been granted to do the judging, because he is the son of a human.

27"Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice, and will come out those who have done good, and those who have done evil into a resurrection of life, and the ones who have done evil into a resurrection of judgment.

28"Oui δύναμαι ἐγὼ ποιεῖν ἀπ’ ἑαυτοῦ σκέψειν καθὼς ἀκοφωρίων, καὶ ἡ κρίσις ἡ ἡμιάκοις κρίνω, καὶ ἡ κρίσις ἡ ἡμιδικαιος ἐστιν, ὅτι ὃς ζητῶ τὸ θέλημα τὸ ἐμὸν ἅπασα τὸ κράτημα τοῦ πεμφαινόμενος ἐμε.

30"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.

Testimonies About Jesus

John 5:31 "...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.

32"If I testify about myself, my testimony is not valid.
You have sent to John, and he has testified to the truth.

John 4:20 And the Father who sent me, He has testified about me. You neither heard His voice at any time nor seen His form.

John 4:21 And you do not have living in you, because the one he has sent, him you do not accept praise from human beings;

John 4:22 but I know you, that you do not have the love of God in yourselves.

John 4:23 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 4:24 How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

John 4:25 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 4:26 ei γὰρ ἐπιστεύετε Μωϋσέως, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν.

For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47 εἰ δὲ τοὺς ἑκείνους γράμμασιν οὐ πιστεύετε, πῶς τοὺς ἐμοὶς ῥήμασιν πιστεύετε;

"But since you are not believing his writings, how will you believe my statements?"

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 ἔκτι ἁπλήθεν ὁ Ἰησοῦς πέραν τῆς βαλάντος τῆς Γαλλασίας τῆς Τιβεριάδος.

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

John 6:2 ἦκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθέωρουν τὰ σημεία ἢ ἐποίει ἐπὶ τῶν ἀσθενοῦντων.

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

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

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

John 6:4 ἦν δὲ ἐγγὺς τὸ πάσχα, ἢ ἐστή τῶν Ἰουδαίων.

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

John 6:5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεσσαμένος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν ἔλεγεν πρὸς Φίλιππον, Πόθεν ἀγοράσαμεν ἄρτους ἢν φάγων ἄρτοι;

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

John 6:6 τούτῳ δὲ ἐλεγεν πειράζων αὐτὸν, αὐτὸς γὰρ ἂν ἤδει τί ἐμελλέν ποιεῖν.

6But 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 ἄρκοι ἄρτοι οὐκ ἄρκοι ἂν ἔκακος βραχὺ τί λάβη.

7Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"

John 6:8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ αδελφός Σίμωνος Πέτρου,

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

John 6:9 ἐστὶν παιδάριον ὥδε δὲ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὑπάρισκα: ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

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

John 6:10 Εἶπεν ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσέων. ἦν δὲ χάρτος πολὺς ἐν τῷ τόπῳ. ἀνέπαυσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχιλίοι.

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

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

11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining.

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and likewise from the fish, as much as they wanted.

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

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἃ ἐπερώτεσαν τοῖς βεβρωκόσιν.

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

John 6:14 Οἱ οὖν ἄνθρωποι ἰδόντες δὲ ἐποίησαν σημείον ἐλέγον ὃτι Οὗτος ἐστιν ἄλλης ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

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

John 6:15 Ἡσοῦς οὖν γνώς ὃτι μέλλουσιν ἐρχεσθαι καὶ ἀρπαξίων αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχόρησαν πάλιν εἰς τὸ δόρο αὐτὸς μόνος.

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

Jesus Walks on the Water

John 6:16 Ως δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν ἐλασσοναν,

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

John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς ἐλασσόσιας εἰς Καφαρναούμ. καὶ σκοτεὶ ἡ ἐγέγονε καὶ οὕτω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

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

John 6:18 ἤ τε ἐλασσόσα ἀνέμου μεγάλου πλέοντος διεγέρθητο.

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

John 6:19 ἐληλάκτης οὖν ὃς στάδιοι εἰκοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατῆσαι ἐπὶ τῆς ἐλασσόσιας καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

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

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

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

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

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

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76 6:13 κόφινος - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπύροι - spurs. A κόφινος was used for many things, including carrying manure, while a spurfs was a smaller basket used for carrying edibles.

74 6:14 Deuteronomy 18:14-20

75 6:15 ἀνεχώρησαν παλῖν ἡμέρα τῆς ἑβδομάδος, ἢ ἐνεπλήθησαν λέγει τοῖς μαθηταῖς αὐτοῦ. Ὅτι ταῦτα ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἃ ἐπερώτεσαν τοῖς βεβρωκόσιν. ¹

73 6:13 τοῖς βεβρωκόσιν. ²

77 6:19 This is about halfway across the lake. (Three or three and a half miles, or five or six kilometers.)
"I Am the Bread Come Down out of Heaven"

John 6:22  Τῇ ἑταρίᾳν ὁ ὄχλος ὁ ἐστηκός πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖα ἦν ἄλλα οὐκ ἦν ἐκεῖ εἰ μὴ ἐν, καὶ ὅτι οὐ συνεφάσθησαν τούτων μαθηταίς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἄπηλθον.

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

John 6:23 ἄλλα ἠλθεν πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

(Other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.)

John 6:24 ὅτε οὖν εἶδον ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἦστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἠλθον εἰς Καπαρναοῦς ἐξηύδοντες τὸν Ἰησοῦν.

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, Ἱακώβ, πότε ὦδε γέγονας;

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμήν ἀμήν λέγω ὑμῖν, ζητεῖτε με οὖν ὅτι εἰδετε σημεία ἄλλα ὅτι ἐφαγετε ἐκ τῶν ἀρτῶν καὶ ἔχορτασθητε.

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 ἔργασθε μὴ τὴν βρῶσιν τὴν ἀπολύμαινην ἄλλα τὴν βρῶσιν τὴν μένουσαν εἰς ὑμᾶν ἄιον, ἢ ὁ υἱός τοῦ ἀνθρώπου ὑμῖν δώσει· τούτον γάρ ὁ πατὴρ ἐσφάγησεν ὁ θεός.

Do not work for that perishable, but for that food which 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 ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ;

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

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστιν τὸ ἐργὸν τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὅν ἀπέστειλεν ἐκεῖνος.

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

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

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

John 6:31 οἱ πατέρες ἠμῶν τὸ μάνα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἦστιν γεγραμμένον, ἀρτὸν ἐκ τοῦ οὐρανοῦ ἐδωκεν αὐτοῖς φαγεῖν.

Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'"
John 6:32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν:

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

John 6:33 οὐχὶ ἂν ἔχασαν ὡς τοὺς καταβαινόντας ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδωσι τῷ κόσμῳ.

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

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

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

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

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

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

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

John 6:37 Πᾶν δὲ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἤζει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξω,

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

John 6:38 ὅτι καταβῆσαν ἀπὸ τοῦ οὐρανοῦ οὐκ ἴνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

38For I have come down from heaven not to do my will, but the will of him who sent me. John 6:39 τότε δὲ ἔστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν δὲ δεδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστῆσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:40 τότε γὰρ ἔστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ἵνα ὁ λόγος καὶ πιστεύων εἰς αὐτὸν ἐχήι ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

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

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81 6:36 John 5:38, 47; Diatess. 8:15, 17
82 6:37 See the footnote on 6:39.
83 6:39 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· τῷ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μη...") (Look up §§ 293-297 in Blass) But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attribution of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:41  "Egōγύγζων οὖν οἱ ἱουδαῖοι περὶ αὐτοῦ ὁτι ἔπειν, Ἐγὼ εἰμί ὁ άρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

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

John 6:42  καὶ ἔλεγον, Οὐχ οὕτως ἔστιν ἤσοψός οὐκ ἱωσήρ, οὐ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβήκα.;

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

John 6:43  ἀπεκρίθη ἤσοψός καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ’ ἀλλήλων.

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

John 6:44  οὐδὲς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, κἂν ἀναστήσῃ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

44No one can come to me unless the Father sent me to draw him up at the last day.

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

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

John 6:46  οὐχ ὅτι τὸν πατέρα ἐσώρακεν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, οὕτως ἔσωρακεν τὸν πατέρα.

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

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

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

John 6:48  ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς.

48I am the bread of life.

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

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

John 6:50  οὕτως ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἰς αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

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

John 6:51  ἐγὼ εἰμί ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὅν ἐγὼ δόω ἡ σάρξ μου ἐστίν ἢν ἐγὼ δόω υπέρ τῆς τού κόσμου ζωῆς.

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

John 6:52  Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ ἱουδαῖοι λέγοντες, Πῶς δύναται οὕτως ἡμῖν δοῦναι τὴν ψυχήν φαγεῖν;

52Then the Jews began to argue sharply among themselves, saying, "How can this man give us his flesh to eat?"
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ ἱεροῦ τοῦ ἀνθρώπου καὶ πίπτε αὐτὸ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

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

John 6:54 οἱ τρώγωνσιν τὴν σάρκα καὶ πίνων μοι τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.'

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

John 6:55 ὅ γὰρ σάρξ μου ἀληθῆς ἐστὶν βρῶσις, καὶ τὸ αἷμά μου ἀληθῆς ἐστὶν πόσις.

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

John 6:56 οἱ τρώγωνσιν τὴν σάρκα καὶ πίνων μοι τὸ αἷμα ἐν ἐμοί μένει κἀγὼ ἐν αὐτῷ.

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

John 6:57 καθὼς ἀπέστειλεν με ο Ἰςοῦς πατὴρ κἀγὼ ζω διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι’ ἐμέ.

57Just 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 οὐτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτων τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

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

John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκοντες ἐν Καπαρναοῦμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτὸν ἀκούειν?

60Then 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 γογγυζοῦσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει;

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

John 6:62 ἐὰν οὖν θεωρήσετε τὸν οὐρὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

62Then what if you were seeing the Son of Man ascend to where he was before?"
John 6:63  τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὄφελεὶ οὐδὲν· τὰ ρήματα τὸ ἐγώ λελάληκα ὑμῖν πνεῦμα ἐστιν καὶ ἣμαι ἐστίν.

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

John 6:64  ἀλλὰ εἰσὶν ἐξ ὑμῶν τίνες οὗτοι πιστεύουσιν. ἣδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσίν οἱ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδὼσων αὐτὸν.

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

John 6:65  καὶ ἠλέγειν, Διὰ τοῦτο εἰρήκα τούς ὑμῖν ὅτι οὐδεὶς δύναται ἑλθεῖν πρὸς με ἕαν μὴ ἦν δεδομένον αὐτῷ ἐκ τοῦ πατρός.

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

John 6:66  ἕκ τούτων πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἠπήλθον εἰς τὰ ὁπίσω καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτησαν.

66From this, many of his disciples drew back, and no longer went along with him.

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

67Jesus 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; ρήματα ζωῆς αἰωνίου ἔχεις.

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

John 6:69  καὶ ὡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἀγίος τοῦ θεοῦ.

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

John 6:70  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὡς έγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ εἰς ὑμῶν εἰς διάβολος ἔστιν;

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

John 6:71  ἠλέγειν δὲ τὸν Ἰουδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελέτην παραδίδονα αὐτόν, εἰς ἕκ τῶν δώδεκα.

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

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?

90 6:64 Rare NT occurrence of the future participle.

91 6:66 ἐκ τοῦτον – ἐκ τοῦτον; Opinion is split on whether this means "because of this teaching," or, "from this point on."

92 6:69 τοῦ ἀγίου τοῦ θεοῦ ψηφισματας SBL TH NA28 (A) ὁ χριστός Τυρτυλλίαν (Mk 8:29) ὁ χριστός τοῦ θεοῦ ἐπος copbams bo,ach2 Cyrillem ὁ Ͻιός τοῦ θεοῦ ἐπος syr5 arm geo1 Victorinus-Rome ὁ χριστὸς ὁ Ͻιός τοῦ θεοῦ (Mk 16:16) C Θεος 0141 13 205 565 1010 Itaaurcet1 vg syr5 arm geo1 slav Chrysostom Cyrilcomm; Cyrilrian1/2 Quodvultdeus1/2 (others of Cypr and Quod do not contain ὁ χριστός) TR RP omitt διότι σὺ εἶ ὁ χριστός ὁ Ͻιός τοῦ θεοῦ τοῦ ζωντος 047 ὁ λαος α τ Q T X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 11:27.

93 6:70 Or, "one of you is an enemy." Greek: διάβολος - διάβολος. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
Chapter 7
Jesus' Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, ὁ γὰρ ἠθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ἵνα ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναν.

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

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

2But the Jewish Festival of Booths was near.

John 7:3  εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θωράσωσιν τὰ ἔργα ᾧ ποιεῖς·

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

John 7:4  οὐδὲις γὰρ τι ἐν κρυπτῇ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

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

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπώ πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν Εἰμίος.

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

John 7:7  οὐ δύνασαι ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

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

John 7:8  ὑμεῖς ἀνάβησθε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὗπω πεπλήρωσα.

8You go up to the festival. I am not going up to the festival, because for me the time is not yet fully come."

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94 78 txt οὖν (not) Ν Δ Κ Μ Π 1071 1079 1241 1242 1546 {672 673 {813 Τ 1122 [τε]αι,aur,h,c,de,ffιν συρc copia arm eth geo slav Diatessaron Porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 [C] // οὖν (not yet) p64 p55 B E F G H I L N S T U V W Χ Ψ Θ Ω 047 070 0105 0141 0211 0250 f1 f32 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1342 1344 1365 1424 1505 1646 2114 2148 3 Lect it gloss vgmss syrp,h,g,p,q pal copia,pbo,achic Basil TR RP TH // omit 33 565 579 (homoioteleuton τὴν ἐορτὴν...τὴν ἐορτὴν) // lac p2 p5 p6 p22 p28 p36 p39 p44 p46 p52 p55 p59 p60 p63 p76 p80 p90 p93 p95 p106 p107 p108 p109 p119 p120 p121 p122 A C P Q Y 050 054 060 063 065 068 076 078 083 086 087 091 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 (p64, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὖν is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
And having said these things, he remained in Galilee.

Jesus Goes Up for Sukkot

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

And when his brothers had gone up to the festival, then he also went up, not openly, but in secret. 9

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

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

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

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

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

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

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

One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.
John 7:19 οὐ Μωϋσῆς δεδώκεν ὕμιν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

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

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

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

John 7:21 ἀπεκρίθη ἦσασθε καὶ εἶπεν αὐτοῖς, Ἔν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

John 7:22 διὰ τοῦτο Μωϋσῆς δεδώκεν ὕμιν τὴν περιτομὴν – ὡς ὁ ὐμὸς Μωϋσέως ἐστίν ἀλλ’ ἐκ τῶν πατέρων – καὶ ἐν σαββάτῳ περιτέμνετε ἀνθρώπων.

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

John 7:23 εἰ περιτομήν λαμβάνει ἀνθρώπος ἐν σαββάτῳ ἣν μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολάτε ὅτι ὁλὸν ἀνθρώπων ὡς ἐποίησα ἐν σαββάτῳ;

23 If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?" 100

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

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

Is Jesus the Anointed One?

John 7:25 Ἐλευθοράτων ὑπερήφανον, ὦ ὁ σύ, ἐν τῇ ζωῇ ἐξ ὕμων ἐδίδον ἀποκτείναι;

25 Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill?"
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? Except this man, we know where he is from, but when he comes, no one will know where he is from.

John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐληλύθα, ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὅν ὑμεῖς οὐκ οἶδατε.

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.

I know him, because I am from him, and that One has sent me." Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come. 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?"

The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers102 to arrest him. 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.

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

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?

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?'"

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, 102 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
from His belly." 103

John 7:39 τούτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλόν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὕτω γὰρ ἦν πνεῦμα, ὅτι ἦσαν οὐδέπω ἐξοδός. 

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

John 7:40 ἔκ τοῦ ὕδατος σύν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, ὅπτως ἔστιν ἀληθῶς ὁ προφήτης.

40Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet." 105

103 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.'" They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from 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 re

104 7:40α των λόγων τούτων τῶν 

105 7:40b Deuteronomy 18:14-20
John 7:41 Ἀλλοι ἠλέγον, Οὕτως ἐστιν ὁ Χριστὸς· οἱ δὲ ἠλέγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται;

41Others were saying, "This man is the Christ." The former\(^{106}\) were then saying, "What? The Christ comes from Galilee?

John 7:42 οὐχ ἦ γραφὴ εἶπεν δὴ ἐκ τοῦ σπέρματος Δαυΐδ, καὶ ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυΐδ, ὁ Χριστὸς ἐρχεται;

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

John 7:43 σχῆμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δὴ αὐτῶν.

43A split therefore occurred in the crowd because of him.

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

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

**Unbelief of the Jewish Authorities**

John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάπησε αὐτῶν;

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

John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησαν ἀνθρώπος, ὡς οὗτος λάληε ὁ ἀνθρώπος.

46The officers answered, "Never has someone spoken so, like this man speaks."

John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαίοι, Μή καὶ ὡς εἰς πεπλάνηθε;

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

John 7:48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσαν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

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

John 7:49 Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατο ἐστιν.

49As for this crowd, cursed are they, not knowing the law."

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν τὸ πρότερον, ἐς ὅν ἐξ αὐτῶν,

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

John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ;

51"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\(^{107}\) αὐτῷ, Μή καὶ οὐ ἐκ τῆς Γαλιλαίας εἶ; ἔραυνησαν καὶ ἵδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

52"They answered and said to him, "You aren't from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee."\(^{108}\)"

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\(^{106}\) See, that no prophet arises out of Galilee.

\(^{107}\) \text{\textsuperscript{572a}}\text{ext e\textsuperscript{\textsuperscript{πν}} X E G H L M S U X Y Γ Δ Λ Π Ψ Ω 047 0211 ʃ ʃ\textsuperscript{3}}\text{A10 2 7 8 9 28 532 565 682 1243 1505 2323}\text{TR RP \text{\textsuperscript{πν}} \text{\textsuperscript{572b}}\text{ext e\textsuperscript{\textsuperscript{πν}} Φ Ψ\textsuperscript{572b}}\text{ext reading first:}}

\(^{108}\) \text{\textsuperscript{572b}}\text{ext reading first:}
The Woman Caught in Adultery

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

53 And each went to his home.¹⁰⁹

Chapter 8

John 8:1 Ἡσυχὸς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαίων.

1 But Jesus went to the Mount of Olives.

John 8:2 Ὀφθαλμὸν δὲ πᾶλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

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

John 8:3 Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχείᾳ κατείλημενην, καὶ στήμαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημαι ἐπὶ αὐτοφόρῳ μοιχευμένην•

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσεὶς ἑνετελέστη τὸς τοιαύτας λιθάζειν· σὺς οὖν τι λέγεις;

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

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¹⁰⁹ The reading of P⁸ and the Sahidic Coptic, and possibly also P⁷⁵, 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.

753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (P⁷⁵ P⁷⁸ P⁷⁹ N A¹¹ B c⁴ ν L N T W X Y ΔΘ Ψ 070 Y 0141 0211 22 33 124 157 209 213 397 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1331¹ 1424¹ 2193 2323 2561* 2768- some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Λ Π Ω 18 35 1424 and 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 http://www.bibletranslation.org/trans/pachart.pdf.
John 8:6 τούτω δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κἀκεῖνος ἐκτὸς κύριας τοῦ δακτύλου κατέγραφεν εἰς τὴν γῆν, μὴ προσποιοῦμένος. ¹¹⁰

⁶Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the dirt¹¹¹ with his finger, not pretending.

John 8:7 ὡς δὲ ἔπεμεν ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ψύχων πρὸς τῷ αὐτήν βαλέτω λίθον.

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

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

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

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν προσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἦ γυνὴ ἐν μέσῳ σώα.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γόνατι, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἢ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ εἶναι σε κατακρίνων πορεύου, καὶ μηκέτι ἀμάρτανε.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτῶν ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἡμών οὐ μὴ πεστήση σε ἐν τῇ σκοτίᾳ, ἀλλ' ἔχει τὸ φῶς τῆς ζωῆς.

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

John 8:13 εἶπον οὖν αὐτῷ οἱ Φαρισαίοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθῆς.

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῶι, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθῆς ἐστὶν ἡ μαρτυρία μου, ὅτι ὢν δὰ πέσῃ ἢ λίθον καὶ ποῦ ὑπάγων· ὑμεῖς δὲ οὐκ ὑδάτα πάνταν ἔρχομαι ἦν ποῦ ὑπάγω.

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

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

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


¹¹¹ B8σb Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in 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 dirt. "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters."

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

Now even in your law it is written, that the testimony of two persons is valid.\(^1\)

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

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."

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

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

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

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

I said to you that you will die in your sins. For if you do not believe that I am who I am,\(^1\) you will die in your sins.

Therefore they were saying to him, "Who are you?" Jesus said to them, "Why am I even speaking to you at all?"\(^1\)

\(^1\) Deuteronomy 19:15

\(^{112}\) 8:17 Deuteronmy 19:15

\(^{113}\) 8:24 ὅτι ἐγώ εἰμι – hoti egó 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..."

\(^{114}\) 8:25 The BADG lexicon says, "τὴν αρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-δόλως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12 [14] [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; Poxy 472, 17 [c. 130 AD]); Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al... The BDF grammar §160 says the ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ὅτι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all."

Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with αρχήν being accusative case. The BDF gives many
John 8:26 ἐνω περὶ ὑμῶν λαλέων καὶ κρίνειν ἄλλʼ ὁ πέμψας με ἀληθῆς ἡτίν, κἀγὼ ἦκουσα παρʼ αὐτοῦ ταῦτα λαλῶ; 115 εἰς τὸν κόσμον.

26 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 ἐξωσάνω ὅτι τὸν πατέρα αὐτοῦ ἔλεγεν. 27 They did not understand that he was speaking to them of the Father.

John 8:28 εἶπεν οὖν ὁ Ἰησοῦς. Ὅταν ὑψώσῃ τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί, καὶ ἀνʼ ἐμαυτοῦ ποιῶ ὑδέν, ἀλλὰ καθὼς ἐδίδαξαν με ὁ πατὴρ ταῦτα λαλῶ.

John 8:28 Ὅταν Jesus said this, he was saying merely ἐγὼ τὰ ἀρεστά αὐτῶ ποιῶ πάντοτε. 28 Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, 116 and of myself 117 I do nothing, but rather exactly as the Father has taught me, those things I speak."

John 8:29 καὶ ὁ πέμψας με μετʼ ἐμοῦ ἡτίνιν οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῶ ποιῶ πάντοτε. 29 And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him." 30 Ὅταν John 8:30 Ταῦτα αὐτῶ ἀλούντων πολλοὶ ἐπίστευσαν εἰς αὐτόν. 30 As he was speaking these things, many believed in him.

The Children of Abraham

John 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ ὕιοδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταὶ μοῦ ἔστε, 31 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 υμᾶς. 32 and you will know the truth, and the truth will make you free."

John 8:27 Ἐλεγεν Ὅταν 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 υμᾶς. 32 and you will know the truth, and the truth will make you free."

John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραὰμ ἐσμὲν, καὶ οὐδεὶς δεδουλεύκαμεν πώποτε: πώς οὐ λέγεις ὅτι Ἐλευθεροὶ γενήσετε; 33 They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

John 8:34 Ἀπεκρίθη αὐτῶ ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω υμῖν ὅτι πάς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἡτίν ἡμῖν τῆς ἁμαρτίας. 34 Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.

John 8:35 Ὁ δὲ δοῦλος οὐ μείνει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱός μείνει εἰς τὸν αἰῶνα. 35 And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 Ἐὰν οὖν ὁ υἱὸς υμῶν ἐλευθερώσῃ, ὅρντες ἐλευθεροὶ ἐσεῖντε. 36 If therefore the Son should make you free, you will be free indeed.

John 8:37 Οἶδα ὅτι ἡ σπέρμα Ἀβραὰμ ἔστε: ἀλλὰ ζητεῖτε μὲ ἀποκτείνα, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν υμῖν. 37 I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.

115 8:26 ἐνω περὶ ὑμῶν λαλέων καὶ κρίνειν ἄλλʼ ὁ πέμψας με ἀληθῆς ἡτίν, κἀγὼ ἦκουσα παρʼ αὐτοῦ ταῦτα λαλῶ; 115 εἰς τὸν κόσμον.

116 8:28 Ὅταν Jesus said this, he was saying merely ἐγὼ τὰ ἀρεστά αὐτῶ ποιῶ πάντοτε. 28 Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, 116 and of myself 117 I do nothing, but rather exactly as the Father has taught me, those things I speak."

117 According to Bauer, ἀνʼ ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἀπό to indicate the originator or author of the action.

examples from Clement in which τὴν ἁρχὴν means "to begin with." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.
8The things that I have seen with the Father, I speak, and you then the things you have heard from your father," they say.  "You are doing."

John 8:39 - ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, ὁ πατήρ ἡμῶν ἀβραάμ ἐστιν. Αὐγεί αὐτοῖς ὁ Ἰησοῦς, ἕτεκνα τοῦ ἀβραάμ ἦτε, τὰ ἔργα τοῦ ἀβραάμ ἐποίητε.

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

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

John 8:41 - εἶπαν αὐτῷ, Ἦμεις ἐκ πορνείας οὐ γεγεννημένα: ἕνα πατέρα ἐξομεν, τὸν θεόν.

41You are doing the works of your father." They said to him, "We were not conceived in fornication." We have one father: God."

The Children of the Devil

John 8:42 - εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐὰν θέσας πατήρ ἡμῶν ἦν, ἐγγαπᾶτε ἃν ἐμὲ, εἰ ἔγῳ γὰρ ἐκ τοῦ θεοῦ ἐζητήθη, καὶ οὐκ ἦν ἀδικία ἡ ἐμῆ, άλλ' ἐκείνης με ἀπέστειλεν.

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

John 8:43 - διὰ τὴν λαλῶν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate my word.
John 8:44  ’Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἄπ’ ἁρχής, καὶ ἐν τῇ ἁλήθεια οὐχ ἐστηκεν, ὅτι οὐκ ἔστιν ἁλήθεια ἐν αὐτῷ. Ὑπὸ τῆς λαλῆς τὸ φεύγος, ἕκ τὸν ἰδίων λαλεῖ· ὅτι ὑπεύθυνος ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

44You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie.¹²¹

John 8:45 ἕγω δὲ ὅτι τὴν ἁλήθειαν λέγω, οὐ πιστεύετε μοι.

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

John 8:46 τίς ἕμων ἐλέγχει μὲ περὶ ἁμαρτίας; εἰ ἁλήθειαν λέγω, διὰ τὶ ὑμεῖς οὐ πιστεύετε μοι;

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

John 8:47 ὅ ὅν ὦ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἄκουε· διὰ τούτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἕκ τοῦ θεοῦ οὐκ ἐστέ.

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

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

John 8:48 Ἀπεκρίθησαν οἱ Ιουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρίτης εἰ σὺ καὶ δαιμόνιον ἐχεις;

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

John 8:49 Ἀπεκρίθη Ἰησοῦς, Ἐγώ δαμασίμων οὖν ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

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

John 8:50 Ἐγώ δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τὶς τὸν εἶμον λόγον τηρήσῃ, θανάτον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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

John 8:52 ἔπον αὐτῷ οἱ Ιουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαμασίμων ἐχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὗ λέγεις, Ἐὰν τὶς τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

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

is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

¹²¹ 844a Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

¹²² 844b The Greek word translated "the lie" at the end of verse 44, is αὐτός - αὐτός, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύτης to ὅταν λαλῆ το φεύγος, 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.
John 8:53 ἰμή ὑμεῖς ἐκ τοῦ πατρὸς ἢμῶν Ἀβραάμ, ὡς εἶ ἐπέθανεν; καὶ οἱ προφῆται ἐπέθανον· τίνα σαρκών ποιεῖς;

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

John 8:54 ἀπεκρίθη Ἰσσαύ, Ὑμῶν ἐγὼ δοξᾶσθαι οὐμενον, ἢ δοξάσω οὐμενον ἐστιν· ἐστιν ὁ πατὴρ μου ὁ δοξάζων με, ὑμᾶς λέγετε ὅτι θεὸς ἢμῶν ἐστίν·

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

John 8:55 καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἶπό τι οὐκ οἶδα αὐτόν, ἔσσωμι ὡς ὑμεῖς ὑποστήσεσθε· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ πρῶτον.

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

John 8:56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τῆν ἐμήν, καὶ εἶδεν καὶ ἠγάρη.

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

John 8:57 εἶπον οὖν οἱ ἱουδαῖοι πρὸς αὐτόν, Πεντηκόντα ἔτη ὑπὸ ἕρωις καὶ Ἀβραὰμ ἐώρακας;

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

John 8:58 εἶπεν αὐτοῖς Ἰσσαύ, ἤμην ἀμήν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι εἰγὼ εἰμί.

58 Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." 125

John 8:59 ἠραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν Ἰσσαύς δὲ εκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱερού.

59 Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple.126

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123 857 Several early witnesses say Ἀβραὰμ ἐώρακεν σε - Ἂβραὰμ ἠδρακέν se, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐώρακας - Ἀβραὰμ ἠδρακας, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus' day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do 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?"

124 858a γενέσθαι - genēsthai, 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.

125 858b εἰγὼ εἰμί - eigō 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.

Chapter 9
Jesus Heals a Man Born Blind

John 9:1 And as he was going along, he saw a man blind from birth.

John 9:2 And his disciples queried him, saying, “Rabbi, who sinned, this man or his parents, that he would be born blind?”

John 9:3 Jesus answered, “Neither that this man sinned, nor his parents, but that the works of God might be displayed in him.

John 9:4 He answered, “The man named Jesus made mud and rubbed my eyes with it, and he washed, and came back seeing.

John 9:5 Also some were saying, “This is the same man.” Others were saying, “No; he only looks like him.” He himself kept saying, “I am the one.”

John 9:6 His neighbors therefore, and those who had previously observed him being a beggar, were saying, “Isn’t this the man usually sitting and begging?”

John 9:7 John 9:8 John 9:9 John 9:10 And they were saying to the Pharisees, the man who had once been blind.

The Authorities Investigate the Healing

John 9:13 The Pharisees taught that an unborn child could sin.
John 9:14 ἦν δὲ σάββατον ἐν ἡ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέβλησεν αὐτοῦ τοὺς ὀφθαλμούς.

14And the day on which Jesus had made mud and opened his eyes had been a Sabbath.128

John 9:15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Фαρισαῖοι πῶς ἀνέβλησεν. ὅ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν μοι ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνψάμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὦ τὸ σάββατον οὐ τραίρει. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαύτα σημεῖα ποιεῖν; καὶ σχόμα ἦν ἐν αὐτοῖς.

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

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σοῦ λέγεις περὶ αὐτοῦ, ὦτι ἴνεωξέν σου τοὺς ὀφθαλμούς; ὅ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

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

John 9:18 οὖν ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὦτι ἐν τῷ τυφλῷ καὶ ἀνέβλησεν, ἦς ὦτι τοὺς γονεῖς αὐτοῦ τῷ ἀναβλέψαντός

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

John 9:19 καὶ ἠρώτησαν αὐτοῦ λέγοντες, οὗτός ἐστιν ὦ υἱὸς ὑμῶν, ὦ υἱὸς ἡμῶν, ὦ υἱὸς λέγεις ὦτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

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

John 9:20 ἄπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὦτι οὗτος ἐστιν ὦ υἱὸς ἡμῶν, καὶ ὦτι τυφλὸς ἐγεννήθη.

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

John 9:21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἦ τις ἴνεωξέν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

21But how he now sees, we do not know. Or who opened his eyes, we do not know. Ask him; he has majority. He will speak for himself."

John 9:22 τάῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὦτι ἐφοβοῦτον τοὺς Ἰουδαίους, ἠδὲ γὰρ συνετέθηντο οἱ Ἰουδαίοι ἵνα ἔναν τοὺς οἰκοδόμησι Ἰησοῦν, ἀποσυνάγωγος γένηται.

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

128 9:14 The Mishna, Tractate Shabbat, leaf 108, side 2, forbade treating ailments on the Sabbath unless it was life threatening. In chapter 7 of tractate Shabbat, preparations during the Sabbath of medications whose preparation act would approximate the act of “kneading” or “grinding” were forbidden. Kneading and grinding were extended to many acts that were not kneading or grinding per se. The making of clay on the Sabbath was also forbidden, since that was a part of “building.” MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:23  διὰ τούτο οἶδα γωνίας αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

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

John 9:24  Ἐφώνησαν οὖν τὸν ἀνθρώπον ἐκ δευτέρου ὡς ἦν τυφλός καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ ἢ μεῖς οἴδαμεν ὅτι οὗτος ὁ ἀνθρώπος ἀμαρτωλός εστίν.

24 Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful." ¹²⁹

John 9:25  ἀπεκρίθη ὦν ἐκείνος, Ἐὰν ἀμαρτωλός εστίν οὐκ οἶδα· ἐν οίδα, ὅτι τυφλός ὑπ' ἀρτι βλέπω.

25 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 ἐποίησαν σοι; πῶς ἠνοιξέν σου τοὺς ὀφθαλμούς;

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

John 9:27  ἀπεκρίθη αὐτοῖς, Ἐἶπον ὑμῖν ἡδή καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούσειν; μή καὶ ὑμεῖς θέλετε αὐτὸν μαθῆται γενέσθαι;

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

John 9:28  καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητής εἰ ἐκείνου, ἠμείς δὲ τὸ Μωϋσέως ἔσμεν μαθηταί;

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

John 9:29  ἠμείς οἴδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν εστίν.

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

John 9:30  ἀπεκρίθη ὁ ἀνθρώπος καὶ εἶπεν αὐτοῖς, Ἔν τούτῳ γὰρ τὸ θαυμαστὸν ἐστίν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς.

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

John 9:31  οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐὰν τις τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιή τούτου ἀκούει.

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

John 9:32  ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνεξήκτη τις ὀφθαλμοῦς τυφλοῦ γεγεννημένου·

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

John 9:33  εἰ μὴ ἢν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

33 If this man were not from God, he would not have been able to do anything."

John 9:34  ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαισα ὑπ' ἐγγεννησια ἀδικία καὶ ὑπ' ἡμάτιας ἡμας καὶ ἐξεβάλον αὐτὸν ἐξω.

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

Spiritual Blindness

John 9:35  Ἰκουσεν Ἱσραήλ ὅτι ἐξεβάλον αὐτὸν ἐξω, καὶ εὐρών αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν ὑγίην τοῦ ἀνθρώπου; ¹³⁰

35 Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in

¹²⁹ 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.

¹³⁰ 9:35  Ἰκουσεν Ἱσραήλ ὅτι ἐξεβάλον αὐτὸν ἐξω, καὶ εὐρών αὐτὸν εἶπεν, ὡς ὑπ' ἡμάτιας ὑπ' ἡμας καὶ ἐξεβάλον αὐτὸν ἐξω.
the Son of God?"
John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε.113 Ἰνα πιστεύσω εἰς αὐτόν;
36 That one answered and said, "And who is he, sir, so that I may believe in him."
John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς. Καὶ ἐώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σου ἐκεῖνος ἐστίν.
37 Jesus said to him, "Not only have you seen him, but he is the one talking with you."
John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν.
38 And he said, "I believe, Lord." And he worshipped him.132
John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἔλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
39 And Jesus said, "For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind."
John 9:40 Ἡκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μή καὶ ἡμεῖς τυφλοὶ ἐσμένειν;
40 Some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"
John 9:41 εἶπεν αὐτῶι ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἰχέτε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἢ ἀμαρτία ὑμῶν μένειν.
41 Jesus said to them, 'If you were blind, you would have no sins. But as you are now saying, 'We see,' your sins remain.

Chapter 10

The Good Shepherd
John 10:1 Ἄμην ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἄλλα ἀναβαίνων ἀλλαχόθεν ἐκείνος κλέπτης ἐστιν καὶ λῃστής:
11 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.

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113 936
καὶ τίς ἐστίν ἐφή κύριε  Ψ75 B W
ἀπεκρίθη ἐκεῖνος καὶ τίς ἐστίν ἐφή κύριε  Ψ66
ἀπεκρίθη ἐκεῖνος καὶ τίς ἐστίν κύριε  Ψ66c 070
ἀπεκρίθη καὶ ἐπεν τίς ἐστίν κύριε  ita
copσα.ch
ἀπεκρίθη ἐκεῖνος καὶ τίς ἐστίν κύριε  Α 1241
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν κύριε τίς ἐστίν  Κ 78
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν κύριε καὶ τίς ἐστίν  Κ1
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν κύριε  Λ 0306 lat
ἀπεκρίθη ἐκεῖνος καὶ εἶπεν κύριε  Δ E F G K M S U X Y Δ Δ Ψ Ω 047 0211 0233 0233 f3 33 syrh
lac.  Q T V 
049 C H N P Q T V Π 050 056 060 065 065 078 083 086 087 091 0101 0105 0109 0127
0145 0162 0216 0217 0218 0224 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309. Verse 9:11 has ἀπεκρίθη ἐκεῖνος καὶ εἶπεν variants as well.

132 938 – 939a τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς Ψ66 Κ 2 A B E F G K L Μ Σ Υ Χ Γ Δ Λ Ψ Ω 0211 0306 f 33 etc. τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς Δ τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς 070 τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς 047 τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν, Ναι, κύριε πεπιστεύκα τιτού εὖ τίς ὑσι τοῦ ποτε ὅ εἰς τὸν κόσμον ἐρχόμενος. καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. 11:27) τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς Ψ66 Κ 2 Α B E F G K L Μ Σ Υ Χ Γ Δ Λ Ψ Ω 0211 0306 f 33 etc. τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς Δ τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν ὁ Ἰησοῦς 070 τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν, Ναι, κύριε πεπιστεύκα τιτού εὖ τίς ὑσι τοῦ ποτε ὅ εἰς τὸν κόσμον ἐρχόμενος. καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. 11:27) τοῦ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτόν. καὶ εἶπεν, Ναι, κύριε πεπιστεύκα τιτού εὖ τίς ὑσι τοῦ ποτε ὅ εἰς τὸν κόσμον ἐρχόμενος. The use of ἔφη is rare in John, but Ψ66 adds it in 9:36 and Ψ75 adds it in the same verse in a different place.
John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

2But 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’ ὀνομα καὶ ἐξάγει αὐτά.

3The doorkeeper opens for this one, and the sheep hear his voice. And he calls his own sheep by name, and leads them forth.
John 10:4 ὅταν τὰ ἴδια πάντα έκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, οτι οἴδασιν τὴν φωνήν αὐτοῦ.

4When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice.
John 10:5 ἄλλοτροι δὲ ὦ μὴ ἀκολουθήσουσιν ἀλλὰ φεύγονται ἀπ’ αὐτοῦ, οτι οὐκ οἴδασιν τῶν ἄλλων τῆν φωνήν.

5But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers.”
John 10:6 ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς ἑκείνου δὲ οὐκ ἔγνωσαν τίνα ἢν ὁ ἐλάλει αὐτοῖς.

6This parable Jesus told them, but they did not understand what the principles were that he was speaking to them.
John 10:7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς ἑμεῖς ἄμην λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

7Again therefore Jesus said to them, “Truly, truly I say to you, I am the door of the sheep.
John 10:8 πάντες δὲ οἱ ἠλθον πρὸ ἡμῶν κλέπται εἰσίν καὶ λῃσταί ἄλλοι οὐκ ἠκούαν αὐτῶν τὰ πρόβατα.

8All who came before me are thieves and bandits; but the sheep did not hear them.
John 10:9 ἐγὼ εἰμί ἡ θύρα διʼ ἐμοῦ εἰσέλθερον ὅτι τις εἰσέλθη σωθῆται καὶ εἰσδελεύεται καὶ εξελεύεται καὶ νομὴν εὑρῆσει.

9I am the door. If anyone enters through me, he will be saved, and will go in and go out, and find pasture.
John 10:10 ο θλῆσα ὑπερὶ τῶν προβάτων ὡς ἡρθον ἐν ἐμοῦ ἐμοῦ ἐάν τις εἰσέλθην τι μισθωτός ἐστιν καὶ περισσὸν εὑρίσει.

10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.
John 10:11 Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς ὁ ποιμὴν ὁ καλὸς τῆς ψυχῆς αὐτοῦ τίθησαν ὑπὲρ τῶν προβάτων

11“I am the good shepherd. The good shepherd lays down his life for the sheep.
John 10:12 ὁ μισθωτός καὶ οὐκ ἄν ποιμήν οὔ οὐκ ἔστιν τὰ πρόβατα, οὐ μᾶλλον ἀμέλει τὸν λύκον ἐρχόμενον καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει –

12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them.
John 10:13 ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

13For he is a wage earner, and it matters not to him about the sheep.
John 10:14 Ἐγώ εἰμὶ ὁ ποιητὴς τοῦ καλοῦς, καὶ γινώσκω τὰ ἑμᾶ καὶ γινώσκομαι με τὰ ἑμᾶ,

14“Το θέμερον τοῦ καστωτοῦ, καὶ γνωσταὶ τὰ ἑμᾶ καὶ γνωστοὶ με τὰ ἑμᾶ,

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

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

John 10:16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γεννήσεται μία ποιῆς, εἰς ποιῆς.

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

John 10:17 διὰ τούτοι με ὁ πατήρ ἀγαπᾷ ὅτι ἔγιν πάλιν λάβω αὐτήν.

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

John 10:18 οὐδεὶς αἴρει αὐτὴν ἀπ’ ἐμοῦ, ἄλλ’ ἔγιν πάλιν λαβεῖν αὐτήν· τὰυτὴν τὴν ἐντολὴν ἠλαβον παρὰ τοῦ πατρός μου.

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

John 10:19 Σχίσα πάλιν ἔγενεν ἐν τοῖς Ἰουδαίοις διὰ τοῦ λόγου τούτου.

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

John 10:20 Ἐλεγον δὲ πολλοὶ ἐκ αὐτῶν· Δαιμόνιον ἐχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

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

John 10:21 ἄλλοι Ἐλεγον, Ταύτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλὸν ὑφαλομός ἀνοίξαι;

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

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμὼν ἦν,

22Then came the Festival of Dedication at Jerusalem. It was winter, John 10:23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σελούμωνος.

23and Jesus was walking in the temple, in the Portico of Solomon.
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 αὐτοὶς ὁ Ἰησοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἔγω ποιῶ ἐν τῷ ὅνομαί τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

26 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 ἔστε ἐκ τῶν προβατῶν τῶν ἐμῶν.

27 Yet, you are not believing, because you are not of my sheep. This leads me to believe that John originally wrote the plural verb, and exclusively in MGr. In the NT (as in the LXX and pap.: Mayser II 3, 28ff followed in Attic (Schwyzer II 607); Homer and Koine are less consistent, while the plural is used striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally collective: 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 Φ5 seems out of place. This leads me to believe that John originally wrote the plural verb, and Φ5 and others "corrected" it.

10:28 καγὼ δίδωμι αὐτοῖς ξώναί αἰώνιον, καὶ οὐ μὴ ἀπόλονται εἰς τὸν αἰῶνα, καὶ οὐχ ἀράτωσι τις αὐτὰ ἐκ τῆς χειρός μου.

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

John 10:29 ὁ πατήρ μου οὐ δεδωκέν μοι μεῖζον πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀράταιν ἐκ τῆς χειρός τοῦ πατρὸς.

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

John 10:30 ἐγὼ καὶ ὁ πατήρ ἐμοὶ ἐκέμενοι.

30 I and the Father are one.

John 10:31 ἑξάστασαν πάλιν λίθους οἱ ἱουδαῖοι ἕναν θάνατον αὐτῶν.

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

John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Πολλὰ ἔργα καλὰ ἐδείξα μὴ ὑμῖν ἐκ τοῦ πατρὸς διὰ πού ἐξούσια ἐφημένα ἐπιθύμητε;

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

John 10:33 ἂπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὗ λιθαζομέν σε ἄλλα περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὃν ποιεῖς σαντικ θεόν.

33The Jews answered him, 141 "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 142

John 10:34 ἂπεκρίθη αὐτῶς ὃ Ἰησοῦς, οὐκ ἐστὶν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἦγε έίπα, θεοί ἐστε;

34Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'"? 143

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

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

John 10:36 ὅτι οἱ πατερί ήγιασαν καὶ ἀπέστειλαν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι ἔιπον, Υἱὸς τοῦ θεοῦ εἶμι;

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

John 10:37 εἰ οὖ ποιῶ τὰ ἑργα τοῦ πατρός μου, μὴ πιστευτε μοι;

37If I am not doing the works of my Father, do not believe me.

John 10:38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύτης, τοῖς ἐργοῖς πιστεύτης, ἰνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμῶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

38And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know144 that the Father is in me, and I in the Father."

John 10:39 ἔξητον πάλιν αὐτὸν πιάσαι καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

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

John 10:40 καὶ ἀπῆλθεν πάλιν πέραν τοῦ ἱορδάνου εἰς τὸν τόπον ὅπου ἦν ἡ ἱωάννης τὸ πρῶτον βαπτίζων, καὶ ἐμεινεν ἐκεῖ.

40And he went back to the other side of the Jordan, to the place where John had earlier

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141 10:33a txt omit τί gfr.ph K A B K L M W X Θ Π Ψ 0211 f1 f2 33 157 565 579 1071 latt syr copsa bhnos SBL TH NA28 []/ || λεγοντες D E G H S U Y Γ Δ Α Ω 047 2 28 124 700 8925 1424 mit vgr copbhnos TR RP || lac v27 C F N P Q T V 070 0233

142 10:33b ποιεσ αυτούς θεον - poieis seautòn theon. This could also be translated, "you are reckoning yourself to be God." For the verb poieo, "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."

143 10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 8:11 (8:2:1 in English) in the Septuagint: Ο θεος εστιν εν συναγωγι θεων, εν μωδε δε θεως διακρινετ - "God stands in the assembly of gods, and in their midst, he judges god." 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.

144 10:38 txt καὶ γινωσκοτε gfr ph Θ F Π 33 205 213 397 565 597 7992 865 844 it leivs syrpal copy a pbo bo ach arm eth geo Athanasius Theodore vid; Hilary SBL NA28 [B] || καὶ γινωσκοτε B TH || καὶ γινωσκοτε H || καὶ γινωσκεται W || καὶ γινωσκετε X (153) || καὶ πιστευτε A G E H K M U Y Γ Δ Π Ψ 0411 f1 f2 2 28 180 205 700 8925 supp 1006 1071 1243 1292 1505 1582 || lect f1aur f2 f3 vg syr f1 slav Basil Cyril || John-Damascus; Augustine TR RP || καὶ πιστευτε Ν 0211 1010 1293 (1221) 487 || καὶ πιστευτε 579 1241 pc3 || omit D E F (homoiooteleuton) 157 1424 ita abc def g fr1 syr Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimidium || lac C F N P. John uses two different aspects of the same word for "know," γινωσκω - ginōsko, the first, γνωτε - gnōte, being punctiliar in aspect, and the second, γινωσκητε - ginōskēte, being linear or continuous in aspect. Later copyists appear to have considered the second ginōskēte 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.
been baptizing, and he stayed there a while.
John 10:41  καὶ πολλοὶ ἤλθον πρὸς αὐτόν καὶ ἔλεγον ὅτι ἵωάννης μὲν σημείον ἐποίησεν οὐδὲν,
πάντα δὲ διὰ εἶπεν ἵωάννης περὶ τοῦτού ἄληθή ἦν.

41 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.

42 And many there believed in him.

Chapter 11
The Death of Lazarus

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

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

John 11:2  Ἡν δὲ Μαρία ἡ ἀλείφασα τὸν κύριον μῦρῳ καὶ ἑκμάξασα τοὺς πόδας αὐτοῦ ταῖς βριζέν
ἀυτῆς, ἤς ὁ ἀδελφὸς Λάζαρος ἠθένει.

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

John 11:3  ἀπεστείλαν οὖν αὐτὸν καὶ ἠθένας πρὸς αὐτὸν λέγουσα, Κύριε, ἤδε ὅν φιλεῖς ἀσθενεῖ.

3 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 οὐκ τοῦ θεοῦ δι’ αὐτῆς.

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

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

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

John 11:6  ὡς οὖν ἠκούσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ψυχῇ ὡς ἔστω ἡμέρας:

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

John 11:7  ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμέν εἰς τὴν ἱουδαίαν πάλιν.

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

John 11:8  λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξῆτο τοῦ λίθου σας, καὶ πάλιν ὑπάγεις ἐκεῖ;  

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

John 11:9  ἀπεκρίθη ὁ Ἰησοῦς, ὦν οἱ δώδεκα ἤρας εἰσὶν τῆς ἡμέρας; ἔαν τὶς περιπατῇ ἐν τῇ ἡμέρᾳ, 
οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτού βλέπει;

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

John 11:10  ἐὰν δὲ τὶς περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11  ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
πορεύομαι ἵνα ἐξυπνίσω αὐτῶν.

11 He said these things. And after this, he is saying to them, "Our friend Lazarus has

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145 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 ἐπίστευσα – ἐπίστευα at the beginning of verse 7. If this ἐπίστευα were not
complementary to μεν, then the phrase ἐπίστευα 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.
fallen asleep, but I am going in order to wake him up."
John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῶς, Κύριε, εἰ κεκοιμημέναι σωθήσεται.

13The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."
John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περί τοῦ θανάτου αὐτοῦ. ἐκείνοι δὲ ἔδωκαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπὸνου λέγει.

14But 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,

So then, Jesus said to them plainly, "Lazarus died.
John 11:15 καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμιν ἐκεῖ ἀλλὰ ἰσχυρὸν πρὸς αὐτῶν.

And for your sakes I am glad I was not there, so that you may believe. But let us go to him."
John 11:16 εἶπεν οὖν θωμᾶς οὗ λέγομεν Δίδυμος τοῖς συμμαθηταῖς, ἰσχυρόν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

17Then 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 τέσσαρα τηεούς ἡμέρας ἐχοντά ἐν τῷ μνημείῳ.

18Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18 ἦν δὲ η Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ἡς ἀπὸ σταδίων δὲκαπεντέ.

19Now Bethany was close to Jerusalem, about fifteen stadia apart,146
John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐλήλυθεναν πρὸς τὴν Μάρθαν καὶ Μαρίαμ ἵνα παραμυθήσωμαι αὐτὰς περί τοῦ ἀδέλφοῦ.

20and many of the Jews had come to Martha and Mary, to console them regarding their brother.
John 11:20 ἢ οὖν Μάρθα ὡς ἠκούσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῶν· Μαρίαμ δὲ ἐν τῷ οίκῳ ἐκαθέζετο.

21When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.147
John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὄδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφὸς μου.

22Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.
John 11:22 καὶ νῦν οἶδα ὅτι ὁ θεός ἐν αἰτήσει τοῦ θεοῦ δώσει σοι ὁ θεός.

23Even now, I know that whatever things you ask God for, God will grant you."
John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφὸς σου.

24Jesus says to her, "Your brother will rise again."
John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

25Martha 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 εἶμι ἡ ἀνάστασις καὶ ἡ ἑωι ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ἦσεται.

26Jesus 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 ὑπὸ ἀποθάνῃ ἔις τὸν αἰώνα πιστεύεις τοῦτο;

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

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146 11:18 About 3 kilometers, less than 2 miles.
147 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."
John 11:27  λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱός τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

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

John 11:28 Καί τούτῳ εἶποῦσα ἀπῆλθεν καὶ ἔφωνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἶποῦσα, ὅ διδάσκαλος πάρεστι καὶ φωνεῖ σε.

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

John 11:29 ἐκείνη δὲ ὡς ἤκουσεν ἤγρευε τοῦ καὶ ἤρχετο πρὸς αὐτόν·

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

John 11:30 οὕτω δὲ ἔληλυθεν ὃ Ἱησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαίοι οἱ όντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμεν αὐτήν, ἴδοντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἤξείλθησαν, ἦκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἕνα κλαυσθέν εἰκῆ.

31 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 ὃς ἤλθεν ὅπου ἦν Ἱησοῦς ἴδον αὐτὸν ἔπεσεν αὐτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ὡς ὁ δικαστήριος ἐκακοῦσαι, ἐκακοῦσαι, ἐνέβριμησάτο πρὸς τὸν πνεύματα καὶ ἐτάραξεν ἑαυτὸν,

32 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 ὃς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτὴ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν,

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

John 11:34 καὶ ἔπεσεν, Ποῦ τεθεῖτε αὐτὸν; λέγουσιν αὐτῷ, Κύριε, ἔρχονται ιδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἱησοῦς.

35 Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαῖοι, ἱδε πῶς ἔφιλε αὐτὸν.

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

148 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimómaí, 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.
John 11:37  τινὲς δὲ ἐξ αὐτῶν εἶπαν, ὦθα ἑδύνατο οὕτως ὁ ἁνίκας τούς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆαι ἵνα καὶ οὕτως μη ἀποθάνῃ;  
38But some of them said, “Shouldn’t he who opened the eyes of the blind man, also have been able to make it so this man would not have died?”

Jesus Raises Lazarus from the Dead

John 11:38  Ἰησοῦς οὖν πάλιν ἐμβρύωμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπῆλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.  
39Then 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, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφή του τετελευτηκός Μάρθα, Κύριε, ἢδη ἤδει, τεταρτάτου γὰρ ἐστιν.  
40Jesus 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, ὦθα εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὁψή τὴν δόξαν τοῦ θεοῦ;  
41Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

John 11:41  ἦραν σὺν τὸν λίθον. ὦ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι Ἴκουσάς μου.  
42They therefore took away the stone.49 And Jesus lifted his eyes up, and said, "Father, I thank you, that you have heard me.

John 11:42  ἐγὼ δὲ ἤδειν ὅτι πάντοτε μου ἁκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περισσῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.  
43But I already50 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 φωνὴ μεγάλη ἐκράυγασεν, Λάζαρε, δεῦρο ἐξω.  
44And having said these things, he shouted out with a loud voice, "Lazarus, come out!”

John 11:44  ἔξηλθην ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χείρας κεφαλίας, καὶ ἤδη ψυχή αὐτοῦ συνάρτησε περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, ὅσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγειν.  
45The 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 Ιουδαίων, οἱ ἐλλόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἂν ἐποίησεν, ἐπίστευσαν εἰς αὐτὸν.  
46Many of the Jews therefore, of those who had come to Mary and seen what he51 did, believed in him.

John 11:46  τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἂν ἐποίησην Ἰησοῦς.  
47But some of them went to the Pharisees, and told them what things Jesus had done.

49 11:41 ἔλθῃ τοῦ ὄφθαλμου ψαλοῦται γαλαξία τὸΰν διήκονον σύν αὐτῷ τῷ θαυμαστῶν τοῖς ἐναντίον τους (καιρὸς Χριστοῦ) αὐτοῖς τὸν λίθον ἔλθην εἰς τὸ μνημεῖον (ὁ χιλιάριος τοῦ Μαρτίου τῆς ἔφανερας ἤν τὸν λόγον οὐκ ἦν θαυμαστής πρὸς τὸν τεθνηκός Μαρτίος) ποιῆσω ἁμαρτήματα (αὐτοῖς τοῖς χείρας κεφαλίας, καὶ ἤδη τῇ ψυγῆ τοῦ ὄντος αὐτοῦ συνάρτησαν περιεδέδετο) λέγει αὐτοῖς ὁ Ἰησοῦς ὅσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγειν.  
50 11:42 ἢδειν, πληροφόρης ὁδών. ἔλθων τοῖς χριστοῦ ἄνω τοῖς χείρας κεφαλίας καὶ ἔλθων ὑπὸ σπῆλαιον μετὰ τοῦ τεθνηκός Μαρτίου εἰπώμενον "Λάζαρε, δεῦρο ἐξω."  
51 11:45 ἔλθων τοῖς ἰουδαίοις ἰδοὺς καὶ θεασάμενοι ἀπεθανεῖν τοῖς ὀφθαλμοῖς τούς Φαρίσαεας καὶ εἶπαν αὐτοῖς ἂν ἐποίησην Ἰησοῦς.
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?"

If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place and our nation." John 11:51; 11:52

Thus from that time on they were resolved that they would kill him. If we leave him alone like this, everyone will believe in him, and the Romans will..." John 11:47; 11:50b

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

The voice of the people 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 K 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!"

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...
Chapter 12

Jesus Anointed at Bethany

John 12:1 Ὁ οὖν Ἰσραήλ πρὸ ἐξ ἡμέρων τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν ὁ Ἰσραήλ.

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

John 12:2 ἔποίησαν οὖν αὐτῷ δεῖπνον ἑκεί, καὶ ἡ Μάρφα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.

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

John 12:3 ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστίς ποιήσας ἠλείψεν τοὺς πόδας τοῦ Ἰσραήλ καὶ ἐξέμαζεν τὰς θριάζοντας τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπηλύσθη ἐκ τῆς οἰκίας τοῦ μύρου.

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

John 12:4 ἔλεγεν δὲ Ιωάννας ὅ πρὶς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδοναι,

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

John 12:5 Διὰ τὸ τοῦτο τὸ μύρον οὖν ἐπάθη εἰρακοισών δηναρίων καὶ ἐδόθη πτωχοῖς;

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

John 12:6 εἶπεν δὲ τοῦτο οὖν ὅτι πεί τῶν πτωχῶν ἐμείλεν αὐτῷ ἀλλ᾽ ὅτι κλέπτης ἦν καὶ τὸ γλυσσόκομον ἔχων τὰ βαλλόμενα ἐβάβατον.

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

156 11:54 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."

157 12:1a ext omit K B Λ W X 0218 Παρακλήσεως εἰς τυχόν νόμον τοῦ πάσχα τοῦ Ἰσραήλ

158 12:1b ext εἰς κεκράνθην ὅ ἰησους A D E G L W Δ Λ Π 047 065 0211 0217 0233 0235 0250 0254 0255 f2 2 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1079 1095 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174 M Lect lat bd 

159 12:3 In modern litres, about one half litre, or about a pint. The  λίτρα was a loanword from the Latin libra, for "pound," a 12-ounce pound.

160 12:5 About a year's wages.
John 12:7 ἦπεν οὖν ὁ Ἱσσών, Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου θηρήσῃ αὐτὸν

7 Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial." 161

John 12:8 τοὺς πεισοῦς γὰρ πάντοτε ἔχετε μεθ' εαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 ἔγνω οὖν ὁ δήλος πολὺς ἐκ τῶν ἱούδαϊων ὅτι ἐκεῖ ἔστην, καὶ ἠλθον οὗ διὰ τὸν Ἱσσών μόνον ἄλλο, ἵνα καὶ τὸν Λάζαρον ἰδοῦν ὅτι ἤγειρεν ἕκατόν τῶν.

9 Then the 162 great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also because they might see Lazarus, whom he had raised from the dead.

John 12:10 ἠθεουλεύσαντο δὲ οἱ ἄρχητερεῖς ἵναι καὶ τὸν Λάζαρον ἀποκτεῖναιν,

10 So the chief priests resolved that they would kill Lazarus also, John 12:11 ὅτι πολλοὶ δὲ αὐτὸν ὑπίγον τῶν ἱούδαϊων καὶ ἐπίστευον εἰς τὸν Ἱσσών.

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

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161 12:7 txt ἰνα...θηρήσῃ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ὑπέθεκτο ἵνα τούτο μοι ἄλλο, ἵνα καὶ τὸν Λάζαρον ἰδοῦν ὅτι ἤγειρεν ἕκατον τῶν ἱούδαϊων καὶ ἐπίστευον εἰς τὸν Ἱσσών. For this reason it seems more likely that the BYZ reading is an amelioration of the difficulty. The reading of Family 13 with ὅτι instead of ἰνα is a clue as well.

162 12:9 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
The Triumphal Entry

John 12:12 Then, the next day, the multitude that had come for the festival, hearing that Jesus is arriving into Jerusalem,

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

John 12:13 took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" 163 "Blessed is he who comes in the name of the Lord," 64 the king of Israel!

John 12:14 εὐρών δὲ ο Ισραήλ όναρισ ακάκησεν επ’ αὐτό, καθὼς ἔστιν γεγραμμένον,

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

John 12:15 Ἡ γοροφόρα, θυγατερ Σιών ἰδού ἀ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πάλον θνοῦ.

15 Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey." 165

John 12:16 ταῦτα οὖν ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὀστε ἐδοξάσθη Ἰσραήλ ότε εμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῶ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

16 These 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 these things they had done to him.

John 12:17 ἔμαρτύρη ὁ δὲ δολος ὁ ὃν μετ’ αὐτοῦ ὡν Λάζαρος ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἐγείρειν αὐτὸν ἐκ νεκρῶν.

17 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 ὑπήντησαν αὐτῷ ὁ δολος ὅτι ἠκουσαν τοῦτο αὐτῶν πεποικήκατο τὸ σημεῖον.

18 Because of this 166 the crowd came out to join him, that they had understood him to have done this sign.

John 12:19 οἱ οὖν φαρισαῖοι ἔπισαν πρὸς ἐκαυτούς, θεωρεῖτε ὅτι οὐκ ὥστελετε οὐδὲν ἣδε ὁ κόσμος ὑπὸ αὐτῶ ἀπῆλθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ἅγιον δὲ Ἑλληνες τινες ἐκ τῶν ἁναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ:

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

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163 12:13a Ὄσαν να = Aramaic נָּא הָוָּשָ — ὑσῆνα, similar to the Hebrew נָּא הָוָּשָ — ὑσῆνα, an expression reminiscent of the נָּא הָוָּשָ ה 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 Ὁ Κύριε, οὖν σου δὴ — Ὁ Κύριε, σοῦ δὲ, "O Lord, save now!" or "Save indeed!". No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

164 12:13b Psalm 118:26

165 12:15 Zechariah 9:9


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

John 12:22  ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἰησοῦς ἔρχεται Λιγνέας καὶ Φίλιππος και λέγουσιν τῷ Ἰησοῦ.

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

John 12:23  ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἡ ἡ ἡ ἡ δοκιμασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 12:24  ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ ἄτομο πεσών εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25  ὁ φυλόν τὴν ψυχὴν αὐτοῦ ἀπολλάσσει αὐτὴν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τοῦτῳ εἰς ζωὴν αἰωνίων φυλάξει αὐτὴν.

25The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26  ἐὰν ἐμοὶ τὰς διακονίας, ἔμοι ἀκολουθεῖτε, καὶ ὁ οὗτος εἰμὶ ἕγω ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τοὺς ἄνθρωπους ταύτης, ἄλλα δίὰ τοῦτο ἠλέησόν τίς τῆς γῆς ταύτης.

26If someone is serving me, he shall follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

John 12:27  Νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἶπως; Πάτερ, σῶσόν με ἐκ τῆς ὧρας ταύτης, ἄλλα δίὰ τοῦτο ἠλέησόν τίς τῆς τῆς γῆς ταύτης.

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


28"Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again."

John 12:29  ὁ οὗτος ὁ δόλος ὁ ἐστώς καὶ ἀκούσεις ἐλεγεν βροντήν γεγονέναι· ἄλλοι ἐλεγον, Ἀγγελος αὐτῶ λελάληκεν.

29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30  ἀπεκρίθη καὶ εἶπεΝ Ἰησοῦς, ὦ δι’ ἐμὲ ἡ ψυχή αὐτή γέγονεν ἄλλα δι’ ὑμὰς.

30Jesus answered and said, "Not for my sake has this voice happened, but for you.

John 12:31  νῦν κρίνεις ἐστίν τοῦ κόσμου τοῦτου, νῦν ὁ ἄρχων τοῦ κόσμου τοῦτού ἐκληθήσεται ἔξω.

31Now comes judgment of this world. Now the ruler of this world will be thrown out. John 12:32  κἀγὼ ἐὰν ψυφώθω ἐκ τῆς γῆς, πάντας ἐλκύσῳ πρὸς ἐμαυτόν.

32And I, if I be lifted up from the earth, will attract all mankind to me."

John 12:33  τότε δὲ ἐλεγην σημαίνων ποὺς θανάτῳ ἠμελεὶς ἀποθηκέουν.

33Now this he was saying signaling what manner of death he was about to die.

John 12:34  ἀπεκρίθη οὗτος ὁ υἱὸς τοῦ δόλου. Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὃτι ὁ Χριστός μένει εἰς τὸν αἰώνα, καὶ πῶς δὲ λέγεις ὃτι δὲν ψυφώθησαι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

34The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is

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167 12:34 Exe λέγει τοι Ἡ ΒΛΩΧΠ 07621 0141 5791 1 SBL ὡς ἐπάνω τοῦ Φιλ. || λέγει τοι Φ2 || λέγει τοι Φ66 ΚΑ ΔΚΜΤΟ ΤΟ Ψ 0211 1 33 69 157 565 1071 TR || λέγει τοι Φ2 || λέγει τοι Φ66 C Ν Ρ Τ Τ 007 0233
this Son of Man?"

John 12:35  εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ύμιν ἔστιν, περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτιά υμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ ώς οὐκ οἴδει ποῦ ὑπάγει.

35Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.

John 12:36  ὥσπερ τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα οὐκ ἴσχυσιν γένοιτο. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

36While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37  Τοιαύτα δὲ αὐτοῦ ημείς πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38  ἵνα ὁ λόγος Ἰησοῦ τού προφήτη τοῦ πληρωθῆ ὑπ’ εἶπεν, Κύριε, τίς ἐπίστευον τῇ ἁκοῇ ἡμῶν; καὶ ὁ βραχίῳ κυρίου τίς ἀπέκαλύφης;

38so that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"

John 12:39  διὰ τούτου οὐκ ἤδυνατον πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,

39Because of this they were not able to believe: that again, Isaiah said,

John 12:40  Τετυφλωκέν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μη ἰδοῦν τοὺς ὀφθαλμοὺς καὶ νοησοῦν τὴν καρδία καὶ στραφῶσι, καὶ ἱάσομαι αὐτοῖς.

40"He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."

John 12:41  ταῦτα εἶπεν Ἰησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

41(Isaiah said these things, because he saw Jesus' glory, so he spoke about him.)

John 12:42  ὅμως μὲν οὖν καὶ ἐκ τῶν ἀρχόντων πολλοῖ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Ἀραμαίους οὕς ὠμολόγου ἵνα μὴ ἀποσυνάχγοι γένωνται.

42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.

John 12:43  ἠγάπησαν γὰρ τὴν δόξαν τῶν ἄνθρωπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.

43For: They loved the approval of human beings over and above the approval of God.

John 12:44  Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

44But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

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168 John 12:35  ἐν ύμιν "among you"  ὑπ’ εἶπεν ὁ Ἰησοῦς "καὶ περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτιά υμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ ώς οὐκ οἴδει ποῦ ὑπάγει.

169 John 12:36  ὥσπερ τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα οὐκ ἴσχυσιν γένοιτο. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

170 John 12:37  Τοιαύτα δὲ αὐτοῦ ημείς πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

171 John 12:38  ἵνα ὁ λόγος Ἰησοῦ τού προφήτη τοῦ πληρωθῆ ὑπ’ εἶπεν, Κύριε, τίς ἐπίστευον τῇ ἁκοῇ ἡμῶν; καὶ ὁ βραχίῳ κυρίου τίς ἀπέκαλύφης;

172 John 12:39  διὰ τούτου οὐκ ἤδυνατον πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,

173 John 12:40  Τετυφλωκέν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μη ἰδοῦν τοὺς ὀφθαλμοὺς καὶ νοησοῦν τὴν καρδία καὶ στραφῶσι, καὶ ἱάσομαι αὐτοῖς.
John 12:45  καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.
45and the one looking upon me is looking upon the one who sent me.
John 12:46 ἐγὼ ὁ ὁπόσιος εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
46I have come into the world as a light, so that everyone believing in me may not abide in darkness.
John 12:47 καὶ ἐὰν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φιλάξῃ, ἐγώ ὁ κρίνων αὐτόν, οὐ γὰρ ἔλθην ἵνα κρίνω τὸν κόσμον ἀλλὰ ἵνα σώσω τὸν κόσμον.
47"And if someone hears my sayings and does not keep them,174 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 ῥήματα μου ἔχει τὸν κρίνοντα αὐτόν ὁ λόγος ὁν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.
John 12:49 ὁ δὲ ἐγὼ ἐξ ἐμαυτοῦ ὑπὲρ ἐλάλησα, ἀλλὰ πέμψας με πατήρ αὐτός μοι ἐντολήν δεδώκει τί εἴπω καὶ τί λαλήσω.
49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.
John 12:50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ἑως αἰώνιος ἐστιν, ὅ σὺν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὗτος λαλῶ.
50And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."

Chapter 13
The Passover Supper

John 13:1 Ἐπὶ δὲ τῆς ἐορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλθεῖν175 αὐτοῦ ἔρχεται ένα μεταβή ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τούς ἰδίους τούς ἐν τῷ κόσμῳ, εἰς τὸ λόγον ἑγκατέστησαν αὐτούς.
1And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.
John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἡδη βεβληκότος εἰς τὴν καρδίαν ἦν παραδοχῶς αὐτοῦ Ἰουδαίων Σίμωνος Ἰσκαριώτου,
2And supper having started,176 with the devil having already put it in the heart of Judas son of Simon of Keriōth to betray him,
John 13:3  εἰδὼς ὅτι πάντα ἐδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4  ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησαν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτόν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5  ἑταί βάλλει ὕδωρ εἰς τὸν νιπτήρα καὶ ἥρατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσει τῷ λευκῷ ὦ ἡ διεξωσμένος.

5Then, 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,177 Διόρα, σῦ μοι νίπτεις τοὺς πόδας;

6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7  ἀπεκρίθη Ἡσοῦς καὶ εἶπεν αὐτῷ, ὦ ἔγω ποιῶ σὺ οὐκ οἴδας ἁρτι, γνῶσῃ δὲ μετὰ ταῦτα.

Jesus answered, and said, "What I am doing, you do not know yet, but after these things, you will now know."

John 13:8  λέγει αὐτῷ Πέτρος, ὦ μὴ νύφης μοι τοὺς πόδας εἰς τὸν αἰώνα, ἀπεκρίθη Ἡσοῦς αὐτῷ, Ἔαν μὴ νύφω σε, οὐκ έχεις μέρος μετ' ἐμοῦ.

Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 ἔλεγεν αὐτῷ ὁ Ἡσοῦς, ὦ λευκομένος οὐκ έχεις χρείαν εἰ μὴ τοὺς πόδας νύφοις, ἀλλά ἔστιν καθαρός δόξα καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ' ὑμεῖς πάντες.

When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?'

John 13:13 ὑμεῖς φωνεῖτε με ὁ διδάσκαλός καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰ μὴ γάρ.

John 13:14 εἰ οὖν ἔγω ἐννυφά ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλός, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας;

John 13:15 ὁτε οὖν ἐννυφά τοὺς πόδας αὐτῶν καὶ ἐλάβαν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσαν πάλιν, εἶπεν αὐτοῖς, Γνώσετε τί πεποίηκα ὑμῖν;

If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:16 ὑπόδειγμα γάρ ἔδωκα ὑμῖν ἵνα καθὼς ἔγω ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ τεῦτα οἴδατε, μακάριοί ἐστε εὰν ποιήτε αὐτά.

17Since 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, ὦ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.

18"I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread has lifted up his heel against me,"178

John 13:19 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὦτι ἐγὼ εἰμί.

19"Yes indeed,"179 I am telling you before it happens, so that when it happens, you may believe who I am.180

John 13:20 ἄμην ἄμην λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέφυσιν αὐτοῦ.  

20"Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me."  

John 13:21 Τάντα εἶπον ὦ Ἰησοῦς ἑταράξθη τῷ πνεύματι καὶ ἐμαρτύρησαν καὶ ἔπειπα, ἄμην ἄμην λέγω ὑμῖν ὦτι εἰς ἐξ ὑμῶν παραδώσειν αὐτός με.  

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἐξέλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀποφύγοντες περὶ τίνος λέγει.  

22The disciples were looking at one another, puzzling over about whom he was speaking.  

John 13:23 ἤν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἔν τῷ κόλπῳ τοῦ Ἰησοῦ, ὄν ἡγάπα ὦ Ἰησοῦς.  

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεοῦ εἶν τοῦ ᾽Σίμων Πέτρου πυθόμενος τίς ἄν εἶπεν περὶ οὗ λέγει.  

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.181

John 13:25 ἢν αναπέσων ὦν ἑκεῖνος οὕτως ἐπὶ τό στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἄστιν;  

25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀπόκρινεται Ἰησοῦς, ἑκεῖνος ἄστιν ἄγω βάφω τὸ ψυμόν καὶ δῶσω αὐτῷ, βάφας ὦν τὸ ψυμόν λαμβάνει καὶ δίδωσιν Ἰουδᾶς Σίμωνος Ἰσκαρίωτος.  

26Jesus 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..."  

178 13:18 Psalm 41:9  
179 13:19a Greek: ἀπαρτὶ - apartī. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ’ ἀρτὶ - ap’ ārī, 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 DeUBrunner says, it was originally one word, ἀπαρτὶ, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, INT, REB, NRSV) coped with it by dropping out the "from" of ἀπὸ altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeUBrunner says it was originally one word, ἀπαρτὶ, and it would make sense that υἱός (yes) was added by later copyists as a replacement for the same idea.  
180 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."  
181 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.
Where Is Jesus Going?

John 13:31: "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:32: "If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33: "Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'"

John 13:34: "Now is the Son of Man glorified, and in him God is glorified.

John 13:35: "Where I am going, you are not able to follow me, but you will follow after this, for it is better for you to know that I have not come to the Jews, I now say to you also: 'Where I am going, you are not able to come.'"

John 13:36: "Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me, but you will follow after this, for it is better for you to know that I have not come to the Jews, I now say to you also: 'Where I am going, you are not able to come.'"

John 13:37: "Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me, but you will follow after this, for it is better for you to know that I have not come to the Jews, I now say to you also: 'Where I am going, you are not able to come.'"
Chapter 14


1. Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2. "Now on you know him, and have seen him."

John 14:3. "He that I"... "Trust in God. Trust also in me."

John 14:4. Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me."

Jesus the Way to the Father

John 14:5. "I am going to prepare a place for you?"

John 14:6. Jesus answers, "You..."..."The way?"

John 14:7. "And where I am, you know the way."

Jesus says to him, "Lord, we don't know where you are going — how is it we know the way?"

John 14:8. "If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him."

14:2 See chapter 13 verse 36.

14:3b See chapter 13 verse 36.

14:4a See chapter 13 verse 36.

14:4b See chapter 13 verse 36.
John 14:8 ἔλεγει αὐτῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 ἔλεγει αὐτῷ ὁ Ἰησοῦς, Τοσούτῳ χρόνῳ μεθ’ ὑμῶν εἰμί καὶ σύκ ἐγνωκάς με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα: πῶς ὑ εἰς, Δείξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10 οὖ πιστεύεις ὃ ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ὃ ἐγὼ λέγω ἡμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ἡμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα περεύομαι;

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.

John 14:13 καὶ δὲ τι ἀιτήσετε ἐν τῷ ὕνωματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

13Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:14 ἐάν τι αἰτήσετε με ἐν τῷ ὕνωματι μου ἐγὼ ποιήσω.

14If you ask me¹⁹ for something in my name, I¹⁹ will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε:

¹⁵If you love me, you will keep my commandments.

¹⁹See Isaiah 26:12, "Yahweh, 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 is living by faith in the Son of God, who loved me and gave himself up for me."

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14:10 See Isaiah 26:12, "Yahweh, 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."
And I will ask the Father, and he will give you another Counselor, that he may be ever with you,
John 14:28  you. Do not let your heart be troubled, and trust in me. For there is a way out of this, and it will be in you.

The Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be in you.
John 14:18  you. He who keeps my commandments and also keeps them, that is the one who shall inherit eternal life. I am the Way, the Truth, and the Life. No one can come to the Father except through me.

I will not leave you as orphans; I am coming to you.
John 14:19  his Kingdom will come with power, and his Kingdom will be the Kingdom of all the ages. The cross of Jesus Christ is the power of God for the salvation of those who believe in him.

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  He will receive the Holy Spirit, who will give him the words of eternal life, and the Holy Spirit will guide him in the truth, and will give him the power to overcome the world.

In that day you will know, that I am in my Father, and you in me, and I in you.
John 14:21  and in you. He will not leave you as orphans; I am coming to you. The Father will love him; and we will come to him, and make our abode with him.

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  That the one who loves me will keep my commandments, and the Father will love him, and I will love him, and he will come to me, and I will make my abode with him.

One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.
John 14:25  This is the Counselor, the Holy Spirit, whom the Father will send in my name, who will teach you all things, and to remind you of all the things I have said to you.

Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.
John 14:28  He who keeps my commandments, and who loves me, he will come to me, and I will come to him, and we will dwell together in my Father’s house.

You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

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194 14:17 ext εσται ὕψους ἐπὶ τὸν πατέρα· καὶ ἄλλα παράκλητον δώσει ὑμῖν ἕνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ἥν. 14:18  ὁ πνεῦμα τῆς ἀληθείας, δότα ὁ κόσμος ὑμῖν δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὔτε γνώσκειν ὑμῖν γνώσκετε αὐτό, ὅτι παρ’ ὑμῖν μενεῖ καὶ ἐν ὑμῖν ἔσται. 14:19  ἂν οὐκ οἴησεν ὑμῖν ὑμῖν ἔστιν ὁ κόσμος ὑμῖν ἐστιν.
John 14:29 καὶ νῦν ἡμῖν ἐστιν ἐφήμων πρὶν γενέσθαι, ἵνα ἐσται γεννηται πιστεύσητε.

29And now I have told you, before it happens, so that when it happens, you will believe. John 14:30 οὐκέτι πολλά λαλήσω μεθ’ ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἀρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδὲν,

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ’ ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπᾷ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐνετείλθην.

31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15
"I Am the Vine, You Are the Branches"

John 15:1 ἐγὼ εἰμί ἡ ἄμπελος ἡ ἄλισθηνι, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

1I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν, αἰρεῖ αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ Ἰνα καρπὸν πλεῖον φέρῃ.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἢ δὲ υἱὲς καθαροὶ ἐστε διὰ τὸν λόγον ὧν λελάληκα ἡμῖν·

3You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφῃ ἐαυτοῦ ἐὰν μὴ μείνῃ ἐν τῇ ἁμελείᾳ, οὕτως οὐδέ υἱὲς εἴναι μὴ ἐν ἐμοὶ μένεις.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμί ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὃ μὲν ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὃτι χωρὶς ἐμοὶ οὐ δύνασθε ποιεῖν οὐδέν.

5"I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἐξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσαν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that95 is withered;

95 156 Greek: καθ’ εἰς τὸ πῦρ. 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 "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 aortā," the topic is neuter plural, which can take a singular verb. I translated aortā 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.
and they gather such and cast them in the fire, and they are burned.
John 15:7 ἕναν μείνητε ἐν ἐμοὶ καὶ τὰ ἰστιατά μου ἐν υἱῷ μείνη, δὲ ἐν θέλητε αἰτήσασθε καὶ γεννήσεται ὑμῖν.

7If you abide in me, and my sayings abide in you, as you ask whatever you will, and it will happen for you.
John 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ ὑμῶν, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.
John 15:9 καθὼς ἤγαγόν με ὁ πατὴρ, κἀκεῖνω ὡς ἤγάγω ὑμᾶς: μεινατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

9Just as the Father has loved me, I also have loved you; abide ye in my love.
John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρησα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.
John 15:11 Τάστα ἀληθείαν υἱῶν ἢ ἢ χαρὰ ἢ ἢ ἐμὴ ἐν υἱῶν ἢ καὶ ἢ χαρὰ υἱῶν πληρώθη.

11These things I have spoken to you, so that my joy may be in you, and that your joy may be full.
John 15:12 αὕτη ἐστίν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἤγάγασα υἱῶν.

12This is my commandment: that you love one another, as I have loved you.
John 15:13 μείζονα τάστας ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν πυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one’s life for one’s friends.
John 15:14 ὑμεῖς φίλοι μού ἐστε ἐὰν ποίητε ἄν εὐ υἱῶν ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.
John 15:15 οὐκετί λέγω ὑμᾶς δοῦλους, ὅτι ὁ δοῦλος οὐκ οἶδεν ὅ τι ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ ἐξήκοντος φίλου, ὅτι πάντα ἡ ἡκούσει παρά τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing.
But you I have called friends, because all things that I have heard from my Father, I have made known to you.
John 15:16 οὐκ ὑμεῖς με ἐξελέξατε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἐθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπός ὑμῶν μένη, ἵνα δὲ τί αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου δῷ ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.
John 15:17 τάστα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

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196 15:8a: εἰς γενήσεθε (aor subj) [L D 0250 it vg Amphil Chrys] / σημεῖον (pres subj) / ἐντολήν (pres pass subj) "be made, be proven" / possis fieri "be able to become" / εἰς γενήσεθε (fut ind) [N A E 047 0233 M Chrys / Cyr 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.

197 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.
19If you were of the world, the world would love 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 αὐτοῦ ἢ ἐγὼ ἐπίνυς ὑμᾶς, ὥστε ἐκ τοῦ κόσμου ὑμᾶς ἔστη, ἄλλος ἤστη ἐξελέξατόν ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ κόσμος.
19Be mindful of the word that I said to you, 'A servant is not greater than his lord.' 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 διὰ τὸ ὄνομά μου, ὅτι ὅσα οἶδασίν τὸν πέμψαμά με.
21But all these things they will do against you because of my name, for they do not know the One who sent me.
John 15:22 καὶ ἐφον ἐποίησαν ἐν αὐτοῖς, ἀμαρτίαν οὐκ εἰχον αὐτῶν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.
22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.
John 15:23 ὅ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.
23One who hates me also hates my Father.
John 15:24 καὶ τὰ ἔργα μὴ ἐποίησαν ἐν αὐτοῖς ὁ ὑπάρξις ἀλλος ἐποίησεν, ἀμαρτίαν οὐκ εἰχον αὐτῶν· νῦν δὲ καὶ ἐφονάσισαν καὶ μεμισθήσασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.
24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.
John 15:25 ἀλλὰ ἔνα πληρωθή ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμεῖς ἐμεῖς με δωρέων.
25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'
John 15:26 ὅταν ἔλθῃ ὁ παράκλητός δὲν ἐγὼ πέμψω ὑμᾶν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας δὲν παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·
26"When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.
John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἄρῃς ἄρῃς μετ᾽ ἐμοῦ ἔστε.
27And you also will bear witness, because you have been with me from the beginning.

Chapter 16
John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλίσθητε.
1"These things I have spoken to you so that you may not fall away.
John 16:2 ἀποσυναγώγουσιν ποιήσουσιν ὑμᾶς· ἄλλ᾽ ἔρχεται ὁ ἡμίν πᾶς ὁ ἀποκτείνας ὑμᾶς δόξη λατρεῖαν προσφέρειν τῷ θεῷ.
2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.
John 16:3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.
3And these things they will do, because they have not known the Father, neither me.
The Holy Spirit Will Finish My Work

John 16:4  ἀλλὰ ταῦτα λελάληκα υμῖν ἵνα ὅταν ἔλθῃ ἡ ὡρα αὐτῶν μνημονεύῃ αὐτῶν ὅτι ἐγὼ εἰπὼν υμῖν.

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

John 16:5  νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδείς ἔξω υμῶν ἔρωτα με, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

John 16:6  ἂν ταῦτα λελάληκα υμῖν ἢ λύπη πεπλήρωκεν υμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7  ἂν ἔγω τὴν ἀλήθειαν λέγω υμῖν, συμφερέται υμῖν ἵνα ἐγὼ ἀπέλθω, εάν γὰρ μὴ ἀπέλθω, ὁ παράκλητος ὑμῶν ἐλέεισθαι πρὸς υμᾶς ἐὰν δὲ πορευθήσεται, πέμψω αὐτὸν πρὸς υμᾶς.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8  καὶ ἐλθὼν ἐκείνος ἐλέεισθαι τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9  περὶ ἀμαρτίας μὲν, ὃτι οὐ πιστεύουσιν εἰς ἐμὲ

9concerning sin, because they do not believe in me;

John 16:10  περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11  περὶ δὲ κρίσεως, ὃτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12  Ἑτοὶ πολλὰ ἔχω υμῖν λέειν, ἂν ἂν δύνασθε βαστάζειν ἁρτί;

12"I have many things yet to say to you, but you are not yet at the present time to bear

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202 164 txt

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203 168 It is hard to chose an English word to render the Greek word here, ἐλέγχω - elengch. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
John 16:13 ὅταν δὲ ἔλθῃ ἐκείνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει υμᾶς ἐν τῇ ἀληθείᾳ πάσῃ ὦ γάρ λαλήσει ἄφ’ ἐαυτοῦ, ἀλλ’ Ὑσσός λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγέλει υμῖν.

14But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγέλει υμῖν.

15That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα ὑμῶν λυπηθήσεστε, διὰ τοῦτο εἰπὼν ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει υμῖν.

16Everything 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 θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δῆσθε με.

17A little while, and you will be observing me no longer; and another little while, and you will see me.”

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ἀφεθεῖ με; καὶ Ἄπα οὐ πάγον πρὸς τὸν πατέρα;

18Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?

John 16:18 ἔλεγον οὖν, Τί ἐστιν τοῦτο, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

19They kept saying therefore, "What is this 'little while'? 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 εἰπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ἀφεθεῖ με;

20"Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?

John 16:20 ἀμὴν ἀμὴν λέγω υμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὅ ὁ δὲ κόσμος χαρῆσαι ὑμῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21"Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy.

John 16:21 ἤ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἤλθεν ἢ ὡρα αὐτῆς ὅταν δὲ γεννήθη τὸ παιδίον, οὐκέτι μνημονεύει τῆς βλάπτεις διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἀνθρώπως εἰς τὸν κόσμον.

22In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.
For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

For you believe, "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.

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.

For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

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.”

Jesus answered them, "For now you believe. 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.

These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world.”

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209 16:33 ἔχετε D 69 124 788 8925 it vgelw Antoniades Scriv1894 TR ǁ omit εν τω κόσμῳ θλίψιν ἔχετε P66 Δ
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Chapter 17

Jesus Prays for Himself

John 17:1 Taüta ελάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀρθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὁρα· δόξαν σου τὸν υἱόν, ἵνα ὁ υἱός δοξάσῃ σέ,

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you;

John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάντες δὲ δεδωκας αὐτῷ δύσις αὐτοὺς ἦσαν αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that210 you have given him, he may grant211 to them eternal life.

John 17:3 άτε δέ ἐστίν ἡ αἰώνιος ζωή, ἵνα γινώσκοι σὲ τὸν μόνον ἀληθινὸν θεόν καὶ δὲν ἀπέστειλας Ἰησοῦν Χριστόν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας δὲ δεδωκας μοι ἵνα ποιήσω.

4I have glorified you upon the earth, having finished212 the work which you have given me to do.

John 17:5 καὶ νῦν δόξασον με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσα σου τὸ δῶμα τοῖς ἀνθρώποις οὐς ἔδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καίμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me. They have been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἔγνωκαν δι' ἑαυτῶν ὅτι πάντα ὅσα δεδωκας μοι παρὰ σοῦ εἰσίν·

7Now they are persuaded that all the things you have given to me are213 indeed from you;

John 17:8 ὅτι τὰ ἤματα ἐκ δεδωκας μοι δέωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῆς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἔπιστευσαν ὅτι σὺ μὲ ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἔγὼ περὶ αὐτῶν ἐρωτῶν σὺ περὶ τοῦ κόσμου ἐρωτῶ ἄλλα περὶ ὧν δεδωκας μοι, ὅτι σοὶ εἰσίν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σά ἐμὰ, καὶ δεδόξασαμεν ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ σκέπησεν εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καί ἡμῶν πρὸς σέ ἐρχομαι. Πάτερ ἀγίοις, τήρησον αὐτοὺς ἐν τῷ ὄνομάτι σου ὃ δεδωκας καὶ, ἵνα ωρίνει ἐν καθὼς ἠμεῖς,

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to

210 17:2a See the footnote on 6:39.
212 17:4 txt τελειώσας P46 Ν, A, B, C, L, N, W, 0109 0301 (Ì3286) אסבשה SBL TH NA28 / / οὐκετίσας D E 047 054 MP lat ἐντελεσθηκαν c, g, b, TR RP / lac P60 P75
213 17:7 txt εἰσίν P46 N, B, C, L, N, W, 054 0109 ἐντελεσθηκαν d, f, s, f, f, q, c, SBL TH NA28 / / εἰσίν A, D, E, 047 M, conbolov TR RP / lac P60. Remember the peculiar Attic rule that neut. pl. subjects take a singular verb.
you. O holy Father, keep them in your name, that flesh that you have given to me, so that they may be one, just as we are one.

John 17:12: ὁτε ἤμην μετ’ αὐτῶν ἐγὼ ἐπήρουν αὐτούς ἐν τῷ ὀνόματι σου ὡς δέδωκας μοι, καὶ ἑφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

13 While I was with them,²¹⁵ I kept them in your name, that flesh that you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,²¹⁷ so that the scripture may be brought to completion.

John 17:13: νῦν δὲ πρὸς σέ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν εὐαγγελίῳ.

13 But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14: ἐγὼ δέδωκα αὐτούς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσσεν αὐτούς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου.

14 I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15: οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ.

15 I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16: ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὖν εἰμί ἐκ τοῦ κόσμου.

16 They are not of the world, just as I am not of the world.

John 17:17: ἄγιασον αὐτούς ἐν τῇ ἀληθείᾳ ὃς λόγος ὁ σὸς ἀληθεῖα ἐστίν.

17 Sanctify them in the truth; your word is truth.

John 17:18: καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτούς εἰς τὸν κόσμον.

18 Just as you sent me into the world, I also have sent them into the world.

John 17:19: καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγίαζω ἐμαυτόν, ἵνα ὡσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

19 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,

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21: ἵνα πάντες ἐν ὡσιν, καθὼς σὺ, πάτερ, ἐν ἐμοί κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὡσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

21 that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

²¹⁴ 17:11 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

²¹⁵ 17:12a TST μετ’ αὐτῶν ὡς κ. B C* D* L W 1 1071 1582* lat cop Didymus SBL TH NA28. See the footnote on 6:39.

²¹⁶ 17:12b This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

²¹⁷ 17:12c ὁ υἱὸς τῆς ἀπωλείας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλών, 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.

²¹⁸ 17:17 ἀγίαζω - hagiazō; dedicate or set something apart for God's holy purposes.
John 17:22  κἀγὼ τὴν δόξαν ἥν δεδώκας μοι δεδώκα αὐτοῖς, ἵνα ὡσαν ἐν καθὼς ἥμεις ἐν,

22 The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:
John 17:23  ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ωσαν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

23 I in them, and you in me, so that they may become fully developed into one,219 that the world may know that you sent me, and that you have loved them just as you loved me.
John 17:24  Πάτερ, ὁ δεδώκας μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὃσιν μετ’ ἐμοί, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν ἥν δεδώκας μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24 "O Father, that flesh that220 you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.
John 17:25  πάτερ δίκαιε, καὶ ὁ κόσμος σε ὡκ ἔγγο, ἕγγο ἐς ἔγγο, καὶ αὐτοὶ ἐγνωσαν ὅτι σὺ με ἀπέστειλας.

25 "O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.
John 17:26  καὶ ἐγνώρισα αὐτοὺς τὸ ὠνομά σου καὶ γνωρίσα, ἵνα ἡ ἀγάπη ἦν ἡγάπησας με ἐν αὐτοῖς ἕν καθὼς ἐν αὐτοῖς.

26 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  Ταύτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρών ὅπου ἦν κήπος εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηται αὐτοῦ.

1 After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.
John 18:2  ἠδεὶ δὲ καὶ Ἰούδας ὁ παραδίδωκας αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήκη Ἰησοῦς ἐκεὶ μετὰ τῶν μαθητῶν αὐτοῦ.

2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3  ὦ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεὶ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3 Judas therefore, after taking the cohort221 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 ἔλεγε αὐτοῖς, Τίνα ζητεῖτε;

4 Then, aware of all the things coming upon him, Jesus went forward, and he says to

219 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

220 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.
them, "Whom are you seeking?"
John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραίον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰσῆκε δὲ καὶ Ἰουδᾶς ὁ παραθύτης αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.
John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἰδοὺ δὲ ἔπεσαν ὁπίσω καὶ ἔπεσαν χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.
John 18:7 πάλιν οὖν ἐπήρωσαν αὐτοὺς, Τίνα ἤτειτε; οἱ δὲ ἔπεαν, Ἰησοῦν τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."
John 18:8 ἀπεκρίθη Ἰησοῦς, Ἐἴπον ὡμίν ὅτι ἐγώ εἰμι· εἰ οὖν ἔμε ἤτειτε, ἄφητε τούτος ὑπάγειν.

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."
John 18:9 ἵνα πληρωθῇ ὁ λόγος δν εἶπεν ὅτι ὁ διδάσκωμα μοι οὐκ ἀπώλεσα εἰς αὐτῶν οὐδένα.

9In order that the word he had said would be fulfilled: "Of those you have given me, I have not lost even one."
John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαραν εἶλκυσαν αὐτῆς καὶ ἔπαισαν τὸν τοῦ ἄρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ωτόν τὸ δεξιόν. ἦν δὲ ὁ ομός τῷ δοῦλῳ Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.
John 18:11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον δὲ ἤδεικνύει μοι ὁ πατὴρ υἱὸς πίσε ἄπτει.

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah
John 18:12 Ἡ οὖν σπέιρα καὶ ὁ χελώνχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔζησαν αὐτὸν.

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,
John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθέρας τοῦ Καϊάφα, δὲ ἦν ἀρχιερεύς τοῦ ἐναισχυντοῦ ἐκείνου.

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.
John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὃτι συμπέρα ἐνα ἄνθρωπον ἀποθανεῖν ύπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.
John 18:15 Ἡκολούθει δε τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἄρχιερεῖ, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἄρχιερεύς,

15And 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 εἰσῆκε πρὸς τῇ θύρᾳ ἐξω. ἐξήλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τῷ ἄρχιερεως καὶ εἶπεν τῇ θυρωρᾷ καὶ εἰσήγαγεν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.
John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παῖδισκή ἡ θυρωράς, Μῆ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Οὐκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκειαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιῶν πεπουςκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίνομενος.

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς, ἔγω παρησία λελάληκα τῷ κόσμῳ· εἰώ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Πορεοὶ συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἔρωτας; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἵδε οὖν οἶδασιν ἃ εἶπον εἰώ.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 τάυτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκότας τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόν, ὡς ἀποκρίνη τῷ ἀρχιερεῖ;

22As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ εἰ δὲ καλῶς, τί με δέρεις;

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

24(Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἦν δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μὴ καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἶ· ἤρνησατο οὖς καὶ εἶπεν, Ὀκ εἰμι.

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεῖος, συγγενῆς ὃν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίν, ὡς ἐγὼ σε εἶδον ἐν τῷ κηπῷ μετ’ αὐτοῦ;

26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγοιοῦν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ινα μὴ μανθίσσουν ἄλλα φάγωσιν τὸ πᾶσαχα.

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἔξηλθεν οὖν ὁ Πιλᾶτος ἐξω πρὸς αὐτοὺς καὶ ἤσθην, Τίνα κατηγοριάν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

29So Pilate came outside to them. And he says, "This man? You are bringing what kind
of charge against him?"
John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐπὶ μὴ ἣν οὗτος κακὸν ποιῶν, οὐκ ἔν σοι παρεδώκαμεν αὐτὸν.

30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."
John 18:31 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Ἀδίκητε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν, εἶπον αὐτῷ οἱ ἱουδαῖοι, Ἡμῖν οὔκ ἔξεστιν ἀποκτείναι οὐδένα.

31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."
John 18:32 ἦν δὲ λόγος τοῦ ἱουδοῦ πληρωθῇ ἃν εἶπεν σημαίνοις ποιῶθαι θανάτῳ ἡμελλεν ἀποθνῄσκειν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 Εἰσήλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν ἱουδοὺς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν ἱουδάων;

33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη ἱουδόις, Ἀπὸ σαυτοῦ σὺ τούτῳ λέγεις ἡ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ ἱουδαίος εἰμ; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκαν σε ἐμοί· τί ἐποίησας?

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"
John 18:36 ἀπεκρίθη ἱουδόις, Ἡ βασιλεία ἡ ἐμὴ ἐστίν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἡ ἐμὴ, οὐ ψηφίζεται οἱ ἐμοὶ ἡγοῦντον δὲ, ἵνα μὴ παραδοθῶ τοῖς ἱουδαίοις· τὸν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστίν ἐνιαύθεν.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact222 my kingship is not from here."
John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Ὡκοῦν βασιλεὺς εἰ σὺ; ἀπεκρίθη ὁ ἱουδόις, Σὺ λέγεις δὲτι βασιλείας εἰμ. ἐγὼ εἰς τούτῳ γεγεννημα καὶ εἰς τούτῳ ἐξήλθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

37Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have 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 ἐστιν ἀληθείας; Καὶ τούτῳ εἶπον πάλιν ἐξήλθεν πρὸς τοὺς ἱουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ ὄντων εὐρικον εὖν αὐτῷ αἰτίαν.

38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis.223 John 18:39 ἢν δὲ συνήθεια ὤμην ἵνα ἑν αὐτοὶ ἁπαλοῦσο ὤμην ἐν τῷ πάσχα· βούλεσθε οὖν ἁπαλοῦσο ὤμην τὸν βασιλεᾶ τῶν ἱουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

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222 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."
223 18:38 Basis for capital punishment.
Chapter 19

John 19:1  Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτοῦ,

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγεν, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3 Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  καὶ ἠξιλῆθην πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἵδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκει ἐν αὐτῷ.

4 And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5  ἠξιλῆθην οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον, καὶ λέγει αὐτοῖς, Ἡδον ὁ ἄνθρωπος.

5 Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6  ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἔκραύγασαν λέγοντες, Σταύρωσον σταύρωσον, λέγει αὐτοῖς ὁ Πιλάτος, ἀλάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἢγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

6 When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι, Ἡμεῖς νόμον ἔχουμεν, καὶ κατὰ τὸν νόμον ὁφείλει ἀποθανεῖν, ὅτι ὁ θεὸς ἄτοιν ἐποίησεν.

7 The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8  ὅτε οὖν ἤκουσεν ὁ Πιλάτος τὸν λόγον, μᾶλλον ἐφοβήθη,

8 When therefore Pilate heard this information, he was more afraid,

John 19:9  καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πάθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

9 and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10  λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσιάν ἔχω ἀπολύσαι σε καὶ ἔξουσιάν ἔχω σταυρώσαι σε;

10 Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11  ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἴχες ἔξουσιάν ὁδεμίαν κατ’ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἀνωθεν· διὰ τούτο ὁ παράδικος μὲ σοὶ μείζονα ἀμαρτήται ἔχει.

11 Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12  ἐκ τούτου ὁ Πιλάτος ἔξηκεν ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαίοι ἔκραύγασαν λέγοντες, Ἐάν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

12 From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”

John 19:13 ‘Ο σῦν Πιλάτος ἀκόουσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τὸ πότον λεγόμενον Λιθόστρωτον, Ἐβαριστὶ δὲ Γαβριαθα.

13When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 ἢν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἵδε ὁ βασιλεὺς ὑμῶν.

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, “Behold, your king.”

John 19:15 ἐκραύγασαν σῦν ἑκείνοι, Ἀρων ἄρων, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, ὦν ἐχομεν βασιλέα εἰ μὴ Καῖσαρα.

15They 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 σῦν παρέδωκεν αὐτόν αὐτοῖς ἵνα σταυρωθῇ.

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον σῦν τὸν Ἰησοῦν· They took Jesus therefore.224

John 19:17 καὶ βαστάζων ἐαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβαριστὶ Γολγοθα, ἢ λέγεται Ταῦτα τῶν Κατακόρου τοῦ τόπου ὡς ἔρχομαι καὶ ἐλεύσομαι ἐκεῖ Εὐαγγελισμόν τὸν Ἰησοῦν.

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [κηρήγητα], in Greek Ἠλίας ἡ κηρήγητα.

John 19:18 ὅπου σῦν ἑταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραφεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἢν δὲ γεγραμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τούτων σῦν τὸν τίτλον πολλοί ἀνέγραψαν τῶν Ἰουδαίων, ὅτι εὐγάς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταύρωθη ὁ Ἰησοῦς καὶ ἦν γεγραμένον Ἐβαριστὶ, Ἐρωμαίτῃ, Ὥμερι, Ἐλληνιστῇ.

20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἔλεγαν σῦν τῷ Πιλάτῳ ὁι ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι ἑκείνος εἶπεν, Βασιλεὺς εἰμί τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write The King of the Jews, but rather: He SAID, I am King of the Jews.”

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224 19:16 ἔλεγαν σῦν τῷ Ἰησοῦν Πιλ. 0141 33 SBL TH NA28 {B} παρέλαβον σῦν τὸν Ἰησοῦν καὶ ἤγαγαν D5 1071 παρελαβον σῦν τῦ Ἰησοῦν καὶ ἤγαγον 0290

"Paros" παρελαβόντες αὐτὸν K1 παραλαβόντες τὸν Ἰησοῦν ἤγαγον 118 οἱ δὲ παραλαβόντες αὐτὸν ἤγαγον syr 565 2561 οἱ δὲ παραλαβόντες τὸν Ἰησοῦν ἤγαγον 56N W οἱ δὲ λαβόντες τὸν Ἰησοῦν ἤγαγον A Ε H K S Y U Θ Δ Α Π Ω 065 228 0512 1 285 157 1424 TR Ρ οἱ δὲ παραλαβόντες αὐτὸν ἤγαγον εἰς τὸ πραιτώριον M παρελαβόντες δὲ τὸν Ἰησοῦν καὶ ἤγαγον εἰς τὸ πραιτώριον 75A οἱ δὲ παραλαβόντες δὲ τὸν Ἰησοῦν ἤγαγον εἰς τὸ πραιτώριον 700 οἱ δὲ παραλαβόντες αὐτὸν ἤγαγαν καὶ ἐπέθηκαν αὐτῶν τὸν σταυρὸν F15 οἱ δὲ παραλαβόντες αὐτὸν ἐπέθηκαν αὐτὸ τὸν σταυρὸν 69 124 788 lac 85 C D F G P Q T V 047 0233 28 syr5.
John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ δὲ οὖν στρατιῶται ὑδεύσαντο τὸν Ἰησοῦν ἐλαβον τὰ ἰμάτια αὐτοῦ καὶ ἔποιήσαν τέσσαρα μέρη, ἐκάστῳ στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνωθεν ύπαντος διὰ θλῆς.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἀλλήλους, Μή σχίσωμεν αὐτόν, ἀλλὰ λάξωμεν περὶ αὐτοῦ τίνος ἔσται ἕνα ἢ ἡ γραφὴ πληρωθῇ, Διεμερίσαντο τὰ ἰμάτια μου εαυτοῖς καὶ ἐπὶ τὸν ἰματισμόν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἔποιήσαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"225 those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ η μήτηρ αὐτοῦ καὶ ἡ ἀδελφή τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν οἶδαν τὴν μητέρα καὶ τὸν μαθητήν παρεστῶτα ὄν ἡγαπά, λέγει τῇ μητρί, γύναι, ἰδε ὁ υἱὸς σου.

26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 εἶτα λέγει τῷ μαθητῇ, ἵδε ἡ μήτηρ σου. καὶ ἀπ εἰκείης τῆς χώρας ἔλαβεν αὐτὴν ὅ μαθητής εἰς τὰ ἴδια.

27Then he says to the disciple, "Behold, your mother.” And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἔδω πάντα τετελεστα, ἴνα τελειωθῇ ἡ γραφή, λέγει, Δυσώ.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 226

John 19:29 σκέδος ἔκειτο ὁ ἄρσεν μεστὸν ὡς οὖν μεστὸν τοῦ ὄρας ὡς ὡς περιθέντες προσφέρεις παρά πρὸς τῷ στόματι.

29A container full of vinegar227 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 ὀξὺ δοὺς ὁ Ἰησοῦς εἶπε, Τετελεσταί καὶ κλίνα τὴν κεφαλὴν παρέδωκεν τῷ πνεύμα.

30When therefore he had received the vinegar, Jesus said, "It is finished.” And after he bowed his head, he gave up his spirit.

John 19:31 Οἷς οὖν ἱουδαίοις ἐπεὶ παρασκευή ἦν, ἵνα μὴ μείνῃ ὅπις τοῦ σταυροῦ τὰ ὠμάτα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγώσιν αὐτῶν τὰ σκέλη καὶ ἁρθόσιν.

31The Jews therefore, since it was Preparation Day,228 asked Pilate that their legs be

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225 19:24 Psalm 22:18
226 19:28 Psalm 22:15
227 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
228 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."
broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.  

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνστεφωθέντος αὐτῶν:  

32The soldiers therefore, and broke the legs of the first one, and of the other crucified with him, John 19:33 ἐκί δὲ τοῦ Ἰησοῦν ἐλθόντες, ὡς εἶδον ἢδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτὸν τὰ σκέλη,  

3but when they came to Jesus they realized he was already dead, and did not in his case break the legs. John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυχέν, καὶ ἤξιλθεν εὐθὺς αἷμα καὶ ὕδωρ.  

34But one of the soldiers pierced his side with a spear, and immediately there came out blood and water. John 19:35 καὶ ὁ ἐνωρακός μειρατύρηκεν, καὶ ἀληθινή αὐτοῦ ἐστίν ἡ μαρτυρία, καὶ ἐκείνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.  

3And 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 τάσει ήν ἡ γραφὴ πληρωθῇ, ὡστού οὐ συντριβήσεται αὐτοῦ.  

36And these things happened so that the scripture would be fulfilled: “Not a bone of it shall be broken.” John 19:37 καὶ πάλιν ἐτέρα γραφὴ λέγει, ὃψονται εἰς ὃν ἐξεκέντησαν.  

37And again, another scripture says: “They shall look upon him whom they have pierced.”  

Jesus’ Burial  

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησαν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ δία τὸν φόβον τῶν Ἱουδαίων, ἵνα ἀρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.  

38And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body. John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόγης ὡς λίτρας ἑκάτων.  

39And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds. John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίς μετὰ τῶν ἀρωμάτων, καθὼς ἠδος ἑστιν τοῖς Ἱουδαίοις ἐνταφιάζειν.  

40They 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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229 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.  

230 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.  

231 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20  

232 19:37 Zechariah 12:10  

233 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἔσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον κατιόν ἐν ὧν οὐδέποτε οὐδεὶς ἦν τεθειμένος·

41 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 ἕκει οὖν διὰ τὴν παρασκευήν τῶν ἱουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἰησοῦν.

42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτη σκοτίας ἐτί οὐδὲς εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἠμένον ἐκ τοῦ μνημείου.

1 And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἔφειλε ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οίδαμεν ποῦ ἔθηκαν αὐτόν.

2 She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἠρχοντο εἰς τὸ μνημείον.

3 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 μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἠλθὲν πρῶτος εἰς τὸ μνημείον,

4 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 εἰσήλθεν.

5 And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρου ἀκολουθῶν αὐτῷ, καὶ εἰσήλθεν εἰς τὸ μνημείον καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

6 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 σουάριον, δὲ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὕτως καὶ τῶν θρόνιων κείμενον ἀλλὰ χωρίς ἐντετυλιγμένον εἰς ἕνα τόπον.

7 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 εἰσήλθεν καὶ ὁ ἄλλος μαθητής ὁ ἔλθὼν πρῶτος εἰς τὸ μνημείον καὶ εἶδεν καὶ ἐπιστεύετο·

8 Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.235

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234 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 this view reflects a very shallow, careless, and probably prejudiced reading of John. For 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.

235 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...
John 20:9 οὐδὲπὼ γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστήναι.
9 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.
10 The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθε πρὸς τὸ μνημεῖον ἐξω κλαιόντα. ὡς οὖν ἤκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,
11 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 ἄγγελους ἐν λευκοῖς καθεξομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοὺς ποσίν, ὅπου ἦκε τὸ σῶμα τοῦ Ἰησοῦ.
12 and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἔκεινοι, Ἥναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.
13 And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him."

John 20:14 ταῦτα εἰπόδεσα ἐστράφη εἰς τὰ ὅπως, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστίν.
14 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, Γέναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κησοῦρός ἐστιν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἶπε μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.
15 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, Ραββουνί (ὁ λέγεται Διδάσκαλε).
16 Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μοι ἄπτου, οὕτως γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπὲ αὐτοῖς, ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.
17 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 ἀνάγελλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
18 Mary goes, announcing to the disciples, "I have seen the Lord," and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles

John 20:19 Οὖν οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φρούρον τῶν Ἰουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
19 Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their

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.
And he says to them, "Peace be with you."

John 20:20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:22 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

Jesus Appears to Thomas

John 20:24 But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 And after eight days, his disciples again were inside, and Thomas was not with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:26 Then Jesus again said to them, "Peace be with you.

Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

236 20:22 ἐμφορεύω - emphasize, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פס, 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.

237 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  Πολλὰ μὲν οὖν καὶ ἄλλα σημεία ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτῶν, ἀλλὰ ἐστὶν γεγραμένα ἐν τῷ βιβλίῳ τούτῳ.

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ζωὴν ἔχητε ἐν τῷ θνήματι αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλασικῆς τῆς Τιβερίας ἐφανέρωσεν δὲ οὕτως.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias. And this is how he revealed himself.

John 21:2  ἦσαν δὲ Σίμων Πέτρος καὶ Θωμᾶς καὶ Λέγουμενος Διδυμὸς καὶ Ναθαναήλ ὁ ἀπὸ Κανά τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  λέγει αὐτοῖς Σίμων Πέτρος, Ὕπάγω ἀλειφών. λέγουσιν αὐτῷ, ἔρχομαι κατη τῷ ἐν καθήμενον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίσαυσαν οὐδέν.

3Simon Peter says to them, “I am going to fish.” They say to him, “We are also coming with you.” They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4  πρῶτος δὲ ἦδη γενομένης ἦστη Ἰησοῦς εἰς τὸν αἰγιαλὸν· οὐκ ἥδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, ὦ.

5Jesus therefore says to them, “Children, have you no fish?” They answered, “No.”

John 21:6  ὁ δὲ εἶπεν αὐτοῖς, ἑβάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἑβαλον οὖν, καὶ οὐκέτι αὐτὸ ἔλυσαν ἵσσον ἀπὸ τοῦ πλῆθος τῶν ἰχθυῶν.

6And he said to them, “Cast the net into the area to the right of the boat, and you will find something.” They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητὴς ἐκεῖνος οὐ ἦγατα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριος ἀστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἦστιν, τὸν ἐπενδύθην διεξόσατο, ἣν γὰρ γυμνός, καὶ ἑβαλὲν ἑαυτὸν εἰς τὴν βάλασαν.

7So that disciple whom Jesus loved says to Peter, “It is the Lord.” When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

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238 20:30 There is a μεν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

239 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

240 21:5 The Greek word translated "fish" is προσφάγιον - prosfagion; "a relish;" a derivative from a prepositional expression, the preposition προ (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγιον is Hellenistic for the Attic δίφοο, "side dish." In other words, what is eaten besides bread. And according to Bauer, δίφοο often meant simply "fish." (This word δίφοο is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake.

John 21:8 οἱ δὲ ἄλλοι μαθηταὶ τῶν πλοιαρίων ἦλθον, οὗ γὰρ ἦσαν μακράν ἀπὸ τῆς γῆς ἄλλα ως ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ψαρίων.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακίαν κειμένην καὶ ψαρίου ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτῷ ὁ Ἰησοῦς, Ἕνεκατε ἀπὸ τῶν ψαρίων ὡς ἔπισαπε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught.”

John 21:11 οὖν Ἰησοῦς Πέτρος καὶ ἔλκυσαν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν θυρίων ὡς εὐχεθῇ τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

John 21:12 λέγει αὐτῷ ὁ Ἰησοῦς, Δέυτε ἀριστήσατε. σύνεις δὲ ἐτόλμα τῶν μαθητῶν ἐξέτάσαι αὐτῶν, Σῦ τις εἰ, εἰδότες ὅτι ὁ κύριος ἐστὶν.

12Jesus says to them, "Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτόις, καὶ τὸ ὑφάραινόν ὁμοίως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τούτῳ ἔδωκεν ἔφανερωθῆ Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 οὗτο οὖν ἤριστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ἰησοῦς, σάλε κἀκεῖ.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs.”

John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Πάσαν τὰ πρόβατά μου.

16Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep.”

John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι ἐπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me.” And he says to him, "Lord, you know all. You know that I love you.” Jesus says to him, "Feed my sheep.”

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241 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

242 Equivalent to 100 yards, or 92.4 meters.

243 The Byzantine text reads "Simon son of Ἰωάννης - Jonah." According to BDF 553(2), Ἰωάννης is a shortening of Ἰωάννης(ν)ης, partly due to the influence of the Syriac word γνῆ for the same (both renderings of the Hebrew בַּנ). (So also in Matt. 16:17.) This phenomenon of Ἰωάννης as a shortened substitute for Ἰωάννης in Septuagint manuscripts.

244 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 ἀγαπᾶω 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.
John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἐς νεώτερος, ἐξώνυμες σεαυτὸν καὶ περιπάτεις ὅπου ἤθελες· ὅταν δὲ γνάθις, ἐκτενεῖς τὰς χεῖρὰς σοὺ, καὶ ἄλος σε ζώσει καὶ οἶσε ὅπου οὐ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19 τὸ τοῦτο δὲ εἶπεν σημαίνων πού θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἶπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

19This he said signifying by what kind of death he would glorify God. And having said this, he says to him, “Follow me.”

**And What About John?**

John 21:20 Ἐπιστραφεὶς οὖν Πέτρος βλέπει τὸν μαθητὴν ὅπου ἦγατα ὁ Ἰησοῦς ἀκολουθοῦντα, δὲ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν ὁ παραδίδονς σε;  

20Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"

John 21:21 τοῦτον οὖν ἴδὼν οὖν Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτός δὲ τί;  

21So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολούθει.

22Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἔξηλθεν οὖν οὗτός ὁ λόγος εἰς τοὺς ἀδελφοὺς διʼ ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει·  

23This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 ὡστὸς ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.  

24That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

John 21:25 Ἐστίν δὲ καὶ ἄλλα πολλὰ ἐποίησεν ὁ Ἰησοῦς, ἀτινὰ ἐὰν γράφηται καθ’ ἐν, οὐδ’ αὐτὸν οἴμαι τὸν κόσμον χωρήσαι τὰ γραφόμενα βιβλία.

25And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.
Principal Witnesses to the gospel of John

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Endnotes

Endnote #1

GENDER INCLUSIVENESS

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaully masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.
My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

**Endnote #2**

**THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.**

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David’s descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom’s capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here’s an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the gālīl (circle or district) of the Gentiles.” The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:
1. "The Jews" means "Judeans."

This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron
14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. "The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 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 "people of the land." Originally, this phrase am-ha'arets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our
father.’ For I tell you that out of these stones God can raise up children for Abraham.” (Matthew 3:9; Luke 3:8)

So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John’s gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in.” That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21
Critical Apparatus re. Bethany vs. Bethabara in John 1:28

This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson's error regarding \( \Gamma \) (036).

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:

Swanson lists \( \Gamma \) for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (\( \Gamma \)).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP
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Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?
John 7:53–8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the earliest gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococci 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose:

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35–59) would list as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby's Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find,
therefore, in certain gospels...” Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

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 ἐκαστὸς εἰς τὸν οἶκον αὐτοῦ,
53And each went to his home.

Chapter 8

John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
1But Jesus went to the Mount of Olives.

John 8:2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.
2And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατείλημμεν, καὶ στήσαντες αὐτὴν ἐν μέσῳ ἡμῶν τί λέγεις;
3And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημπται ἐπὶ αὐτοφώρῳ μοιχευμένη·
4they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐντέλειτο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;
5And in the Law, Moses charged us to stone such women. What then do you say?"

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπὶ αὐτὴν βαλέτω λίθον·
7After 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.

8And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔχρησαντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὖν.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γίναστε, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἕδε εἶπεν, Οὐδεὶς, κύριε. ἐπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνων πορεύομαι, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

11And 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 Ω⁶⁶ ψ⁷⁸ ν b l n t w y ΔΘΨ 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 (syrC5 and the best manuscripts of syrP5), 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 (itA¹⁷ rides). 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 (ΔΕΘΓΗΚΜΠΠΙ28700892al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armmss) or after Luke 21:38 (f13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes
on Select Readings,” pp. 86 f.).
Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52.”

FREQUENCY OF THE PARTICLE δέ

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word "de" near as often as the other gospel writers, but in this passage, it is found more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I say that the passage is not written in the style of the apostle John. However, in view of the theory that it was mistakenly omitted later because of lectionary markings, and re-constructed, that would make it lose its Johannine purity.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don’t accept the 2:17 instance; it is not in my Greek New Testaments.)

        cf. also DE in Jn 3:18, 19, 21, 23;
4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

        cf. also DE in Jn 3:29, 30, 36, 4:4, 6;
5 times in 13 verses.

        cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;
5 times in 10 verses. (I don’t accept the 6:11 instance; it is not in my Greek New Testaments.)

        cf. also 7:2, 6, 7, 9, 10.
5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.
In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters interacting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν 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 θανάτω Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; 1 Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - “sin no more” in 8:11 occurs only one other time in the New
Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, “lectionary readings,” for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link: https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows sylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John’s gospel. It is an Adobe Acrobat Reader pdf document: 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 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

Rabbi Zev Porat 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 dirt. (In contrast to Luke 10:20) “Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters.”

Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, “I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING,” OR WAS HE SAYING, “WHY DO I SPEAK TO YOU AT ALL!”?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν δὴ τι καὶ λαλῶ υμῖν;

PROBLEM: In most of the early manuscripts of the New Testament, only capital letters were used, and there were no spaces between words and sentences. Nor was there much punctuation. This makes it difficult at times to tell where one word ends and the next begins, thus difficult to know which words the author meant. To illustrate this, suppose we had the same practice in English, and you were confronted with the letters: ANDTHENHEISNOWHERESWHATAMYSTERYIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting
John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅτι - ἕως, which mean "that which." Or are they one word, ὅτι - ἕως, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where την ἄρξην in the accusative case would be adverbial and equivalent to ὅλως - ἕως - "altogether." This use of ἕως as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - ἕως is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָהוּ and מַהוּ.

2. As an exclamation, with ἕως as a Hebraism after מָהוּ ("That I speak to you at all!")

3. As an affirmation, with ἕως and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓⁶⁶) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R. W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E. R. Smothers, S. J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."

It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: "Why do I even bother speaking to you?"

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

This work is available in print from Amazon.
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