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

1:51 

The bold 1:51 is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the ‖ slanted double lines. Next are the symbols for the manuscripts and other witnesses which support that reading. Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (itajac,frj), then Vulgate editions, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic. If the reading is the majority reading by simple Greek manuscript count, the symbol is given. Next, the witness of early church fathers is given. After that, two-letter abbreviations for Greek New Testament editions which adopt that variant reading are given. Consistently cited editions are five: TR RP SBL TH NA28. But when the Byzantine majority is split, or the whole body of witnesses is especially variously divided, sometimes other editions are cited as well, such as AT BG HFTG 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 Authorized 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, © Deutche 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
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contains the superior reading, {D} shows that there is a very high degree of doubt concerning the reading selected for the text."

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

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

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

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

The Word Became Flesh Among Us

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

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

John 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2He was with God in the beginning.

John 1:3 πάντα δι’ αὐτοῦ ἐγένετο, καὶ χώρις αὐτοῦ ἐγένετο οὐδὲ ἐν ὃ γέγονεν.

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

John 1:4 ἐν αὐτῷ ἦν καὶ ἦν τὸ φῶς τῶν ἀνθρώπων.

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

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

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

John 1:6 Ἐγένετο δὲ ἀνθρώπως ἀπεσταλμένος παρὰ τοῦ θεοῦ, ὃνομα αὐτῷ Ἰωάννης.

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

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

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

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

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

John 1:9 Ἰησοῦς ὁ φῶς τὸ ἀληθινὸν, ὁ φωτίζει πάντα ἀνθρώπους, ἐρχόμενον εἰς τὸν κόσμον.

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

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

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

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

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

John 1:12 δεδεὶ δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τεκνὰ θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

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

John 1:13 οὗτος εἰς αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννηθέραν.

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

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1:5 The Greek verb is καταλαμβάνω. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word apprehend can mean both to catch & seize, or also to understand; the word grasp can mean to catch and seize, or also to understand; the English verb, to master, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
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John 1:14  Καὶ ὁ λόγος ἀρχῆς ἐγένετο καὶ ἐσκήνωσεν ἐν ᾧ ἦν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ως μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

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

John 1:15  ᾧ παρείπερε περὶ αὐτοῦ καὶ κέκραγεν λέγων, ὦτος ἦν δὲ ἐπίπον, ὡς ὁ πόσω μου ἐρχόμενος ἐμπροσθεν μου γέγονεν, ὅτι πρῶτος μου ἦν.

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

John 1:16  Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἤμεις πάντες ἐλάβομεν, καὶ χαίρων ἄντι χάριτος

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

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

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

John 1:18  θεὸν οὐδές ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὃν ἦν εἰς τὸν κόσμον τοῦ πατρός, ἐκείνος ἐξηγήσατο.

18No one has ever seen God; but the Only Begotten Son, who is in the bosom of the...
Father, he has made him known.

The Pharisees Question John

John 1:19 And he confessed, and did not resist; but confessed, "I am not the Anointed One."

John 1:20 And he confessed, and did not resist; but confessed, "I am not the Anointed One."

And they asked him, "Who then? Are you Elijah?" And he says, "I am not."
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"Are you the Prophet?" And he answered, "No."
John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἰ; Ἰνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;
22They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23 ἐφι, Ἔγω φωνῇ βοῶντος ἐν τῇ ἑρήμῳ, ἐξυ διά τῆς ὄδος 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."' "
John 1:24 Καὶ ἀπεστάλμηκαν ἦσαν ἐκ τῶν Φαρισαίων.
24And those who were sent were of the Pharisees.
John 1:25 καὶ ἤμωρθαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ; οὐκ εἶ ὁ Χριστὸς οὗτε Ἡλίας οὗτε ὁ προφήτης;
25And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἔγω βαπτίζω ἐν ὑδατι: μέσος δὲ ὑμῶν ἐστηκήν ὦν ὑμεῖς οὕτω σώσε.
26John answered them as follows: "I baptize in water, but’ among you stands one you do not know,
John 1:27 ὁ ὁπίος μου ἐρχόμενος, οὐκ εἰμὶ ἄξιος ἵνα λύσῃ αὐτῷ τὸ ἕμαστα τοῦ ὑποθήματος.
27the one coming after me. 8 9 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.
28These things happened in Bethany,10 on the other side of the Jordan, where John was

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5 1:21 Deuteronomy 18:14-20
6 1:23 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to take the quotation marks. Is John the Baptist the one saying, "Just as Isaiah the prophet said?" (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that the Baptist was aware of how the Isaiah passage pertained to himself, and that he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:3-12, one of which is Elijah.
8 1:27a ὁ ὁπίος μου ἐρχόμενος Π 66 Π 73 Π 120 Ν Β C L N T W 083 // ὁπίος μου ἐρχόμενος κα το Α B C E N C 4 047 lat syr4h TR RP lac D P Q V Y 0233.
10 1:28 txt ἐν Βηθανίᾳ ἐγένετο Π 4 047 lat (the word Βηθανίᾳ is visible but not ἐγένετο) Π 75 A B C E F H L M S W Λ 0 9 9 0 4 047 063 0211 2 Σ 28 118 124 157 205 579 597 700 892 1006 1010 1019 1195 1216 1241 1243 1253 1342 1344 1365 1424 2148 2174 III lect ita s pl sf la (ita s ex) vg syr h k pthnms copabo slav Or Euseb (Epiph) (ms acc to Chrys) (Chrys) Ambrosiat Aug HB RP PK SBL TH NA28 (C) // ἐν Ἁβανίᾳ ἐγένετο Δ* // ἐν Ἁβανίᾳ ἐγένετο Ν // ἐγένετο ἐν Βηθανίᾳ Π 75 N* H* it // ἐν Βηθανίᾳ ἐγένετο G X 565 1071 // ἐν Βηθανίᾳ ἐγένετο (Joshua 18:22 LXX) Σ 2 K T ΠΙΙ ΠΣ 083 0314 1 1 23 33 180 1079 1230 1292 1365 1505 1546 (1646* Βηθανία) 1646 (770 773 (sy rh nms) cop2000ms arm geo Or Euseb (Epiph) (ms acc to Chrys) (Chrys) Cyril TR // ἐν Βηθανίᾳ ἐγένετο U // ἐν Βηθανίᾳ ἐγένετο A // ἐν Βηθανίᾳ ἐγένετο 13 69 828 // ἐγένετο ἐν Βηθανίᾳ (Joshua 18:22 Heb; 156, 61 Grk LXX; cf. also Judges 7:24 LXX) N° 892 ms 8 pc (sy rh nms) lac D P Q V Y. Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabarab, 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 Bethabarab, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over) versus the meaning of Bethany, which is "house of obedience." See the endnote at the end of this document which delineates the above again but deals only with the place name and not the other words in the phrase. For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this download URL:
Behold the Lamb of God

John 1:29 Ἱησοῦν ἑρχόμενον πρὸς αὐτόν, καὶ λέγει, ἰδε ὁ ἁμνὸς τοῦ θεοῦ ὁ ἀρχων τῆς ἁμαρτίας τοῦ κόσμου.

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

John 1:30 οὗτός εστιν περὶ οὗ ἐγὼ εἰπόν, ὢνίοι μον ἔχεται ἀνήρ ὡς ἔμπροσθεν μου γέγονεν, ὥσπερ ὁ μοι ἦν.

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

John 1:31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτο ἠλθὼν ἐγὼ ἐν τῷ ὑδατί βαπτίζω.

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 ἐμφανίσθη τῷ Ἰωάννῃ λέγων ὅτι Θεός μοι ἦν προφητή αὐτὸν καταβαίνον ὡσεὶ περισσότερον ἐξ οὐρανοῦ, καὶ ἐμείνειν ἐπ' αὐτόν''

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

John 1:33 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ὁ πέμψα με βαπτίζειν ἐν ὑδατὶ ἐκείνῳ μοι ἐπέκειν, ἔφτασεν δὲν ἤδειν τὸ πνεύμα καταβαίνον καὶ μένον ἐπ' αὐτόν, οὗτος ἦν ὁ βαπτίζων ἐν πνεύματι ἁγίου.

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

John 1:34 κἀγὼ ἐωράκα, καὶ μεμαρτύρηκα ὅτι οὗτος ἦν ὁ υἱὸς τοῦ θεοῦ.

And now I have seen, and now 11 I have testified, that this is the Son of God."

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

12 1:34b 12 ἤδειν δ' ὦ υἱὸς τοῦ θεοῦ ὑπὲρ ἐκεῖνος ΚΝ Π Β Ε Γ Η Κ Ι Λ Μ Ν Ρ Σ Τ Ψ Υ Ω 047 063 083 0211 0223 B 03 2 28 33 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174. In Lect. itaur.c.f.lq vg syr h.palam ss cop bo arm eth geol slav Or Aster Chrys Cyril John-Dam; Aug TR RP NA28 (B) ὥδ' ὦ υἱὸς τοῦ θεοῦ Π 1 120 117 ὥδ' ὦ υἱὸς τοῦ θεοῦ Π 75 (two more words illega) ἤδειν δ' ὥδ' ὦ ἐκλέκτος τοῦ θεοῦ Π 1 187 218 228 1784 ἤδειν δ' ὥδ' ἐκλέκτος τοῦ θεοῦ Π 1 187 218 228 1784 ἤδειν δ' ὥδ' ἐκλέκτος τοῦ θεοῦ in favor of the ὥδε ἐκλέκτος τοῦ θεοῦ reading. The new ECM edition of John's gospel will cite Π 75 in favor of the ὥδε ἐκλέκτος τοῦ θεοῦ reading.

13 1:35 John the son of Zebedee and Andrew the brother of Peter.
John 1:39 ἔλεγεν αὐτοῖς, Ἑρωθεὶς καὶ ὄψεσθε. ἐλθαν οὖν καὶ ἐδάν ποῦ μένει, καὶ παρ’ αὐτῶ ἐμείναν τὴν ἡμέραν ἑκείνην· ὥρα ἦν ὡς δεκάτη.

39 He says to them, "Come, and you will see." They went therefore, 4 and saw where he was staying, and spent the rest of that day with him, it being about 10 a.m.

John 1:40 Ἡν Ἀνδρέας ὁ ἅδελφος Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκούσαντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῶν.

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

John 1:41 εὕροικεν οὖτος πρῶτον τὸν ἅδελφον τὸν Ἰδιὸν Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν ὁ ἔστιν μεθερμηνευόμενον Χριστὸς.

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

John 1:42 ἤγαγεν αὐτὸν πρὸς τὸν Ἱησοῦν. 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. 15 You will be called Kephas" (which when translated is Rock). 16

Philip and Nathaniel

John 1:43 Τῇ ἑπαρδον ἠθέλησαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὗροικεὶ Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολούθει μοί.

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 Ἡν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45 εὕροικεν Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὅν ἐγράφη Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται εὗρήκαμεν, Ἡσυχὸν τὸν υἱὸν τοῦ Ιωσήφ τὸν ἀπὸ Ναζαρέτ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρέτ δύναται τι ἁγάθον εἶναι; λέγει αὐτῷ Φίλιππος, Ἕρχομαι καὶ ἴδε.

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, ἰδεὶ ἀληθῶς Ἰσραηλίτης ἐν ὧν δόλος οὐκ ἐστίν.

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

John 1:48 λέγει αὐτῷ Ναθαναὴλ, πῶς με γινώσκεις ἐπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἱ ὁ τῷ σε φιλίππου φωνήσας ὑπὸ ὑπὸ τὴν συκῆν εἰδόν σε.

41Nathanael says to him, “Where do you know me from?” And Jesus answered and said to him, “I saw you while you were under the fig tree before Philip called you.”

John 1:49 ἐπεκρίθη αὐτῷ Ναθαναὴλ, ὁ ῾Ραββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ ᾿Ισραήλ.

42Nathanael answered him, “Rabbi, you are the Son of God, you are the King of Israel.”

John 1:50 ἐπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι εἶπόν σοι ὅτι εἰδόν σε ὑπὸ κάτω τῆς συκῆς πιτείας; μείῳ τούτων δῆσῃ.

50Jesus answered and said to him, “You believe because I told you I saw you under the fig tree? You shall see greater things than that.”

John 1:51 καὶ λέγει αὐτῷ, Ἄμην ἀμὴν λέγει ὕμνιν, ὁ δὲ τὸν υἱόν ἄνεμον καὶ τῶν ἁγίων τοῦ θεοῦ ἀναβάνων καὶ καταβάνων ἐπὶ τὸν οὐρανὸν τοῦ ᾿Ανθρώπου.

51He then says to him, “Truly, truly I say to you, you shall all see heaven torn open, and the angels of God ascending and descending on the Son of Man.”

Chapter 2
Water Into Wine

John 2:1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἤν ἡ μήτηρ τοῦ ᾿Ιησοῦ ἔκει:

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

2and both Jesus and his disciples had been invited to the wedding.

John 2:3 καὶ ῥυθμόνθηκαν δὲ αὐτῷ ἤμητρα τοῦ ᾿Ιησοῦ πρὸς αὐτόν, ὁ ὅμοιος ὑμου ἠξούσιον.

3And when wine was lacking, Jesus’ mother says to him, “They have no wine.”

John 2:4 λέγει αὐτῷ ὁ ᾿Ιησοῦς, Τί ἐμι καὶ σοι, γύναι; οὕτω ἦκει, ὅ ὥρα μου.

4Jesus says to her, “What business is there between you and me, woman? My time has not yet come.”

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

5His mother says to the servants, “Whatever he tells you, do.”

John 2:6 ἤσαν δὲ ἐκεῖ λήτην ὑδρίας ἤς κατὰ τὸν καθαρισμὸν τῶν ἱουδαίων κείμεναι, χωρὸς αὐτός μετρητὰς δύο ἢ τρεῖς.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.21 John 2:7 λέγει αὐτοῖς ὁ ᾿Ιησοῦς, Γεμῖστε τὰς υδρίας ὑδατος, καὶ ἐγέμισαν αὐτάς ἐως ὅ ἐν.

7Jesus says to them, “Fill the jars with water.” So they filled them to the brim.

John 2:8 καὶ λέγει αὐτοῖς, Ἀντλήσατε ὑμῖν καὶ φέρετε τῷ ᾿Αρχιερεῖ τῷ ᾿Ισραήλ ὑπὸ αὐτοῦ ἔκει.

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

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18 1:49 ἔπειτα ναβαναλάθια Δ 214 B L W διὰ τратον. b, c, e, g, h, k, m, s, u, x, y, g, ñ.

19 1:51 ἐν αὐτῷ διάσε ποιημένα Δ 214 B L W διὰ τρατον. 616 B L W τοὺς Ἐφεσ. b, c, e, g, h, k, m, s, u, x, y, g, ñ.

20 2:6 ἔπειτα ναβαναλάθια Δ 214 B L W διὰ τρατον. 616 B L W τοὺς Ἐφεσ. b, c, e, g, h, k, m, s, u, x, y, g, ñ.

21 Twenty to thirty gallons, or from 75 to 115 liters. Each measure contained 72 sextarii or pints.
Jesus Cleanses the Temple

John 2:13 Καὶ ἐγενεῖται ἐν τῷ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἰεροσόλυμα ὁ Ἰησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τούτῳ πωλοῦντας βῶσιν καὶ πρόβατα καὶ περιστέρας καὶ τοὺς κερατίστας καθημένους,

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

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2:10 μεθοδευομαι ὑπ' ὑπάλληλου, καὶ ἔδρασεν ὁ Βασιλεὺς τῶν αἰωνίων, τὸ ὕδωρ ὑγιὲς οὐκ ἤδει πόθεν ἐστὶν, οὐ δέ διάκονοι ἔδεισαν οἱ ἡγεμόνες τὸ ὕδωρ, φωνεῖ τὸν νυμφιόν ὁ ἀρχιτρίκλινος

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 ἄνθρωπος πρῶτον τὸν καλὸν ὄνομα τίθησιν, καὶ οὖν μεθοδεύομαι τὸν ἐδάφος ὑμῖν τὸν καλὸν ὄνομα ἄρτι.

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

John 2:11 Ταῦτα ἐποίησεν ἄρχην τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ πατήρας αὐτοῦ.

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

John 2:12 Μετὰ τούτου κατέβη εἰς Καφαρναῦμ αὐτός καὶ ἦταν αὐτὸν καὶ οἱ ἄνδραι οὗτοι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν." 23 οὐ πολλὰς ἡμέρας.

12 After this he went down to Capernaum, he and his mother and brothers and his disciples, and there they stayed not many days.
John 2:15 καὶ ποιήσας φαγεῖλλον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ιεροῦ, τά τε πρόβατα καὶ τοὺς βασίλεις, καὶ τοὺς κολλυβιστέων ἐξέχειν τὸ κέραμα καὶ τὰς τραπέζας ἀνέτρεψεν.

15 And having made a whip out of ropes, he expelled all from the temple, both the sheep and the cattle, and he poured out the coins of the money changers and overturned the tables.

John 2:16 καὶ τοῖς τάς περιστεράς πωλοῦσιν ἐπένε, Ἀρατε ταύτα ἐντεύθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον εμπορίου.

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

John 2:17 ἔμνησθησαν οἱ μαθηταί αὐτοῦ ὃτι γεγραμμένον ἐστίν ὑμῖν, ὃ τοῦ οἴκου σου καταφάγεται με.

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

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

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

John 2:19 ἀπεκρίθη ἤρωσι καὶ εἶπεν αὐτοῖς, Ἀποστάτε τὸν ναὸν τούτον καὶ ἐν τρισίν ἡμέραις ἐγερῶ αὐτὸν.

19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
John 2:20 ἔπαν σὺν οἱ ἱουδαίοι, Τεσσαράκοντα καὶ ξέ ἔστην οἰκοδομήθη ὁ ναὸς οὗτος, καὶ οὐ ἐν τριῶν ἡμέραις ἔγερσις αὐτῶν;
20 Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"
John 2:21 ἐκεῖνος δὲ ἐλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
21 But he had spoken of the temple of his body.
John 2:22 δεῦ ὅν ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μάθηται αὐτοῦ ὅτι τοῦτο ἐλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν ἐπέν ἡ ἤσος.
22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.
John 2:23 ὃς δὲ ἦν ἐν τοῖς ἵεροισολόμοις ἐν τῷ πάσχα ἐν τῇ ἐορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα ᾧ ἐποίει.
23 And while he was in Jerusalem at the Passover during the Festival, many believed in his name—seeing the miraculous signs he was doing.
John 2:24 αὐτός δὲ ἦσος ὅσι ἐπίστευεν αὐτόν αὐτοῖς διὰ τό αὐτόν γινώσκειν πάντας.
24 But Jesus on his part did not commit himself to them, because he knew all people,
John 2:25 καὶ ὅτι ὦ χρείαν ἔλεγεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτός γάρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.
25 and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1 Ὅν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν ἱουδαίων·
1 And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.
John 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδας ὅτι ἐπὶ θεοῦ ἐλήλυθας διδάσκαλος οὗτες γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ὃ ὦ ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ᾽ αὐτοῦ.
2 He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one would be able to do these miraculous signs you are doing unless God were with him."
John 3:3 ἀπεκρίθη ἦσος καὶ εἶπεν αὐτῷ, ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἁνωθεν, οὐ δύναται ἰδεῖν τὸν βασιλείαν τοῦ θεοῦ.
3 Jesus answered and said to him, "Truly, truly I tell you, Unless one is born again from above, it is not possible to see the kingdom of God."
John 3:4 λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ἃν; μὴ δύναται εἰς τὴν κοιλιὰν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;
4 Nicodemus says to him, "How is it possible for someone who is old to be born? Can he enter a second time into his mother's womb and be born?"
John 3:5 ἀπεκρίθη ἦσος, ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὅδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
5 Jesus answered, "Truly, truly I tell you, unless one is born from water and spirit, it is not possible to enter into the kingdom of God.
John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνευμάτων.
6 That born from flesh is flesh, and that born from Spirit is spirit.
John 3:7 μὴ θαυμάζεσθε ὅτι εἶπον σοι, ἐὰν ὦ ποιεῖς γεννηθῆναι ἁνωθεν.
7 You should not be surprised that I said to you, 'You must be born from above.'

31 ἂνθρώπος ἐκ τῶν Φαρισαίων ἄνθρωπος ek tôn Pharisaion, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."
John 3:8 The wind blows where it will, and you do not know where it is coming from, and where it is going. Such is everyone born from the Spirit.  

John 3:9 Except the one who came down from heaven, the Son of Man is the Son of Man must be lifted up, so that all people may see the Son of Man lifted up and believe in him.  

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

John 3:10 Truly I tell you, unless someone is born from above, he cannot enter the kingdom of heaven.  

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

John 3:11 Unless someone is born from above, he cannot enter the kingdom of heaven.  

True, truly I tell you, unless one is born from above, he cannot enter the kingdom of heaven.  

John 3:12 And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up.  

And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up, resulting in a most difficult saying (the st  

And none other has gone up into heaven except the one who came down from heaven, the Son of Man.  

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

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

35: John 3:9 Except the one who came down from heaven, the Son of Man is the Son of Man must be lifted up, so that all people may see the Son of Man lifted up and believe in him.  

36: Nicodemus should have known these concepts from 1 Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 6:11-19.
John 3:15 Ἰνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰωνίον.

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

John 3:16 Ὅτως γὰρ ἦγαπήσεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν νῦν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολέσῃ ἀλλ’ ἔχῃ ζωὴν αἰωνίον.

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

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

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν ὄντες κρίνεται· ὁ μὴ πιστεύων ἔκρινεται, ὡστε μὴ πεπίστευκεν εἰς τὸ ὅνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

John 3:19 ὁ θεὸς τὸν κόσμον ἐκοίμησεν ἐν αὐτῷ ἐλάλησεν εἰς τὸν κόσμον καὶ ἦγαπήσαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἥν γὰρ αὐτὸν πονηρά 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 οὔ γὰρ ὁ φαύλα πράσσων μισεῖ τὸ φῶς καὶ ὡστε ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχῃ 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 ὁ δὲ ποιῶν τὴν ἀληθείαν 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 ἤλθεν ὁ Ἱσσωῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἔκει διετρίβει 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.

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39 3:15a txt
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eis αὐτὸν ἔχῃ Ν 086
ἐπ αὐτῶ ἔχῃ Πο 66 L
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ἐν αὐτῷ μὴ απωλέσῃ ἀλλʼ ἔχῃ Πο
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ἐπ αὐτῶν μὴ απωλεῖ ἀλλʼ ἔχῃ M
lac C D P X 070 0233

39 3:15b In order to say “believe in him,” John usually writes ἐν αὐτῶν, so ἐν αὐτῷ was probably original, and scribes unconsciously wrote the familiar εἰς αὐτὸν. Now, since ἐν αὐτῷ is not usual for John for "believe in him," it is possible that the text with ἐν αὐτῷ means, "so that everyone who believes, may have eternal life in him."

40 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
John 3:23 ήν δὲ καὶ ο Ἰωάννης βαπτίζων ἐν Λιμῷ ἐγγύς τοῦ Σαλείμ, ὅτι ὑδάτα πολλὰ ήν ἐκεῖ, καὶ παρεγίνετο καὶ ἐβαπτίζοντο·
23Now John also was baptizing at Aenon near Salim, because there was plenty of water there, and they were coming and getting baptized.

John 3:25 Ἐγένετο οὖν ἰησοῦς ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰούδαίου περὶ καθαρισμοῦ.
25Then 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, Ῥαββί, δὲ ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς ὁ μειματύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.
26And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, about whom you testified, behold, that man is baptizing, and everyone is going toward him."

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἕαν μὴ ἦ δεδομένων αὐτῷ ἐκ τοῦ ὦρανοῦ.
27John answered and said, "A human cannot receive anything unless it is given to him from heaven.

John 3:28 αὐτοὶ ὑμεῖς μοι 44 μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλὰ ὅτι ἀπεσταλμένος εἰμὶ ἐμπροσθεν ἐκείνου.
28You yourselves bear me witness that I said, 'I am not the Anointed One but am sent ahead of him.'

John 3:29 ὁ ἤξων τὴν νύμφην νυμφίου ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστικώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. ἀπεθάνει οὖν ἢ χαρὰ ἢ ἐμὴ πεπληρώθη.
30He must increase, and I must decrease.

John 3:30 ὁ ἵνα ἐστίν ἐπάνω πάντων ἐστίν· ὁ ὦν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ ὦρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.
31"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all; 44

41 3:25a ἤτω σύν δὲ Ἰωάννης βαπτίζων ἐν Λιμῷ ἐγγύς τοῦ Σαλείμ, ὅτι ὑδάτα πολλὰ ήν ἐκεῖ, καὶ παρεγίνετο καὶ ἐβαπτίζοντο·
42For John was still not yet thrown into prison.

43 3:25b Ἐγένετο οὖν ἰησοῦς ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰούδαίου περὶ καθαρισμοῦ.
44Then a dispute arose between the disciples of John and a certain Jew about ceremonial washing.

45 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ῥαββί, δὲ ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς ὁ μειματύρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.
46And 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."

47 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἕαν μὴ ἦ δεδομένων αὐτῷ ἐκ τοῦ ὦρανοῦ.
48John answered and said, "A human cannot receive anything unless it is given to him from heaven.

49 3:28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλὰ ὅτι ἀπεσταλμένος εἰμὶ ἐμπροσθεν ἐκείνου.
50You yourselves bear me witness that I said, 'I am not the Anointed One but am sent ahead of him.'

51 3:29 ὁ ἤξων τὴν νύμφην νυμφίου ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστικώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. ἀπεθάνει οὖν ἢ χαρὰ ἢ ἐμὴ πεπληρώθη.
52He must increase, and I must decrease.

53 3:30 ὁ ἵνα ἐστίν ἐπάνω πάντων ἐστίν· ὁ ὦν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ ὦρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.
54"The one who comes from above is above all; the one who is from the earth is of the earth, and speaks of the earth. The one who comes from heaven is above all; 44
John 3:32 ὁ ἔφαγεν καὶ ἦκοςον τοῦτο ἀπό τοῦ μαθηταὶ καὶ τῇ μαρτυρίᾳ αὐτοῦ οὔδεὶς λαμβάνει.
33What he has seen and heard, this he testifies to, and no one accepts his testimony.
John 3:33 τὸ λαβὼν τὴν μαρτυρίαν ἐσφάγη τοῖς θεοῖς ἄλλης ἔστιν.
34The person who accepts his testimony has vouched that God is truthful.
John 3:34 ὅπως ἂν ἀπέστειλεν ὁ θεὸς τῇ ῥήματι τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.
35For 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 γιὸν, καὶ πάντα δίδωκεν ἐν τῇ χεριᾷ αὐτοῦ.
36The Father loves the Son and has given all things into his hand.
John 3:36 ὁ πίστευσιν εἰς τὸν γιὸν ἔχει ἐνωνίον· ὁ δὲ ἀπεθανόν τῷ γιῶν ὡκ ὁμοὶ ἐστὶν ἡλικίαν.
37The 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 Τῆς οὖν ἔγνω ὁ κύριος ὅτι ἦκοςον οἱ Φαρισαῖοι ὅτι ἦκοςον πλεῖονας μαθητάς ποιεῖ καὶ βαπτίζει ἥ Ιωάννης.
1Then, when the Lord knew that the Pharisees had heard that Jesus was making and confessing more disciples than John,
John 4:2 καὶ τούτῳ ἰδοὺ ἡ μαθητὴς τοῦ αὐτοῦ ὡκ ἐβάπτισεν ἀλλὰ ἔπειτα ὁ μαθητής αὐτοῦ —
2(although Jesus himself was not baptizing, but his disciples),
John 4:3 ἔφθασεν τῷ Ἰουδαῖῳ καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.
3he left Judea and went back into Galilee.
John 4:4 ἐδίδοτα δὲ αὐτὸν διερχεσθαι διὰ τῆς Σαμαρείας.
4But he had to pass through Samaria.\[10]
John 4:5 ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἐδωκεν Ἰακώβ ἑωροφή 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 ἤν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ ὄν Ησσοὺς κεκοπιακώς ἐκ τῆς ὁδοποιίας ἐκαθέξετο οὕτως ἐπὶ τῇ πηγῇ ὀρὰ ἄν ὡς ἐκτῇ.

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

John 4:7 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἡσσοὺς, Δός μοι πεῖν·

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

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

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτης. Πῶς σὺ ἤδωρας ἄν παρ' ἐμοὶ πεῖν αἱτεῖς γυναικὸς ἡμετέρου σου, οὐ γὰρ συγχρῶνται ἤδωρα ἡ Σαμαρείταις.

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 Ἡσσοὺς καὶ εἶπεν αὐτῇ, Εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἡ τῆς ὄσιος, Δός μι πεῖν, οὐ καὶ ἡ τῆς αὐτοῦ καὶ ἐδωκεν ἄν σου ὅν ὕδωρ ἐμοὶ.

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

John 4:11 λέγει αὐτῷ, Κύριε, οὔτε ἀντλητή ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ἐμοί;

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 οὕτως εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἔξεστιν αὐτοῦ ἔπιεν καὶ οἱ υἱοί αὐτοῦ καὶ τὰ θρέμματα 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 Ἡσσοὺς καὶ εἶπεν αὐτῇ, Πῶς 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 δές ἂν πίη ἐκ τοῦ ὕδατος οὔ ἐγὼ δῶσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δῶσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἄλλοιμαν εἰς ζωὴν αἰώνιον.

14but whoever drinks from the water which I will give him will never thirst again. Indeed, the water I give will become in him a fountain of water springing up into life without end."

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψήσω μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

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

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

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

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὁ δὲ ἦσαν ἄνδρας. λέγει αὐτῇ ὁ Ἡσσοὺς, Καλῶς εἶπες ὅτι ἄνδρα σου ἔχω·

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

See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
Jesus says to her, "Commendably, you said, 'I do not have a husband.'"
John 4:18 γένητε γάρ ἀνδρὰς ἔχεις, καὶ νῦν ὁ ἐχεῖς οὐκ ἔστιν σου ἀνήρ τοῦ ἡλθὲς ἔρηκας.
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 γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ σοι.
19 The woman says to him, "Sir, I am perceiving that you are a prophet.
John 4:20 οἱ πατέρες ἤμων ἐν τῷ ὑμεῖς ἔρα ὁ πατὴρ τοῦτος προσκυνήσαν, καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμων 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, Πιστεύε μοι, γύναι, διὰ ὅτι ἔρχεται ὁ θάνατος· ὅτε οὔτε ἐν τῷ ὑμῶν ὁ πατὴρ τοῦτος ὑπεντο ἐν Ἰεροσολύμωι προσκυνήσατε 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 ὅ οὐκ οἴδατε ὑμεῖς προσκυνοῦμεν ὁ οἴδαμεν, ὅτι ὁ σωτήρ ἐκ τῶν ἱουδαίων ἦστιν.
22 You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.
John 4:23 ἀλλὰ ἔρχεται ὁ θάνατος, καὶ νῦν ἔστιν ὅτι οἱ ἁλήθειν προσκυνήσαμεν τῷ πατρὶ ἐν πνεύματι καὶ ἁλήθεια ἔτι προσκυνήσαντες τῷ πατρὶ.
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 προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἁλήθεια δὲ προσκυνεῖν.
24 God is spirit, and those worshiping him, must worship in spirit and in truth."
John 4:25 λέγει αὐτῷ ἡ γυνὴ, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λέγουσιν Χριστός· ὅταν ἔληξεν ἐκεῖνος, ἀναγγέλει ἡμῖν ἡμῖν.
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 ἐθαύμαζον ὅτι μετὰ γυναικός ἔλαβεν οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί 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 ἀρχίσας οὖν τὴν ὑδίαν αὐτῆς ἡ γυνὴ καὶ ἀπέλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις.
28 Then, the woman left her water jar, and went away into the town. And she says to the people,
John 4:29 δεῦτε ἰδεῖτε ἀνθρώπων ὃς εἶπέν μοι πάντα διὰ ἐποίησα· μήτε αὐτὸς ἔστιν ὁ Χριστός·
29 "Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 ἔδωκαν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτὸν.
30 They were proceeding out of the town and coming toward him.
John 4:31 ἐν τῷ μεταξὺ οἱ ἥρωσις αὐτῶν οἱ μαθηταὶ λέγοντες, Ἄραβι, φάγε.
31 In the meantime, his disciples were pleading with him, saying, "Rabbi, eat."
John 4:32 ὁ δὲ ἔδωκαν αὐτοῖς, Ἐγώ ἔρων ἔχω φαγεῖν ἡμῖν ὑμῖν ὑμεῖς οὖν οἴδατε.
32 But he said to them, "I have food to eat that you do not know about."

32 4:21 In the Greek, "you" is in the plural.
John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῶ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, ἡμῶν βρῶμα ἔστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

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

John 4:35 οὖν ὑμεῖς λέγετε ὅτι ἔτει τετράμηνος ἔστιν καὶ ὁ θερισμός ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἔπορτε τοὺς ὀρθαλμοὺς ὑμῶν καὶ θέσασθε τᾶς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμὸν θη.

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

John 4:36 ὁ θερισμός μισθὸν λαμβάνει καὶ συνάγει καρπόν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὅμοιο χαίρῃ καὶ ὁ θερισμός.

36 The one harvesting is taking his wage actually taken place a month or two after the Passover, and so this was actually happening four months before the Passover. Perhaps instead the disciples had just recently been in the grain fields, that harvest time was four months away, and Jesus used that fact 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 ἐμός is used as a reflexive for ἐμου - emautou. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμος here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and you have joined in their labor."

The Woman’s Talk Bears Fruit

John 4:39 ἐκ δὲ τῆς πόλεως ἔκεινης πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαριτών διά τοῦ λόγου τῆς γυναικὸς μαρτυρουόντος ὅτι ἦσαν Μοί πάντα δα διακοσμεῖσα.

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."

44a 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.

44b The word ἡδι at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The one harvesting is already taking his wages,..."
John 4:40  ώς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μεῖναι παρʼ αὐτοῖς καὶ ἔμεινεν 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 πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

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

John 4:42  τῇ τε γυναικὶ ἔλεγον ὅτι ὤχετι διὰ τῆς σινθαλίας πιστεύομεν· αὐτοὶ γὰρ ἀκρικόμεν, καὶ οἶδαμεν ὅτι αὐτῶς ἔστων ἄλληθες ὁ σωτήρ 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.” 58

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 ἐματρύνησεν ὅτι προφήτης ἐν τῇ ἴδιᾳ πατρίδι τιμὴν οὔκ ἔχει.

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

John 4:45  ἦσεν οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐξέστη αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωράκοτες ὁσα ἐποίησαν ἐν Ἰεροσολύμωι εἰς τῇ ἑορτῇ, καὶ αὐτὸι γὰρ ἦλθον εἰς τὴν ἑορτήν.

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 Κανά τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὄῳ ὁ σοῦ. καὶ ἦν τις βασιλικὸς οὗ τὸ ὄῳ ἤθελεν ἐν Καφαρναοῦμι·

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

John 4:47  αὐτὸς ἀκούσας ὅτι Ἰησοῦς ἦκεν ἐκ τῆς ᾽Ιουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβῇ καὶ λύσῃ αὐτοῦ τὸν νιόν, ἦμελλεν γὰρ ἀπεθάνῃσκεν.

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  ἔπειν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἔδωκεν, 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 βασιλικὸς, Κῦριε, καταβῇ καὶ λύσῃ τὸν παιδίον μου.

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

John 4:50  λέγει αὐτῷ ὁ Ἰησοῦς, Περεύου· ὁ νεοῦ σου ζή. ἐπίστευσαν ὁ ἄνθρωπος τῷ λόγῳ ὃν ἔπειν αὐτῷ ὁ Ἰησοῦς καὶ ἐπερεύετο.

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  ἡ δὲ αὐτοῦ καταβαῖνοντος οἱ δοῦλοι αὐτοῦ ὑπῆρθαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζή.

51 And even as he was going back down, his servants met him saying that his boy was alive. 60
John 4:52 ἐπόθητο ὁ διὰ τὴν ὥραν παρ’ αὐτῶν ἐν ἡς κομψάτων ἱσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχεῖς ὥραν ἐβδομήν ἀρχίκεν αὐτῶν ὁ πυρέτος.

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

John 4:53 ἤγου οὖν ὁ πατὴρ ὅτι ἐν ἡκείνῃ τῇ ὥρᾳ ἐν ἡς εἶπαν αὐτῷ ὁ ἤσσος, ὁ υἱὸς σου ζῇ, καὶ ἐπίστευσαν αὐτὸς καὶ ἦσσος αὐτὸς ὅλη.

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

John 4:54 Τοῦτο61 πάλιν δεύτερον σημεῖον ἐποίησαν ὁ ἤσσος ἐλθὼν ἐκ τῆς ἱουδαίας εἰς τὴν Γαλιλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἔορτη τῶν ἱουδαίων, καὶ ἀνέβη ἤσσος εἰς ἱεροσόλυμα.

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

John 5:2 ἦσσος δὲ ἐν τοῖς ἱεροσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβήσα ὡς ἐπιλεγομένη ἐξεραίτε Βηθεδᾶ, πέντε στοιχέων.

2 Now there is in Jerusalem near the Sheep Gate62 a pool, which in Hebrew63 is called

υπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ C*
υπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ C'
ὑπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ ζῇ A
ὑπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ ζῇ P66*
ὑπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ ζῇ P66c
ὑπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ ζῇ E 047 TR RP
ὑπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ ζῇ 0233
ὑπηντήσαν αὐτῷ καὶ ἀπηγγέλαν λεγόντες οὖν παῖς αὐτοῦ ζῇ D
ἕως
lac P 070 083 086.

The above are all the Greek manuscripts dated 8th century and earlier. There are two variants here: (1) the presence or absence of the verb for report / tell, and (2) variation between an indirect quotation as in Byz. Because of space used, P65 must have included some form of the verb for report / tell. I knew before I looked these readings up that E and 047 would be the pure Byzantine text. And L N would be the mixed: they lack the report / tell, but use direct quotation. And, as is often the case, D is different from all: it alone has report / tell without λεγόντες.

61 4:54 text Ποσ. KA C2 Dc E L N 047 0233 Μortic latt syr copbo TR RP / του D* // τουτο de P66 P75 B C* T W5 copbo Or SBL TH NA28 [56] \ lac P 070 083 086
62 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.
63 5:2b A door. 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 from pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he
Bethesda, having five colonnades.

John 5:3 ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ξηρῶν.

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

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)
The GOSPEL of JOHN

[[ John 5:4  ἄγγελος γὰρ κατὰ καὶ κατεβαινεῖν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἑμίβας μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὕγις ἐγένετο, ὃ δήποτε κατείχετο νοσήματι. ]]
[[ 4For an angel66 from time to time would come down67 into the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]]

John 5:5  ἂν δὲ τις ἄνθρωπος ἐκεῖ πριάκοντα καὶ ὄκτω ἐπὶ ἔχων ἐν τῇ ἁσθένεια·
5And one man was there who had had a disability thirty-eight years.

John 5:6  τότεν ἴδον ὁ Ἱσοῦς κατακείμενον, καὶ γνώςω ὅτι πολὺν ἡδὴ χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ύγιῆς γενέσθαι;
6When Jesus saw him lying there and learned that he had had his condition now for a long time, he says to him, "Do you want to get well?"

John 5:7  ἀπεκρίθη αὐτῷ ὁ ἄνθρωπος, Κύριε, ἄνθρωπον οὐκ ἔχω ἱνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν γὰρ ἐς ἑρχομαι ἑγὼ ἄλλοι πρὸ ἑμοῦ καταβαινέω.
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 Ἰσοῦς, Ἑγείρε ἄρον τὸν κράββατρόν σου καὶ περιπάτει.
8Jesus says to him, "Stand up. Pick up your mat and walk."

John 5:9  καὶ εὐθέως ἐγένετο ύγιῆς ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράββατον αὐτοῦ καὶ περιπάτει.
9And immediately the man became well, and he picked up his mat and walked. And that day was during a Sabbath.

John 5:10  Εἴλογον οὖν οἱ ὀικοδόται τῷ τεθεραπευμένῳ, Σάββατον ἐστίν, καὶ οὐκ ἔξεστιν σοι ἀραί τὸν κράββατόν σου.
10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful68 for you to carry your mat."

66 5:4a The word κυρίου "of the Lord" is added by A K L Y Δ Π 0233 ƒ3 & many other minuscules it vg
TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

67 5:4b Rather than "come down into," the following early manuscripts have ἐλευθερώνσα "would bathe in" A (K) Π Ψ 0211 (579) 1079 1219 1241 1546 1561 2411 2768 2770 it vg
mss
68 5:7 Greek word translated "lawful" is the impersonal participle ἔξεστιν - ἐξεστίν, which is derived from the same root as ἐξωσία - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
The GOSPEL of JOHN

John 5:11: "But he answered them, "The man who made me well, he told me, 'Pick up your mat and walk.'"

John 5:12: "And for this reason the Jews persecuted Jesus, because he was doing these things on the Sabbath. It seems obvious that it would not be John's view that Jesus was both himself, that Jesus was both..." (McGarvey/Meier viewpoint)

John 5:13: "But he answered them, "My Father is working continuously up to now, so I also am working.""

John 5:14: "And for this reason the Jews tried all the more to kill him, because not only was he..." (McGarvey/Meier viewpoint)

John 5:15: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:16: "For this reason the Jews tried all the more to kill him, because not only was he..." (McGarvey/Meier viewpoint)

John 5:17: "But he answered them, "My Father is working continuously up to now, so I also am working.""

John 5:18: "He answered them, "The one who made me well, he told me, 'Pick up your mat and walk.'""

John 5:19: "They asked him, "Who is the man telling you to pick up and walk?""

John 5:20: "But the man who was healed had not known who it was, for Jesus had slipped away, a crowd being in the place.

John 5:21: "But after these things Jesus finds him at the temple and said to him, "Behold, you are well."

John 5:22: "But h..." (McGarvey/Meier viewpoint)

John 5:23: "For this reason the Jews tried all the more..." (McGarvey/Meier viewpoint)

John 5:24: "The man went away and reported to the Jews that Jesus was the one who had made..." (McGarvey/Meier viewpoint)

John 5:25: "But he answered them, "My Father is working continuously up to now, so I also am working.""

John 5:26: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:27: "But he answered them, "My Father is working continuously up to now, so I also am working.""

John 5:28: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:29: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:30: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:31: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:32: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:33: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:34: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)

John 5:35: "The meaning would depend on whose point of view the statement is taken from. That is, whether John is..." (McGarvey/Meier viewpoint)
equal to God.

John 5:19  'Apexkriνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, ἡμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀνὴρ ἑαυτοῦ οὐδὲν ἐὰν μὴ τῇ βλέπῃ τόν πατέρα ποιοῦντα· ἃ γὰρ ἀν ἐκείνος ποιή, ταῦτα καὶ ὁ υἱὸς ὑμῶν ποιεῖ.

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

John 5:20  ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυσιν αὐτῷ ὁ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ὥσα ὑμεῖς θαυμάζετε.

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

John 5:21  ὅπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, ὡτός καὶ ὁ υἱὸς οὐς θέλει ζωοποιεῖ.

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

John 5:22  οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δεδωκεν τῷ υἱῷ,

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

John 5:23  ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτὸν.

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

John 5:24 ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντι με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβαθήκεν ἐκ τοῦ διανόησεν εἰς τὴν ζωήν.

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

John 5:25 ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὁ ἀρχής καὶ νῦν ἐστίν ὅτι οἱ νεκροὶ ἀκούσαντες τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

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

John 5:26 ὅπερ γὰρ ὁ πατήρ ἐξάκουσεν ἐτέλεσεν ζωὴν ἐν ἐναυτῷ, ὡτός καὶ τῷ υἱῷ ἐδωκεν ζωὴν ἐξάκουσεν ἐν ἐναυτῷ.

26For just as the Father has life in himself, so he has granted to the Son also to have life in himself.

John 5:27 καὶ ἔξωσάν τις ἐδωκεν αὐτῷ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπων ἐστίν.

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

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

5:19 According to Bauer, ἄνευ ἑαυτοῦ is an expression known in Classical Greek using the preposition ἄνευ 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

5:25 txt τοῦ υἱοῦ τοῦ θεοῦ ὂς ἔδωκεν πνευματικά Μ 33 565 700 892 1071 1241 1424 TR RP NA28; 33 118 157 565 700 1071 1424 TR RP NA28; 33 118 157 565 700 1071 1424 TR RP NA28; (x1); (x1) ᾔ τοίς τοῦ θεοῦ 070 233 346 788.

5:27a Or, "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 172.
John 5:28 μὴ θαυμάζετε τούτο, ὅτι ἔρχεται ὃρα ἐν ἡ πάντες οἱ ἐν τοῖς νησίμιοις ἀκούσσαι τῆς φωνῆς αὐτοῦ

28“Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,
John 5:29 καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

29and stream out, the ones who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.\[30\]

John 5:30 Οὐ δύναμαι ἐγώ ποιεῖν ἀπ' ἑμαυτοῦ οὐδὲν· καθὼς ἀκοῦω κρίνω, καὶ ἢ κρίσις ἢ ἡ ἐμὴ δικαία ἔστιν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

30I from myself am not able to do a thing; only as I hear do I judge, and my judgment is righteous, because I am not seeking my own will, but the will of him who sent me.\[31\]

Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθῆς.

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

32There is another who testifies about me, and I know that the testimony which he testifies about me is true.
John 5:33 ὑμεῖς ἀπεστάλκατε πρὸς ἱώαννην, καὶ μεμαρτύρηκεν ἐμῇ ἀληθείᾳ.

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

34I do not accept testimony from a human being; but I am saying these things so that you may be saved.
John 5:35 ἐκεῖνος ἤν ὁ λόγος ὁ κατόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιάθηναι πρὸς ὃραν ἐν τῷ φωτὶ αὐτοῦ.

35That one was a burning and shining lamp, and in his light you were willing to exult, for a time.
John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ ἱώαννην· τὰ γὰρ ἔργα ᾧ δέδωκεν μοι ὁ πατὴρ ἔνα τελειόσων αὐτά, αὐτὰ τὰ ἔργα ἐποίησεν, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν·

36"But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.
John 5:37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ· οὕτε φωνὴν αὐτοῦ πόποτε ἀκηκόατε οὕτε εἴδος αὐτοῦ ἔωράκατε,

37And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.
John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὁ ἀπέστειλεν ἐκείνος τούτῳ ὑμεῖς οὐ πιστεύετε.

38And His word, you do not have living in you, because the one he has sent, him you do not believe.
John 5:39 ἐραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐτὰς τοῖς αἰῶνιοι ἐκείνω· καὶ ἐκείναι εἶναι αἱ μαρτυρίαι περὶ ἐμοῦ·

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

\[80\]

John 26:19 - 27:1, Daniel 12:1-3

\[50\]


5:30 \textit{txt omitt} P D⁵⁶ P⁷⁰ εις X A B D L N W Δ Π Ψ Ω 070 0141 f 33 69 157 565 א b,c d,e,f,g h syri c cop b,h,g,joy Or SBL TH NA28 / J P παραστήσεως E G H I K L M S U V X W Y Θ Λ Ω 047 063 0211 f 33 2 579 700 892 1071 1241 1424 M b,c,e,f,j,k,l,33 cop b,h,g TR RP lac C F P Q T X 078 0210 0233 346 788 syr ³
John 5:40 καὶ οὐ θέλετε ἔλθείν πρὸς με ἵνα ζωὴν ἐχήτε.
40"Yet you refuse to come to me that you may have life.
John 5:41 Δόσαν παρὰ ἀνθρώπων οὐ λαμβάνω,
41"I do not accept praise from human beings;
John 5:42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὖκ ἔχετε ἐν ἑαυτοῖς.
42"but I know you, that you do not have the love of God in yourselves.
John 5:43 ἐγὼ ἔλθηθα ἐν τῷ οἴκωμα τοῦ πατρός μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ οἴκωμα τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.
43"I have come in my Father’s name, and you do not accept me; if someone else comes in his own name, him you will accept.
John 5:44 πῶς δύνασθε ὑμεῖς πιστεύσαί, δόξαν παρὰ ἀλλήλων λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;
44"How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?
John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω υἱῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν υἱῶν Μωϋσῆς, εἰς ὅν ὑμεῖς ἠλπίκατε.
45"But do not think that I will accuse you before the Father. The one accusing you is Moses, on whom you have placed your hope.
John 5:46 εἰ γὰρ ἔπιστευετε Μωϋσῆι, ἐπιστεύετε καὶ ἐμοί, ἐπὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
46"For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47 εἰ δὲ τοῖς ἐκεῖνοι γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;
47"But since you are not believing his writings, how will you believe my statements?"

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.
1"After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias).
John 6:2 ἦκολοοθεὶ δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεωροῦν τὰ σημεῖα ἐπί τῶν ἀθενοῦντων.
2"And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.
John 6:3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἔκαθεν ὕπο τῶν μαθητῶν αὐτοῦ.
3"Jesus went up on the mountain, and there he was sitting, with his disciples.
John 6:4 ἤν δὲ ἔγγος τὸ πάσχα, ἢ ἐστήτη τῶν ἤλιους.
4"And the Passover was near, the festival of the Jews.
John 6:5 ἐπάρας οὖν τοὺς ὄρθιομοις ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πάνθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν ὑμῖν;
5"Then, lifting up his eyes and seeing that a large crowd was coming toward him, Jesus says to Philip, "Where might we buy loaves so that these people can eat?"
John 6:6 τοῦτο δὲ ἔλεγεν περὶ αὐτῶν, αὐτῶν γὰρ ἦδε τι ἐμελλέν ποιέν.
6"But he said this testing him, for he himself had known what he was about to do.
John 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ.
7"Philip answered him, "Two hundred denarii are not enough loaves for them to each

82 6:2 ἤκολοοθεὶ δὲ αὐτῷ ὄχλος πολὺς καὶ ἐθεωροῦν τὰ σημεῖα ἐπί τῶν ἀθενοῦντων
83 6:3 ἦκολοοθεὶ δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἔκαθεν ὕπο τῶν μαθητῶν αὐτοῦ
84 6:4 ἤν δὲ ἔγγος τὸ πάσχα, ἢ ἐστήτη τῶν ἤλιους
85 6:5 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἔκαθεν ὕπο τῶν μαθητῶν αὐτοῦ
86 6:6 τοῦτο δὲ ἔλεγεν περὶ αὐτῶν, αὐτῶν γὰρ ἦδε τι ἐμελλέν ποιέν
87 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ.
88 6:7 About 8 months of a man’s wages
get a little!
John 6:8 λέγει αὐτῷ εἰς ἕκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,
8One of his disciples, Andrew the brother of Simon Peter, said to him,
John 6:9 ἔστιν παῖδιαρίον ὠδὲ δὲ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ψάρια· ἀλλὰ ταῦτα τί ἔστιν εἰς τοσούτοις;
9"There is a youth here who has five barley loaves and two fish, but what are they in the face of so many?"
John 6:10 ἐπεν ὁ Ἰσραήλ. Ποιήσατε τοὺς ἄνθρωπους ἀναπεσεῖν. ἤν δὲ χόρτος πολύς ἐν τῷ τόπῳ. ἀνέπαυσαν οὖν οἱ ἄνδρες τὸν ἀρθῆν ώς πεντακισχίλιοι.
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 Ἰσραήλ. καὶ αὐξανήσασας διδόθηκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ψαρίων δόσον ἤθελον.
11Then Jesus took the loaves, and after giving thanks, he distributed to those reclining, and likewise from the fish, as much as they wanted.
John 6:12 ως δὲ ἐνεπλήρησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τά 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 κριθίνων ὧν ἐπερίσσευσαν τοῖς βεβρωκόσι.
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 ο οὖν ἀνθρώπου ἰδώντες ἐποίησαν σημεῖον ἔλεγον ὅτι Οὗτος ἔστιν ἀληθῶς ὁ προφήτης ὃ 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 ἤσοις οὖν γνῶς ὅτι μελλούσιν ἐρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἰσχυρόν σιδηραμένον πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.
16Jesus 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 ὥς δὲ ὕψιν ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,
16And when evening had come, his disciples had gone down to the lake,
John 6:17 and 18

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

John 6:19 ἔληλυθεν οὖν ἡ γῆ ἐπελθοντων οὐν τῶν πλοιῶν πλοιαρειων ελθον ἀλλων πλοιαρειων ελθον επελθοντων οὐν τῶν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

Then, 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.

But he says to them, “It is I. Don’t be afraid.” John 6:21 ἦβαλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοίον, καὶ εὐθέως ἐγένετο τὸ πλοίον ἐπὶ τῆς γῆς εἰς ἤν ύπηγόν.

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

"I Am the Bread Come Down out of Heaven"

John 6:22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστίκως πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο ὄψιν ἦν ἑκέν ἐξ ἑκέν ἐξ ὅτι οὐδὲν συνεπίθεν τῆς μαθητᾶς αὐτοῦ ὅτι Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

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 ἀλλὰ δὲ ἠλθεῖν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔραγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

But then other boats, from Tiberias, arrived near the place where they had eaten the
loaves, where the Lord had given thanks.)
John 6:24 And the crowd saw that neither Jesus nor his disciples were there, they also got into boats and went to Capernaum in search of Jesus.

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

26 As they were going away, they found sheep in the field. Their teacher said to them, "I was in the field; where have you been?"

John 6:26 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

27 Day and night they have been going all the time with heavy loads, and they have not stopped.

John 6:27 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

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

John 6:28 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

29 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 6:29 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

30 For this reason Jesus said to them, "Truly, truly I say to you, a work of God is not performed inRecognize the voice of the works of God?"

John 6:30 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

31 "Truly, truly I say to you, a work of God is not performed in

John 6:31 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

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

John 6:32 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

33 Jesus therefore said to them, "Truly, truly I say to you, the bread out of heaven is not given by Moses; no, the real bread out of heaven my Father is giving you.
John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ᾲὼν δίδοις τῷ κόσμῳ.

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

John 6:34 Ἐπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 ἐπεν αὐτοῖς ὁ ἱσσοῦς, ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς· ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

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

John 6:36 ἀλλὰ ἐπον οὖν ὃτι καὶ ἐωράκατέ με καὶ οὐ πιστεύτε.

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

John 6:37 ὁ τις δὲ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἔξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξ οὗ,

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 ὃς καταβῆται ἀπὸ τοῦ οὐρανοῦ οὐκ ἔχει ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πεμφαντός μοι.

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

John 6:39 τὸ τοῦτο δὲ ἐστιν τὸ θέλημα τοῦ πεμφαντός μοι; ἦν παῦν ὁ δὲδωκότοι μιᾷ ἀπολέσω εξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτόν ἐν ἡμέρᾳ ἑσδήμαρα.

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.

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Notes:

66 6:36 John 5:38, 47; Diatess. 8:15, 17
75 6:37 See the footnote on 6:39.
86 6:39a Text, Π, P75, N² A B D L T W it b s f D SBL TH NA28 \[\] πατρος, ινα Ε N 0233 I lat syr \[\] Π omitt ποιω τὸ θέλημα τοῦ πεμφαντος με \[\] μεστ prior N² C 565 (homoiolepton) \[\] ομίτ ποιως \[\] ομιτ prior at end of v. 38 \[\] 047 (homoiolepton) \[\] lac P Q 070. Note also what happened in minuscule 1424 regarding homoiolepton. The majuscule 0211 omits the entire v. 39. See the next verse where the editions switch.
96 6:39b Text, Π, P75, N² A B C D T 0233 pm it b s f D SBL TH NA28 \[\] αυτον \[\] Ε N L W 047 pm it b s f D SBL TH NA28 \[\] lac P Q 070 091
99 6:39c \[\] Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have followed suit, 'so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τοῦ θελήματος τού πεμφαντος μοι, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μη...") Look up §§ 293-297 in Blass). But I am not convinced of anacoluthon here. For I have seen John deliberately use the neuter relative pronoun, and other neuter pronouns, in other passages as well, where the subject is people. See 6:37, 39, 17:2, 24, and, I believe also 17:11-12, where I go against the trend which has been to interpret the Father's gift to the Son as "the name," rather than the disciples. John sometimes refers to people collectively as a gift and as a neuter thing. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:40  τοῦτο γὰρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41  Ἐγώ γὰρ οὗτοι περὶ αὐτοῦ δεῖ εἶπεν, Ἐγὼ εἰμί ὁ ἁρτός ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,

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

John 6:42  καὶ ἔλεγον, Οὐχ οὕτως ἔστιν ἦσοῦς ὁ υἱὸς Ἰωάνης, οὐδὲ ημεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει 103 ὁ Κύριος ὁ οὐρανοῦ καταβέβηκα;

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

John 6:43  ἀπεκρίθη ἦσοὺς καὶ εἶπεν αὐτοῖς, Μὴ γογγυζεῖτε μετ' ἄλλων.

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

John 6:44  οὐκ ἔδωκεν ἐλθεῖν πρὸς μὲν ἡ ὁ πατήρ ὁ πέμψας με ἐλκύσει αὐτὸν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:45  ἐστιν γεγραμμένον ἐν τοῖς προφηταῖς, Καὶ ἔσονται διάδοχοί θεοῦ· πᾶς ὁ ἀκούων παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

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

John 6:46  οὐχ ὃ ὁ πατέρα ἡμῶν ἐφορακέν τις εἰς μή ὁ ὁ πατρὰ τοῦ θεοῦ, οὐτος ἡμῶν καταβὰς ἐκ τοῦ οὐρανοῦ.

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

John 6:47  ἀμήν ἀμὴν λέγω ὑμῖν, ὅ πιστεύων εἰς ἐμέ, ἔχει καὶ ζωήν αἰώνιον.

47 Truly, truly I say to you, he who believes in me has eternal life.
48 If I am the bread of life.

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

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

51 And just as the living Father has sent me, and I live by means of the Father, so also the Son of Man and drink his blood, you have no life in you.

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

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

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

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

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

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

understandable, yet not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

106 651 txt εστιν ν ἐν οὐκ ἔδωκεν Ἰ 047 091 157 565 579 700 1006 1010 1071 1241 1292 1342 1505 B C D L T W lat syr Vx copa lac slbl TH NA 28 // lac AN P Q 0233

107 652 txt omit P 75os λ K C D E G H K L M S U W Y Γ Δ Θ Λ Π Ψ Q 047 0141 0211 l f 3 2 28 33 157 180 205 397 565 579 700 1006 1010 1071 1241 1292 1342 1505 l44 l2211 l Mart lx 48 goth os e Cyri D TR RP TH // autov P 66 B T 597 892 1243 1424 1253 (11016) tba br c d e f j q v sg y vcp x VF slav copap bha abch arm ath geo slav Orlat Macarius/Symeon Crys Cyri D SBL [NA28] [C] // lac AFN P Q V X 091 0233. Codex B has an untied here. The text without the possessive pronoun autou is almost certainly original. Note that every and all translations based on the Textus Receptus or Byz text, which omit autou, still render this in English "His flesh."

How can this man give us his flesh to eat?"

And so did the early translations, Latin, Syriac, Coptic, Armenian, Georgian, render the definite article as possible. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

108 655a He is the real or true bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1).
The GOSPEL of JOHN

John 6:58 οὔτος ἦστιν ὁ Ἰσραήλ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἠφαγον οἱ πατέρες καὶ ἰπέθεσαν· ὁ τρώγων τοῦτον τὸν ἴδρυν ζήσει εἰς τὸν αἰώνα.

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

John 6:59 Ταῦτα ἐπεν ἐν συναγωγῇ διδάσκοντας ἐν Καφαρναοῦ.

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 ἔπαιν, Σκληρὸς ἦστιν 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 εἶδος δὲ ὁ Ἰησοῦς ἐν αὐτῷ ὃτι γογγύζουσιν περὶ τοῦτον οἱ μαθηταὶ αὐτοῦ ἔπαιν αὐτοῖς. Τοῦτο ἦμας σκανδάλιζε;

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

John 6:62 ἐὰν οὖν θεωρήτε τὸν θυσία τοῦ ἀνθρώπου ἀναβάνων ἄνωτερον ἵνα τὸ πρότερον;

62Then what if you were observing the Son of Man as ascending to the heavens? Would you then still be shocked?” What therefore is the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also incomplete. Aposiopesis in the strict sense is a break off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of apopiosis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, “would you then still take offense, or be shocked?” Then the whole sentence would be, “If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?” What therefore is the sense asking? If they would be less shocked watching him ascend to his former state of non-flesh or would they be more shocked watching him descend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

63Then what if you were seeing the Son of Man as ascending to his former state of conv

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

Yet some of you are not believing.” For Jesus had known from the beginning who the ones not believing were, and who the one was, who would betray him. Then many of his disciples hearing said, “This is a hard teaching. Who can listen to it?”

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

110 6:58 txt emit Π66 Π199 B C L T W cop omn Or SBL TH NA28 {A} / +υμὼν τῷ δὲ συρκοπάμοιον ἑλθεν arm eth geo Chrys Cyrlema Aug Spec TR RP / +υμὼν ἐν τῇ ἐρήμῳ it115 / lac A P Q 0233

111 6:59 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of apopiosis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense asking? If they would be more shocked watching him ascend to his former state of non-flesh or would they be less shocked watching him descend to his former state of convincing majesty and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

112 6:63 txt λελάληκα Π66 K B C L T W latt syr arm eth Or Eus Ath Did Cyr Chrys Tert SBL TH NA28 / / lac E 047 TR RP / lac Π75 A P Q 091 0233

113 6:54 Rare NT occurrence of the future participle.

114 6:65 txt παρών Π66 Π199 K B C L T W it syrk cop arm eth Cyp SBL TH NA28 / / παρών μου παν Π199 E 047 M lat syrk h cop arm Bas Chrys Cyr TR RP / lac Π75 A P Q 070 091 0233
John 6:66 Ἐκ τοῦτού ώς πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτησαν.

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

John 6:67 ἔπειν οὖν ὁ Ἅγιος τοῖς δώδεκα, Μή καὶ ὑμείς 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 ἀπελευόμεθα; ρήματα ζώης αἰωνίου ἔχεις.

68Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

John 6:69 καὶ ὑμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Ἅγιος τοῦ θεοῦ.

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

John 6:70 ἀπεκρίθη αὐτῶις ὁ Ἅγιος, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ εἰ ὑμῶν εἰς διάβολος ἔστιν;

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

John 6:71 Ἐλεγεν δὲ τὸν Ἰουδαῖον Ἰσακρίτων ὁ ὄρος γὰρ ἐμελλεν παραδιδόναι αὐτῶν, εἰς ἐκ τῶν δώδεκα.

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

Chapter 7
Jesus' Brothers Judge Him Falsely

John 7:1 Καὶ μετὰ ταῦτα περιεπάτησε ὁ Ἰσαὰκ ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτέναι.

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 Ἡ δὲ ἐγγύς ἢ ἑρτη τῶν Ἰουδαίων οὐκ ἁκοπισμα.

2But the Jewish Festival of Booths was near.

John 7:3 ἔπον οὖν πρὸς αὐτὸν οἱ ἀδελφοί τοῦτο, Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν τὰ ἔργα αὐτοῖς.

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

John 7:4 οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιήσαι καὶ ζητεῖ αὐτός ἐν παραρηχῇ ἐνία. καὶ ταῦτα ποιήσαι, φανέρωσον σαυτόν τῷ κόσμῳ.

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

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115 6:66 ἐκ τοῦτού - ek toutou: Opinion is divided on whether this means "because of this teaching," or "from this point on."

116 6:69 text ὁ Ἅγιος τοῦ θεοῦ Ὁ[75] Κ β C* D L W itd copiaos zbo SBL TN NA28 {A} || ὁ χριστός Τετρ (Mk 8:29) || ὁ χριστός ὁ Ἅγιος τοῦ θεοῦ Ὁ[66] copiaos,bo,achy Cyrillem || ὁ υἱὸς τοῦ θεοῦ Ἰβ syrC Π χριστός ὁ υἱὸς τοῦ θεοῦ (Mt 16:16) C* Θ* 041 33 205 565 1010 14la,v.cel v g syr5 arm ge61 victrome Π ὁ χριστός ὁ υἱὸς τοῦ θεοῦ Ἰωνός Δ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ Ἰωνός (Mt 16:16) E F G H K M N U V Y Γ Θ Λ Π Ψ Ω 0211 0250 P3 28 158 150 799 892 1006 1071 1241 1243 1292 1342 1424 1505 lect Γ2,Av T g syr5 pal copiaos eth ge52 slav Chrys Cyrilpol Π CyrilpolCP1/2 Quodvult1/6 (others of Cypr and Quod do not contain ὁ χριστός) TR RP || omit δέ τι οὖν εἶ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ Ἰωνός 047 || λα Ῥ Π Q T X 063 070 078 0210 0233 0306. Besides the Mk and Mt passages imitated, look at Jn 1:49 and 1:27.

117 6:70 Or, "one of you is an enemy." Greek: διάβολος - diabolos. This is the Greek word that the Jewish translators of the Septuagint, the Hebrew Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew ‘ha-satan’ in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
things, show yourself to the world."
John 7:5 οὖν γὰρ οἱ ἄδελφοι αὐτοῦ ἐπίστευον εἰς αὐτόν.
5For even his own brothers did not believe in him.
John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὃς καὶ ὁ ἐμὸς ὁ ὑπὸ πάρεστιν, ὃ δὲ καὶ ὁ ὑμέτερος
πάντοτε ἐστὶν ἐτοιμός.
6Jesus therefore said to them, "The time for me has not yet come. But for you the time is
always suitable.
John 7:7 οὐ δύναται οὁ κόσμος μισεῖ υμᾶς, ἡμεῖς δὲ μισεῖ, ὡς ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὃτι τὰ ἔργα
αὐτοῦ πονηρὰ ἐστίν.
7The world cannot hate you, but me it hates, because I testify about it, that its works are
evil.
John 7:8 υμεῖς ἀναβήσετε εἰς τὴν ἑορτήν· ἐγὼ οὖν ἀναβάινω εἰς τὴν ἑορτὴν ταύτην, ὃ ὁ ἐμὸς
καὶ τὸ κρυπτό ὁποιώς πεπληρώσατο.
8You go up to the festival. I am not going up to this festival, because for me the time is
not yet fully come."
John 7:9 ταῦτα δὲ εἰπὼν, αὐτῶς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
9And having said these things, he remained in Galilee.

Jesus Goes Up for Sukkot

John 7:10 οὖν δὲ ἀνέβησαν οἱ ἄδελφοι αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ χαίρετος
ἄλλο ἐν κρυπτῷ.
10And when his brothers went up to the festival, then he also went up, not openly,
but in secret."
John 7:11 οἱ οὖν Ἰουδαῖοι ἐξήτονν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἠλεγον, Ποῦ ἐστιν ἐκεῖνος;
11The Jews therefore were looking for him in the festival, and saying, "Where is that

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fellow?"  
John 7:12 ἐγὼ γὰρ γονευσόμενος περὶ αὐτοῦ ἦν πολὺς ἐν τῷ ὀχλῷ· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἦσιν, ἄλλοι ἔλεγον, οὐ, ἄλλα πλανᾷ τὸν ὀχλόν.
12 And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." Others were saying, "No. On the contrary, he is misleading the people."

John 7:13 οὔτεις μὲντοι παρρησίᾳ ἔλαλεῖ περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
13 Though none would speak about him openly, for fear of the Jews.

John 7:14 Ἡ δὲ τῆς ἑορτῆς μεσοβὼς ἀνέβη Ἠσυχοὺς εἰς τὸ ἱερὸν καὶ ἔδιδακεν.
14 And when it was already the middle of the festival, Jesus went up to the temple, and was teaching.

John 7:15 ἐθαύμαζον οὖν οἱ Ἰουδαίοι λέγοντες, Πώς οὕτως γράμματα οὐδὲν μὴ μεμαθηκώς;
15 The Jews then were marveling, saying, "How is this man known letters, not having received instruction?"

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἠσυχοὺς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή ἀλλὰ τοῦ πέμψαντός με;
16 Jesus therefore answered them and said, "My teaching is not mine, but rather his who sent me.

John 7:17 ἔὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.
17 If someone is inclined to do His will, he will find out about the teaching, whether it is from God, or I am speaking from myself.

John 7:18 ὁ δὲ ἐαυτοῦ λαλῶν τὴν δοξὴν τὴν ἴδιαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτοῦ, οὕτως ἄλληθης ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.
18 One who speaks from himself is seeking his own glory. But one seeking the glory of Him who sent him, such a one is true, and there is no unrighteousness in him.

John 7:19 οὗ Μωσῆς ἐλευθέρων ὦν τὸν νόμον; καὶ οὕτως εἶ ὦμον 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 οὖν ὁ ὀχλὸς, ἰαμώνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι;
20 The crowd responded, "You have a demon. Who is trying to kill you?"

John 7:21 ἀπεκρίθη Ἠσυχοὺς καὶ εἶπεν αὐτοῖς, Ἐν ἐγγον 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 Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν – ὦχι δὲ ἐκ τοῦ Μωσέως ἐστίν ἀλλ' ἐκ τῶν πατέρων – καὶ ἐν σαφῆτι περιτίμητε ἄνθρωπον.
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?\(^{123}\)

John 7:23: εἰ περιτομήν λαμβάνατε ἄνθρωπος ἐν σαββάτῳ ἔνα μη λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χωλάτε ὅτι ἐλον ἄνθρωπον ὑψήλ ἐποίησα ἐν σαββάτῳ?

\(^{123}\) If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me if I made the whole man whole during the Sabbath?\(^{124}\)

John 7:24: μὴ κρίνετε κατ᾿ ὁψίν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

\(^{124}\) Judge not by appearances, but judge the righteous judgment.”\(^{125}\)

Is Jesus the Anointed One?

John 7:25: Ἐλεγον οὖν τινες ἐκ τῶν Ἰεροσολυμιτῶν, Οὔχ οὗτός ἐστιν ὁ ζητοῦν ἀποκτεῖναι;

\(^{125}\) Then some of the Jerusalemites were saying, “Is this not the man they are trying to kill?”

John 7:26: καὶ ἔδει παρρησία λαλεῖ καὶ οὔδεν ἀντών ἀνέγραφον. μὴποτε ἀληθῶς ἔγνωσαν οἱ ἁρχόντες ὅτι οὗτός ἐστίν ὁ Χριστός;

\(^{126}\) 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?\(^{126}\)

John 7:27: ἀλλὰ τούτον οἴδαμεν πόθεν ἐστίν; ὁ δὲ Χριστὸς ὅταν ἔρχεται οὐδείς γινώσκει πόθεν ἐστίν.

\(^{126}\) Except this man, we know where he is from; but the Christ, when he comes, no one will know where he is from."

John 7:28: ἐκραξεν οὖν ἐν τῷ ιερῷ διάδοκον ὁ Ἰερουσαλημιτής καὶ λέγειν, Κἀμὲ οἶδατε καὶ οἴδατε πόθεν εἰμί καὶ ἀπ᾿ ἐμαυτοῦ ὁ ὁμόλογος ἐλήμυνα, ἀλλ᾿ ἐστίν ἀληθινὸς ὁ πέμψας με, ὁν ὑμεῖς οὐκ οἴδατε;

\(^{126}\) Then Jesus cried out in the temple, teaching and saying, "Yes, me you know, and you know where I am from. Yet I have not come of myself. True rather is the One who sent me; him you do not know."

John 7:29: ἐγὼ οἶδα αὐτόν, ὅτι παρ᾿ αὐτῶν εἰμι κάκεινος με ἀπ᾿ ἐστειλεν.

\(^{126}\) I know him, because I am from him, and that One has sent me.”

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

\(^{124}\) Circumcision involves cutting off part of a man, so what Jesus is asking, is, “You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?”

\(^{125}\) The definite article in this use may well be "anaphoric," in that it is meant to refer back to something with which they are already familiar; that judgment commanded in Deuteronomy 16:18. The Greek there in the Septuagint is κρίνονται κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίταις καὶ γραμματοσειαγωγεῖς, "judges and clerks."

\(^{126}\) It is still a "man" in broad terms.

\(^{127}\) It is still a "man" in broad terms.
John 7:30 *εξήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χείρα, ὅτι οὖν ἐληλύθη ἡ ὥρα αὐτοῦ.

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

John 7:31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, ὁ Χριστὸς ὦταν ἔλθη μὴ πλείονα σημεία ποιήσῃ ὦν οὗτος ἐποίησεν;

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

John 7:32 Ἡκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἄρχοντες καὶ οἱ Φαρισαῖοι ὑπήρτησαν ἡνα πίσωσιν αὐτὸν.

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

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

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

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

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

John 7:35 εἶπον οὖν οἱ ἱουδαῖοι πρὸς ἀστυφος. Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτὸν; μή εἰς τὴν διασπόραν τῶν Ἐλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἐλλήνας;

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

John 7:36 τίς ἔστιν ὁ λόγος οὗτος ὃν εἶπεν, ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθεν;

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

John 7:37 Ἐν δὲ τῇ ἐοχῇ ἡμέρα τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆκε ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, ἕαν τις διψᾷ ἐρχόμενος πρὸς με καὶ πινέω.

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

John 7:38 ὁ πιστεύων εἰς ἐμέ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ῥέονται καὶ ποιστοί ἐκ τῆς κοιλίας αὐτοῦ ῥέουσαι ὡς αὐτός ὁ ζῶντος.

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

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127 7:32 Probably temple police officers or guards. Rome did authorize the Sanhedrin to have a company of guards with powers of arrest.
128 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 50:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ. The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly - κοιλία of the huge sea creature, so the Son of
John 7:39 τοῦτο δὲ ἐίπεν περὶ τοῦ πνεύματος ὁ ἐμελλόν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτὸν· οὕτω γὰρ ἦν πνεῦμα, ὅτι ἤσσως οὐδὲν ἐξέδωκα "

39 Now this he said in reference to the Spirit, whom those believing in him were about to receive. For the Spirit! 29] was not yet present, because Jesus had not yet been glorified. 

John 7:40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὕτως ἔστιν ἀλήθως ὁ προφητὴς·

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

John 7:41 ἄλλοι ἔλεγον, ὦ οὕτως ἐστιν ὁ Χριστὸς· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλατίας ὁ Χριστός ἐξερευναί; 

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

Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:58 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of our thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in § 466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom)." Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. § 106f.; Mlt. 225 [356].-- Mayer lll 3, 189ff.; Ursing 65ff.; M.-H. 423ff.; Rob. 435-7."
The GOSPEL of JOHN

The Christ comes from Galilee?
John 7:42  οὐχ ἦν γραφή ἐπεῖν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καί ἀπὸ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;

42Didn’t the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?”
John 7:43  σχόμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δεὶ αὐτὸν.

43A split therefore occurred in the crowd because of him.
John 7:44  τινὲς δὲ ἠθέλον εἰς αὐτῶν πᾶσαι αὐτόν, ἀλλὰ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χείρας.

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 ἄρχοντας καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τι οὐκ ἠγάγετε αὐτόν;

45Then the officers went to the chief priests and Pharisees, and those said to them, ”Why have you not brought him?”
John 7:46  ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὗτος ἄνθρωπος ἐλάλησεν, ὡς ὁ θεὸς λαλεῖ ὁ ἄνθρωπος.

46The officers answered, ”Never has someone spoken so, like this man speaks.”
John 7:47  ἀπεκρίθησαν οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνηθες;

47The Pharisees therefore answered them, ”Have you also been deceived?
John 7:48  μὴ τίς ἐκ τῶν ἀρχόντων ἐπίστευσαν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

48Has anyone of the authorities or of the Pharisees believed on him?
John 7:49  ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατο τοῖς.

49As for this crowd, accursed are they, not knowing the law.”
John 7:50  λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλέβων πρὸς αὐτὸν πρόερχομαι, εἰς ὃν εἰς αὐτῶν,

50Nicodemus, the one who had come to him previously, who was one of them, says to them,
John 7:51  Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ;

51”Our law does not judge unless it first hears from him, and knows what he is doing, does it?”
John 7:52  ἀπεκρίθησαν καὶ ἔηπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλαταίας εἶ; ἐράνυσαν καὶ ἴδε ὅτι ἐκ τῆς Γαλαταίας προφήτης οὐκ ἐγείρεται.

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

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133 7:46  τοιοῦτος ἄνθρωπος ἐλάλησεν εἰς αὐτούς ὡς οὗτος λαλεῖ ὁ ἄνθρωπος Ἰησοῦς Χριστοῦ.  

134 7:50  ὁ ἐλέβων πρὸς αὐτὸν προτέρων Ἰησοῦς Χριστοῦ.  

135 7:56  ἦν γραφή ἐπεῖν ὅτι ἐκ τῆς Γαλαταίας ἐρέθη:  

136 7:52  ἦν γραφή ἐπεῖν ὅτι ἐκ τῆς Γαλαταίας ἐρέθη.
The GOSPEL of JOHN

The Woman Caught in Adultery

John 7:53 Καὶ ἐπορεύθησαν ἐκαστὸς ἐς τὸν οἶκον αὐτοῦ, ἀνελθοντες. 53 And each went to his home. 137

Chapter 8

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

1 But Jesus went to the Mount of Olives.

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

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

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

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημεν ἐπ’ αὐτοφόρῳ μοιχευομένην.

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

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 (𝔓66𝔓66𝔓66𝔓66𝔓66𝔓66𝔓66𝔓66) which contain the text of the Gospel of John. However, the majority of manuscripts do not have the article, "the." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

137 7:53 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (𝔓66𝔓66𝔓66𝔓66𝔓66𝔓66𝔓66𝔓66) which contain the text of the Gospel of John. However, the majority of manuscripts do not have the article, "the." 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.

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

139 8:4 The RP text has here πειραζόντες, "testing him," and the TR and NA28 do not.
John 8:5 ἔν δὲ τῷ νόμῳ ἡμῖν ὁμοίως ἐνετείλατο 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 τούτῳ ἐξαναφέρει τὸ αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γην, μὴ προσποιούμενος. 140

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth141 with his finger, taking no notice.

John 8:7 ὡς δὲ ἐπέμεναν ἐξήραντο αὐτόν, ἀνέκυψεν καὶ ἔπειν αὐτοῖς, ὃν ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτήν βαλέτω λίθον. 142

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

John 8:8 καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γην. 143

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

John 8:9 οἱ δὲ ἁκούσαντες ἐξήραντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψαντο μόνος, καὶ ἦν γυνὴ ἐν μέσῳ οὐσίας.

9And after they heard this,144 they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς ἔπειν αὐτήν, Γενατοί, ποῦ εἰσίν; οὐδείς σε κατέκρινεν;

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

John 8:11 ή δὲ ἔπειν, Οὐδείς, κύριε. ἔπιν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω σε πορεύομαι, καὶ μηκέτι ἀμάρτησεν.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἰμὶ τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθὼν ἔμοι οὖν μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει 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 in darkness, but on the contrary, he will have for himself the light of life."

John 8:13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ εαυτοῦ μαρτυρεῖς; ἡ μαρτυρία σου οὐκ ἔστιν ἀλήθεια.

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

140 8:6a ἔν δὲ τῷ νόμῳ ἡμῖν ὁμοίως ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις?

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

142 8:9 The TR and RP texts also have here, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι "and were convicted by their conscience," and the NA28 does not.
The GOSPEL of JOHN

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἀληθῆς ἡ ἡμετερία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ τοῦ ὑπάγου.

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 οὐ κρίνω οὐδένα.

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

John 8:16 καὶ ἢν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμῆ ἀληθινή ἡ ἑστίν, ὅτι μόνος οὐκ οἴμι, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἡ ἑστίν.

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

John 8:18 ἐγὼ οἴμι ὁ μαρτυρῶν περὶ ἑαυτοῦ καὶ μαρτυρεῖ περὶ ἑμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 Ἐλεγον οὖν αὐτῶ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου ἐμὲ οἶδετε, καὶ τὸν πατέρα μου οὐ ἂν ἦδειτε.

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

John 8:20 Ταύτα τὰ βήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίσκην αὐτόν, οὐτὶ εὐθὺς ἔληλυθε ἤ ὡρα αὐτοῦ.

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

John 8:21 Ἐπέκριναν οὖν πάλιν αὐτός, Ἐγὼ ὑπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖτε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 Ἐλεγον οὖν οἱ ὀλοκληροί, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγώ ἐκ τῶν ἀνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου ἐστε, ἐγώ οὖν εἰμί ἐκ τοῦ κόσμου τουτοῦ.

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

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143 John 8:15 [NA28 reads κατὰ τὴν σάρκα δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἡ ἑστίν.]

144 John 8:17 [Deuteronomy 19:15]
The GOSPEL of JOHN

John 8:24 ἐπον οὖν ὑμῖν ὅτι ἀποσκεύασθε ἐν ταῖς ἁμαρτίαις υἱῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἔγω εἰμί, ἀποσκεύασθε ἐν ταῖς ἁμαρτίαις υἱῶν.

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

John 8:25 ἐλεγον οὖν αὐτῷ, ἢ τίς εἶ; ἐπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἁρκὴν ὅτι καὶ λαλῶ υἱῶν;

25Therefore they were saying to him, “Who are you?” Jesus said to them, “Why am I even speaking to you at all?”146

John 8:26 πολλὰ ἔχω περὶ υἱῶν λαλεῖν καὶ κρίνειν ἀλλ’ ὁ πέμφασις με ἀληθῆς ἔστιν, κἀγὼ ἒκουσα παρ’ αὐτοῦ ταῦτα λαλῶ147 εἰς τὸν κόσμον.

26I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world.”

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

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

John 8:28 εἶπεν οὖν ὁ Ἰησοῦς, Ὄταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἔγω εἰμι, καὶ ἢ ἐκατοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἑδίδαξαν με ὁ πατὴρ ταῦτα λαλῶ.

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

John 8:29 καὶ ὁ πέμφασις με μετ’ ἐμοῦ ἔστιν· οὐκ ἁρκήκεν με μόνον, ὅτι ἔγω τὰ ἁρεστὰ αὐτῶ ποιῶ πάντως.

29And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him.

John 8:30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπιστολοῦεν εἰς αὐτόν.

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

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

146 John 8:25 The BAGD lexicon says, "τὴν ἁρκήν John 8:25, as nearly all the Gr. fathers understood it, is emphatically used adverbially=διὰς ὦς at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: [31], 5: 133; Lucian, Eunuch. 6 at al; Ps.-Lucian, Salt. 3; Poxky 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the τὴν ἁρκὴν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all.

147 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 ἁρκὴν being accusative case. The BDF gives many examples from Clement in which the ἁρκὴν means something like, "To begin with." The Greek textural ambiguity in ὅτι discussed in a note at the end of this document.

148 John 8:26 τὸ λαλάω διὰς ὦς, ὅτι ἀρχην means "to begin with." The Greek textual ambiguity in ὅτι, "that," or "who." "That I am even speaking to you at all!" or "Why am I even speaking to you at all?" Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

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

150 John 8:28b According to Bauer, ἦταν ἐκατοῦ is an expression known in Classical Greek using the preposition ἦταν to indicate the originator or author of the action.

151 John 8:28c τὸν πατέρα ὁ λαλάω διὰς ὦς, ἀρχην, is an expression known in Classical Greek using the preposition ὁ λαλάω διὰς ὦς, ἀρχην, to indicate the originator or author of the action.
The GOSPEL of JOHN

The Children of Abraham

John 8:31 "Εἶπεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μεῖνητε ἐν τῷ ἑμῶ, ἀληθῶς μαθήται μοῦ εἶστε,

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 ἢ ἀλήθεια ἐλευθερώσει ὑμᾶς,

32 and you will know the truth, and the truth will make you free."

John 8:33 Ἄπεκρίθησαν πρὸς αὐτὸν, Ἡσαρμαμ ἔσεν, καὶ οὐδὲν δεδομένων πώς ποὺ ἔλεγες ὅτι ἐλευθερώσει ἡ ἀλήθεια;

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 Ἄπεκρίθησαν αὐτῶν ὁ Ἰησοῦς, Ἁμὴν ἢμων ἔσεν ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δολὸς ἐστιν τῆς ἀμαρτίας.

34 Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.

John 8:35 ὁ δὲ δολὸς οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει 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 ὑμῶν ἐλευθερώσῃ, ὁ δὲ δολὸς ἐστὶν τῆς ἀμαρτίας.

36 If therefore the Son should make you free, you will be free indeed.

John 8:37 Οἴδατε ὅτι σπέρμα Ἀβραὰμ ἐστε: ἅλλα ζητεῖτε μὲ ἀποκτείνατε, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

37 I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.

John 8:38 ἂν εἴη ἑώρακα παρὰ τῷ πατρί διὰ συνεκτικῶς παρὰ τὸν πατρὸς ποιεῖτε.

38 The things that I have seen with the Father, I speak, and you then the things you have heard from the father, do it."

John 8:40 Ἔλεγεν αὐτῶν ὁ Πατήρ, ὅτι ἂν ἔχετε τὸν αἰῶνα τοῦ πατρὸς τοῦ αἰῶνος, ἀνικήτως ἂν ζήτητε, ὅτι ἂν ἔχετε τὸν αἰῶνα τοῦ πατρὸς τοῦ αἰῶνος.

40 But as it is, you are trying to kill me, because my word has no room in you. He who is of God hears the word of God. This, Abraham did not do.

John 8:41 Ἄμην ποιεῖτε τὰ ἐργά τοῦ πατρὸς ὑμῶν. Ἐπαν αὐτῶν, Ἄμης ἐκ πορνείας οὐ γεννηθήτω· ἐνα πατέρα ἐξενεθάν, τόν θεόν.

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

151 8:38a txt para τω πατρι B C L 070 it1 vg w render Or Cyr ½ sbl th na 28a {B} / para τω πατρι μου Ἐ Ν 047 050 m b a c e f g h / para τω πατρι μου ταυτα D b d q cop b o Cyr Jer Chrys (Cyr ½) / με απο του πατρου ταυτα W / lac A R T 0233. The definite article could serve as a possessive when that was obvious from the context.

152 8:38b txt ηκουσατε para του πατρου B W 597 cop b o / arm geo Or Cyr Sbl th Na 28a / ηκουσατε para του πατρου υμων N K C Y T / b 33 356 892 1547 it1 / sy rh br render / cop b o / Chriss / ηκουσατε para του πατρου υμων 346 / ηκουσατε para του πατρου υμων 0141 / f 33 1524 / ηκουσατε para του πατρου υμων X / εφωκατε para του πατρου υμων D E F G H M N S U T Δ A Ψ Ω 047 0211 0250 0292 218 118 157 180 205 579 700 1006 1010 1071 1243 1292 1542 1505 lect b a c e f g h l render / cop b o / eth slav Aug Spec th tr / εφωκατε para του πατρου P 66 070 cop b o / εφωκατε para του πατρου υμων N / lac A R T T 0233. Some explain the na 28a reading by interpreting the verb at the end of the verse as an imperative: "The things I have seen with the Father, I speak, and you then the things you have heard from the father, do it." But the definite article could serve as a possessive when that was obvious from the context. This is one of the most frequent variants between the Alexandrian text and the Byzantine: the Byz editorially adds a possessive pronoun to make it clear.
We have one father: God.”

**The Children of the Devil**

John 8:42 ἐπεν αὐτοῖς ὁ Ἰησοῦς, Ἐλ ὁ θεὸς πατήρ υμῶν ἦν, ἣματε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἣμων οὐδὲ γὰρ ἂν ἤμων εἴμων καὶ ἢμων ἡμεῖς ἐλήλυθα, ἀλλὰ ἐκεῖνος με ἀπέστειλεν.

43Jesus said to them, “If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me.

John 8:43 διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκοῦν τὸν λόγον τὸν ἐμὸν.

44What is the reason you do not understand my speech? Because you are not able to tolerate my word.

John 8:44 Ὅμοιος ἐκ τοῦ πατρὸς τοῦ διαβόλου ἔστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖτε. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἂν ἄρχης, καὶ ἐν τῇ ἀλήθειᾳ οὐκ ἐστηκεν, ὃτι οὐκ ἐστιν ἀλήθεια ἐν αὐτῶ. Ὅταν λαλῇ τὸ φωςός, ἐκ τῶν ἱδῶν λαλεί· ὃτι φεύγεται ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

45You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things, for he is a liar, and the father of the lie.

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

154 **8:43** The Greek verb translated "tolerate" is the infinitive form of ἀκοῦειν, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching who can hear it?" In other words, who can hear or listen, or, if he does not "stand around to hear it." When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of the same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

155 **8:44a** Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

156 **8:44b** The Greek word translated "the lie" at the end of verse 44, is ἁὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that ἁὐτός 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 φεύγεις to ὃταν λαλῇ τὸ φωςός, 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 ἁὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
The GOSPEL of JOHN

John 8:45  ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

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

John 8:46  τίς ἐγὼ λέγων ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τι ὑμεῖς οὐ πιστεύετε μοι;

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

John 8:47  ὁ ὅν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τούτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

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 ἱουδαῖοι καὶ εἴπαν αὐτῷ, Οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρίτης εἰς οὐ καὶ δαίμονιον ἔχεις;

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

John 8:49  ἀπεκρίθη ἡ ἱσούς, ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

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

John 8:50  Ἐγὼ δὲ οὐ δὲ τὴν δόξαν μου: ἐστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51  ἀμὴν ἐν ὑμῖν λέγω ὑμῖν, ἐὰν τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ γενήσεται βανάτου 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  εἰπον αὐτῷ οἱ ἱουδαῖοι, Νῦν ἐγὼ κατεκόμημεν ὅτι δαίμονιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται καὶ οὐ λέγεις. Ἐὰν τοῖς τὸν λόγον μου τηρήσῃ, οὐ μὴ γενήσεται βανάτου 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.'

John 8:53  μὴ οὐ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὡς ἐπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σαυτὸν ποιεῖς?

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

John 8:54  ἀπεκρίθη ἡ ἱσούς, Ἐὰν ἐγὼ δοξῶν ἐμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἐστιν ὁ πατὴρ μου ὁ δοξᾶξην με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν·

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

John 8:55  καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν, καὶ εἰπὼ ὃτι οὐκ οἶδα αὐτόν, ἐσομαι ὃμοιος ὑμῶν φυσιτίς· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

55And you have never known him, but I know him. Now if I were to say that I do not know him, I would be a liar like you. But I do know him, and his word I am following. John 8:56  Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα ἔδω τὴν ἡμέραν τὴν ἡμέραν, καὶ εἶδεν καὶ ἔχαρη.

56Abraham, your forefather, made exultation yearning to see my day. And he saw it, and was thrilled."
John 8:57 Several early witnesses say ἀβραάμ ἔφρακέν σε – ‘Abraam he德拉κέν se, "Abraham has seen you?" But other early witnesses say ἀβραάμ ἐφρακας – 'Abraam he德拉kas, "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?"

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

John 8:59 ἐν εἰμι - εγό εἰμι; 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 Abraham.

Chapter 9
Jesus Heals a Man Born Blind

John 9:1 Καὶ παράγων εἶδεν ἄνθρωπον ὁμφαλὸν ἐπὶ γενετης.

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

John 9:2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ἡρῴδη, τίς ἦμαρτεν, οὕτως οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆεν;

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

John 9:3 ἀπεκρίθη Ἰησοῦς, Οὕτω οὕτως ἦμαρτεν οὕτω οἱ γονεῖς αὐτοῦ, ἀλλὰ ἵνα φανερωθῇ τὰ έργα τοῦ θεοῦ εν αὐτῷ.

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

9:2 The Pharisees taught that an unborn child could sin.

160 8:57 Several early witnesses say ἀβραάμ ἐφρακέν σε – ‘Abraam he德拉κέν se, "Abraham has seen you?" But other early witnesses say ἀβραάμ ἐφρακας – 'Abraam he德拉kas, "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?"

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

162 8:59 ἐν εἰμι - εγό εἰμι; 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 Abraham.
John 9:4 ἡμᾶς δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἑως ἡμέρα ἑστίν· ἔρχεται νῦς ὅτε σῶδείς δύναται ἐργάζεσθαι.

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

John 9:5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου.

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

John 9:6 τούτα εἶπὼν ἐπίσκεψαν χαμαί καὶ ἐποίησαν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισαν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς.

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

John 9:7 καὶ εἶπεν αὐτῷ, ᾿Ὑπαγε νίψας εἰς τὴν κολυμβήθραν τοῦ Σιλώαμ ὁ ἐρμηνευεῖται ἀπεστάλμενος, ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε πλέον.

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

John 9:8 Οἱ οὖν γείτόνες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ἔχουσαν ἢ ἠθέλος, Οὐχ οὖν ἠθέλος ἔστιν ὁ καθίμηνος καὶ προσαίτων;

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

John 9:9 ἄλλοι ἠθέλος ὁ ἠθέλος ἔστιν ἄλλοι ἠθέλος, οὐχί, ἄλλα ὀφθαλμοὶ αὐτῷ ἔστιν. ἔκεινος ἠθέλος ὁ ἠθέλος ὁ ἠθέλος εἶμι.

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

John 9:10 ἠθέλος οὖν ἠθέλος, Πῶς ἠνεχθήσατε σὸν οἱ ὀφθαλμοῖ;

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

John 9:11 ἀπεκρίθη ἔκεινος, ὁ ἀνθρώπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι ὅτι ᾿Ὑπαγε εἰς τὸν Σιλώαμ ἐνιοῦν τοὺς ὀφθαλμοὺς καὶ νιφάδος ἄνεβλετα.

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

John 9:12 καὶ εἶπαν αὐτῷ, Πῶς ἠθέλος ἔστιν εἶρε, Πῶς οὖν ἠθέλος ἔστιν.

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

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

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

John 9:14 Ἡ δὲ σάββατον ἐν ἡ ημέρα ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέερξεν αὐτοῦ τοὺς ὄφαθλοις.

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

John 9:15 πάλιν οὖν ἡρῶτον αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπεθήκεν μου ἐπὶ τοὺς ὄφαθλοις καὶ ἐνηψάτω καὶ βλέπω.

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

John 9:16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, ὃς ἐστίν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὃτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ ἠλέγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαύτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

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

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὃς ἠνέωξεν σοῦ τοὺς ὄφαθλοις; ὁ δὲ εἶπεν ὃτι προφητὴς ἦστιν.

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

John 9:18 Οὐκ ἐπίστευσαν οὖν οἱ Ιουδαῖοι περὶ αὐτοῦ ὃτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἢς ὅτου ἐφόντισαν τοὺς γονεῖς αὐτοῦ τὸ ἀναβλέψαντος

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

John 9:19 καὶ ἠρώτησαν αὐτοῦ λέγοντες, ὡς τοῦ ἦν τυφλὸς ἢ πρὶν ἦν, ὡς τοὺς γονεῖς αὐτοῦ ἤπειρον;

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἴδαμεν ὅτι οὗτός ἦστιν ὁ γίνομαι ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννηθή.

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

John 9:21 πῶς δὲ νῦν βλέπει οὐκ ὁδηγεῖτε, ἢ τίς ἦν ἀνεργός αὐτοῦ τοῖς ὄφαθλοις ἡμεῖς οὐκ ὁδηγεῖτε, αὐτὸν ἔρωτίσατε, ἠλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

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

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169 9:14a txt εν η ἡμέρα ὃς Παλαιστίνη Ὀλυμπία 75 B L W ὑπό τι συνάρτησης Υουλίμας b1928 / SBL TH NA28 \{\} / en τη ἡμέρα ὃς Παλαιστίνη / ore A D E N 047 0233 0250 lat syrih copam,by,ewrd TR RP lac C P Q T

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

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
Ask him; he has majority. He will speak for himself.”

John 9:22 ‘taita eipan oi gonexi autou oti erofoonti touj 9oujaious, hde gar synegethein avoi 9oujaios ixa en tis avon omodologiux Xriston, apsuynagwos genhtai.

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

John 9:23 dia tou to avoi gonexi autou eipan oti Hlikian eixei, avoi enepoxyndetai.

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

John 9:24 Ewunoian oon ton anfroun ev xwirou oon ton turflous kai eipan autou, tois doxein tov theou hmeis oidaen oti ooutos o anfrousias amartwlos estin.

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

John 9:25 apkefrih oon ekeinos, Ei amartwlos estin ouk oida en idia, oti turflous oun arte bletpos.

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 epion oon autou, Tiv epoixen ooi; pws hnoxein ooi ton orfhalmyous.

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

John 9:27 apkefrih autou, Epion umin hde kai ouk hkoystate ti palin thelete akoine; mei kai umei thelete autou mabhtai genvsasai;

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 eloudorhasen autou, kai epion, Zws mabhtes ei ekeinoi, hmeis de tov Morphesou esmen mabhtai.

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

John 9:29 hmeis oidaen oti Morphsei lellaliesen o theos, tou tov ouk oidaen pothen estin.

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 apkefrih o anfroupos kai eipen autois, En tou tov gar to xwirastov estin oti umei ouk oida estin estin, kai hnoxein mou tou orfhalmyous.

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 oidaen oti amartwloin o theos ouk akouei, alla enan tou theosebhs h kai to thelema autou poiei tou autou akouei.

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

John 9:32 ek tou aiwnos ouk hkoousth oti hneuzeugi tin orfhalmyous turflous gegevnemewn.

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

John 9:33 ei mi ouk ouc parag theou, ouk hounato poiesin oudein.

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

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

172 9:26 tex von autw P75 B D W SBL TH NA28 ( ) / autw K / von autw palin P66 K L N 070 / de autw palin A E 047 0233 TR RP / lac C

173 9:28 tex eloudorhasen P46 E F G H (K) M S X Y Δ Δ Ω 047 0141 0233 M lat copiajump,lyc,e,w,pbo AN RP SBL TH / eloudorhasen K / kai eloudorhasen P75 N B W (070) copiajump NA28 ( ) / kai eloudorhasen 070 / a de eloudorhasen A D L N Θ Υ 0211 33 1992 greekmST copbo / eloudorhasen onu G / eloudorhasen onu (Γ) TR / lac C

174 9:33 The renderings “he would be able to do nothing” or “not be able to do anything” are unsatisfactory, in view of the fact that the magicians of Pharaoj performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of; that of
John 9:34 άπεκρίθησαν καί ἐπαν αὐτῷ, ἐν ᾠμαρτίαις σὺ ἐγεννήματο ὅλοι καί σὺ διδάσκεις ἡμᾶς καί ἐξέβαλον αὐτὸν ἕξω.

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

Spiritual Blindness

John 9:35 Ἦκουσεν Ἰησοῦς δι' ἐξέβαλον αὐτὸν ἕξω, καί εὗρὼν αὐτὸν ἐπέν, Ἐν πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; 175

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

John 9:36 ἀπεκρίθη ἐκεῖνος καί ἐπέν, καί τίς ἐστίν, κύριε; 176 Ἰνα πιστεύσω εἰς αὐτόν;

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

John 9:37 ἐπέν αὐτῷ ὁ Ἰησοῦς, Καί ἐωρακας αὐτὸν καί ὁ λαλῶν μετὰ σοῦ ἑκείνος ἐστίν.

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

John 9:38 ὁ δὲ ἔρχεται, Πιστεῦω, κύριε καί προσεκύνησαν αὐτῷ.

38And he said, "I believe, Lord." And he worshipped him. 177

John 9:39 καί ἐπέν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καί οἱ βλέποντες τυφλοί γένωνται.

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

opening the eyes of one born blind. For the adverbial use of ο οδέν, see BDA G p. 735, 2 (b) γ- "in no respect, in no way. This is an "adverbial accusative," see BDF 8 160, where Debrunner points out another place that John used an adverbial accusative, 8:25 - ἐν ἀρχήν, "at all." Why am I speaking to you at all?" For ο οδέν here see also Lk 11:1. 11 neutr. ο οδέν as Adv., not at all. See also Acts 26:26. 175 9:35 τον ἀνθρώπον. Π66 Π65 Π63 Π62 Π61 Π59 Π58 Π57 Π56 Π55 Π54 Π53 Π52 Π51 Π50 Π49 Π48 Π47 Π46 Π45 Π44 Π43 Π42 Π41 Π40 Π39 Π38 Π37 Π36 Π35 Π34 Π33 Π32 Π31 Π30 Π29 Π28 Π27 Π26 Π25 Π24 Π23 Π22 Π21 Π20 Π19 Π18 Π17 Π16 Π15 Π14 Π13 Π12 Π11 Π10 Π9 Π8 Π7 Π6 Π5 Π4 Π3 Π2 Π1 W B D N S U A E F.</DOCUMENT
John 9:40 'Hkeusan ek tov Favrasiwn taota oi met' autoi ontes, kai eipon autw. Mh kai hmeis tyvroi esmen;

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

John 9:41 eipon autois o 'Irhoiws. Ei tyvroi hte, ouk an eixhte amartian' von de legete oti Bletomen' h amartia omwn menei.

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

Chapter 10
The Good Shepherd

John 10:1 'Amhn amhn legw umhn, o mh eiserekhmenos dia tis thuras eis tin aulhn tin probaton ala anabainow alla xronten keinein klesptis estin kai l erstis.'

1"Truly, truly I say to you, no one entering the sheep fold through the door, but instead climbing up another way, that one is a thief and a bandit.

John 10:2 de eiserekhmenos dia tis thuras poimhn estin tin probaton.

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

John 10:3 toutw o theswros anoigei, kai ta probeta tis phwnis autoi akouei, kai ta idia probeta fonei kat' onoma kai ezaige auta.

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 deean ta idia pantast 278 ekbala, emprosothen autwn poroetai, kai ta probeta autoi akolouthei, oti oidea tin phwnin autoin.

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 allotria de ou' mh akolouthisouin allla feuxontai ap' autoin, oti ouk oideas tin allotriwn tin phwnin.

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

John 10:6 tautein tis paroimian eipen autois o 'Irhoiws' keinein de ouk eignousan tina 'h in elalei autois.

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

John 10:7 Eipen ou' pantin autois o 'Irhoiws. 'Amhn amhn legw umhn oti egn eimi h thura tin probeta.

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

John 10:8 pantes dosi plhdon pro emou klptai eisin kai lrestai' all' ouk hkeusan autwn ta probeta.

8All who came before me 179 are thieves and bandits; but the sheep did not hear them.

178 10:4 txt panta P6 P7 P25 K2 D L W it. d e cop arm SBL TH NA28 \|\ omit K*2b \| probeta A E 047 0233 0250 B lat syr TR RP \| P6 C N P

179 10:8 txt plhdon pro emou P66 K2 A B D K L W X Λ Π Ψ 33 357 579 700 1006 1071 1079 1216 1230 1241 1243 1505 1546 1646 2174 it4 vg 344 = synb with * cop360 eth Or* Did* Severian Hesych; Luc Fautstus-Milevis Jer* Aug* SBL TH NA28 [pro emou] [C] eisphlon pro emou 0250 plhdon pro emou 0233 pro emou plhdon \(\Theta\) 205 565 1365 arm Diatessarm Velintianian acc. to Hippolytus Or* lat* Abrosiaster Greg-Elv Jer* Aug* SBL TH pro plhdon 1285 P66 P7 K2 E F G M S U Y G A O 047 0141 0212 2 28 180 892 5 1009 1010 1195 1242 1292 1342 1424 2148 it3 b c e f h i d l r t v sy ap pal cop360 gbo ach slav goth Diatess97 Basil Chrys Cyp; P5 Cypr Aug* RP \| omit 1344 \| lac P44 C H N P 070 0306
The GOSPEL of JOHN

John 10:9  ἐγώ εἰμι ἡ θύρα δι' ἐμοῦ ἐὰν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

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

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἡν ἡ κλέψῃ καὶ θύῃ καὶ ἀπολέσῃ ἐγώ ἥλθον ἵνα ζωὴν ἔχωσιν καὶ περισσῶν ἔχωσιν.

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

John 10:11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

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

John 10:12 ὁ μισθωτὸς καὶ οὐκ ὃν ποιμήν, οὐ καὶ οὐκ ἔστιν τὰ πρόβατα ἱδία, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίσαι 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 ὁ μισθωτὸς ἔστιν καὶ οὐ μὲλει αὐτῷ περί τῶν προβάτων.

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

John 10:14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκει τὰ ἐμαὶ καὶ γινώσκεσθε με τὰ ἐμαὶ,

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

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

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 ὃ οὐκ ἔστιν ἐκ τῆς ἀυλῆς ταύτης· κακεῖνα δὲ μὲ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμήν, εἰς ποιμήν.

16Other sheep I also have, which are not of this fold; those also I am to bring, and my Father will give me glory on their account, so that the nations will come and glorify me, for I have loved them even as he loved me.

John 10:17 διὰ τούτου ὁ πατὴρ ἀγαπᾷ ὃ ἔτι τιθήμη τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

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

John 10:18 οὐδεὶς ἀρεί αὐτήν ἀπ’ ἐμοῦ, ἄλλ’ ἔγω τίθημι αὐτήν ἀπ’ ἐμαυτοῦ, ἐξουσίαν ἔχω θείην αὐτήν, καὶ ξένους ἔχω πάλιν λαβέν αὐτήν: ταύτην τὴν ἑντολὴν ἑλαβον 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 Ξύσαμα πάλιν ἐγένετο ἐν τοῖς ἱουδαίοις διὰ τοὺς λόγους τούτους.

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

John 10:20 ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν, δαιμόνιον ἔχει καὶ μαίνεται τί αὐτῶ ἀκούσετε;

20Many of them were saying, "He has a demon, and he's crazy. Why are you listening to him?"
After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple area. Antiochus, who came from Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The reoration of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine's flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

The Authorities Attempt Stoning for Claim of Equality With God

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The GOSEP of JOHN

John 10:22 Ἐγένετο τότε τά ἑγκαίνια ἑν τοῖς ἱεροσολύμοις χειμῶν ἦν,

Then came the Festival of Dedication at Jerusalem. It was winter, and Jesus was walking in the temple, in the Portico of Solomon. Jesus answered them, "I told you, and you do not believe. The works that I am doing are to show you that I am the one who speaks on God's behalf.

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

184 10:26 ἀκολουθοῦσιν μοι ἀκούουσιν, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοί, ἐκατὸς γινώσκω αὐτά, καὶ ἀκολο
John 10:29 ὁ πατήρ μου ὁς δὲδωκέν μοι μεῖζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπαξεῖν ἐκ τῆς χειρὸς τῶν πατρός.

29My Father, the one who gave them to me, he is greater than all, and no one is able to snatch them out of the Father’s hand. John 10:30 ἔγω καὶ ὁ πατήρ ἐν ἐμεν.

30I and the Father are one.

John 10:31 Ἐβάστασαν πάλιν λίθους οἱ ἱουδαίοι ἵνα λιθάσωσιν αὐτῶν.

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

John 10:32 ἀπεκρίθη αὐτῶς ὁ Ἱσσοῦς. Πολλὰ ἐργά καλὰ ἐδείξα ὡμῖν ἐκ τοῦ πατρός διὰ ποιῶν αὐτῶν ἐργόν ἐμε λιθάσετε;

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

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ ἱουδαίοι, Περὶ καλοῦ ἐργοῦ οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι οὐ ἄνθρωπος ὃν ποιεῖς σαιτόν θεόν.

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

John 10:34 ἀπεκρίθησαν αὐτῶς ὁ Ὑσσοῦς. Ὡς ἐστίν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα, θεοὶ ἐστε;

34Jesus answered them, “Is it not written in your law, ‘I have said, “You are gods”’? John 10:35 εἰ ἐκεῖνος εἶπεν θεοῦ πρὸς ὅς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ ὦ δύναται λυθῆναι ἡ γραφή;

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

John 10:36 ὅν ὁ πατήρ ἠγίασεν καὶ ἀπάστευεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι ἐποιηκαίνες, ὦ ἵλος τοῦ θεοῦ εἶμι;

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

John 10:37 εἰ οὐ ποιω τὰ ἐργα τοῦ πατρός μου, μὴ πιστεύετε μοι.

37If I am not doing the works of my Father, do not believe me.
John 10:38 ei ðe poíw, kàn émoi ði pisteúnte, tois ðrgoié pisteúnte, ðna gnwste kai ginwóskete ðti èn émoi ði pàtrì káwv èn ðo pàtrì.191

38 And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know192 that the Father is in me, and I in the Father."

John 10:39 ἔξητον πάλιν αὐτόν πάσαι καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

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

John 10:40 καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ιορδάνου εἰς τὸν τόπον ὅπου ἦν ἱώάννης τὸ πρῶτον βαπτίζων, καὶ ἐμείνεν ἐκεῖ.

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

John 10:41 καὶ πολλοὶ ἠλθόν πρὸς αὐτόν καὶ ἔλεγον ὅτι ἱώαννης μὲν σημεῖον ἐποίησεν οὕδεν, πάντα δὲ δεῦρεν ἱώαννης περὶ τοῦτοῦ ἐλπίδη 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 αὐτόν ἐκεῖ.

42 And many there believed in him.

Chapter 11

The Death of Lazarus

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

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

John 11:2 Ἰην δὲ Μαρίας ἡ ἀλείψασα τὸν κύριον μόνῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς βρείζιν αὐτῆς, ὡς ὁ ἀδελφὸς Λάζαρος ἠθνεῖ.

2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.
John 11:3 ἀπέστειλαν οὖν αἱ αδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἵδε ὁ φίλεσίς ἡσθενεῖ.

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

John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀὐτὴ ἡ αὐτοῖς ὡστὶν πρὸς βανάτον ἀλλ' ὑπὲρ τῆς δόθης τοῦ θεοῦ, ἵνα δοξάσῃ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

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

John 11:5 ἡγάσα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

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

John 11:6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ὑπὸ τῇ ἡμέρᾳ, ὥστε ἆρρημεν·

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

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

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

John 11:8 λέγουσαν αὐτῷ οἱ μαθηταί, Ἄραβι, νῦν ἐξήτων σε λιθάσασι οἱ ἱουδαίοι, καὶ πάλιν ὑπάγεις εἰς τὴν ἱεράν τοῦτο τοῦτο.

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

John 11:9 ἀπεκρίθη Ἰησοῦς, ὅχι δὲ δώδεκα ὥρας εἶσαι τῇ ἡμέρᾳ, ἀλλ' ἐν τῇ περιπατήσῃ ἐν τῇ ἡμέρᾳ, ὥστε προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτον βλέπει·

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

John 11:10 ἐὰν δὲ τοῖς περιπατήσῃ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

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

John 11:11 ταῦτα ἔπειτα, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνώσω αὐτόν.

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

John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, ὅτι κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνώσω αὐτόν.

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

John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ βανάτου αὐτοῦ, ἀκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κομψοῦ τοῦ ὑπὸ τοῦ ἱεροῦ λέγει.

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

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

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

John 11:15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμεν ἐκεῖ ἀλλὰ ἀγωμέν πρὸς αὐτόν.

15And for your sakes I am glad I was not there, so that you may believe. But let us go to him."
John 11:16 ἔπεν οὖν θωμᾶς ὁ λεγόμενος Διδύμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς ἣν ἀποθάνωμεν μετ’ αὐτοῦ.

18Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἤχοντα ἐν τῷ μνημείῳ.

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

John 11:18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

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

John 11:19 πολλοὶ δὲ ἐκ τῶν ἱουδαίων ἐληλύθεσαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἣν παραμύθησαν αὐτὰς περὶ τοῦ ἀδελφοῦ.

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

John 11:20 ἤ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἔκαθέζετο.

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

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὄδε οὐκ ἀν ἄπεθανεν ὁ ἀδελφός μου.

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

John 11:22 ἀλλὰ καὶ τὸν οἶκον ὅς ἦν ἀν αἰτήσῃ τὸν θεὸν δύσαι σοι ὁ θεὸς.

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

John 11:23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

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

John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ἐμεῖς.

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

John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ ὁ ἀποθάνῃ εἰς τὸν ζῶνα πιστεύεις τούτο;

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

John 11:27 λέγει αὐτῷ, Ναὶ, κύριε ἐγώ πεπίστευκα ὅτι ἂν εἶ ὁ Χριστὸς ὁ ζῶς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐφρονεῖς.

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

John 11:28 καὶ τούτῳ εἰποῦσα ἄπηλθεν καὶ ἠφόνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάβα ἐπιστρέφειν οἱ δίδακτοι τρία και φωνεῖ σε.

28And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."
John 11:29 ἐκεῖνη δὲ ὡς ἤκουσεν ἥγερθη τοῖς καὶ ἤρχετο πρὸς αὐτόν·
29That one then, when she heard, quickly got up and was coming toward him.
John 11:30 οὖν δὲ ἔληλυθε ο ὢν ήσος eis tìn kúmhn, ἀλλ’ ἦν ἔτι 200 ἐν τῷ τόπῳ ὅπου ὑπήντησαν άυτῶ 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 ἱουδαίοι οἱ δύντες μετ’ αὐτής ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτήν, ἱδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολουθήσαν αὐτής, δέχαντες ὃτι ὑπάγει εἰς τὸ μνήμευ τὸν ἑαυτοῦ ἔκει.
31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."
John 11:32 ἡ οὖν Μαρία ζῆς ἠλθεν ὅπου ἦν ήσος ἱούσα αὐτόν ἔπεσαν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἴ ὃδε οὐκ ἂν μου ἀπήθη καὶ ἀδελφός.
32Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."
John 11:33 Ἦσος οὖν ὡς ἐδεῖν αὐτήν κλάοισαν καὶ τοὺς συνελθόντας αὐτή 'ἱουδαίους κλαίοντας, ἐνερχόμεθα τῷ πνεύματι καὶ ἐπάθηκεν ἐαυτόν,
33Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, 201 and churned inside himself.
John 11:34 καὶ ἔπειν, Ποῦ τεθέκατε αὐτὸν; λέγουσαν αὐτῷ, Κύριε, ἔρχου καὶ ἰδε.
34And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."
John 11:35 ἐδάκρυσεν ο ὦν ήσος.
35Jesus showed tears.
John 11:36 ἔλεγον οὖν οἱ 'ἱουδαίοι, ἰδε πῶς έφίλει αὐτόν.
36The Jews therefore were saying, "See how he loved him."
John 11:37 τινές δὲ εξ αὐτῶν εἶπαν, ὦκ ἐδύνατο οὕτως ο ἀναίζας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαν Ɲα καὶ οὕτως μὴ ἀποθάνῃ;
37But some of them said, "Shouldn’t he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

200 11:30 txt ἦν ἔτι ἐν Ἐ 75 Β ὂ Κ Ὅ Ὅ 1 33 lat cop85 arm SBL TH NA28 \| ἦν ἔτι ἐν F ἔτι cop90 ἦν ἔτι ἔτι 11:33 \| ἦν ἔτι 85 Θ \| ἦν ἔτι Β ὂ Κ Ὅ Α Ὅ 1 33 lat cop95 ἦν ἔτι ἔτι 85 11:33 ἦν ἔτι 1 33 lat cop95 ἦν ἔτι 85 ἦν ἔτι 1 33 lat cop95 ἦν ἔτι 85 11:33 θησαν ἐν τῷ πνεύματι - "snorted in his spirit.” The verb ἐμμεθαμαίον - embribomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times it was used for the snorting of horses. Biblical 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 - dakruo, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Jesus Raises Lazarus from the Dead

John 11:38 Then Jesus, again heaving inside himself, arrives at the tomb. And a cave it was, and a stone was there, covering over it.

John 11:39 said, "Lazarus, come out!"

John 11:40 (Jesus said, "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 11:41 "Lazarus, come out!"

John 11:42 And Jesus lifted his eyes up and said, "Father, I thank you, that you have heard me."

John 11:43 And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

John 11:45 Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him.

John 11:46 But some of them went to the Pharisees, and told them what things Jesus had done.

John 11:47 And the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?"
John 11:48  εὰν ἀφὼμεν αὐτὸν οὕτως, πάντες πιστεύσουσι εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ἀρωμαίοι καὶ ἀροῦσιν ἡμᾶς καὶ τὸν τόπον καὶ τὸ ἔθνος.

48If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place206 and our nation."

John 11:49 εἷς δὲ τις Ἰουδαίων Καίσαρας, ἄρχηρευς ὁ ὁ Ἐνναυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ἦμεις οὐκ ἰδίατε οὐδὲν,

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

John 11:50 οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπέρ τοῦ λαοῦ καὶ μὴ ὄλον τὸ ἔθνος ἀπόληται.207

50Neither are you considering how it is expedient for you207 that one man208 die for the people, and not the whole nation perish."
John 11:55 Ἡν δὲ ἐγὼς τὸ πάσχα τῶν ἱσοδίαιν, καὶ ἀνέβησαν πολλοὶ εἰς ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνισώσουν ἑαυτοὺς.

56But then the Passover of the Jews was near, and many went up to Jerusalem from out of the country before the Passover, to purify themselves.

John 11:56 ἔχθισαν οὖν τὸν ἱσοδόν καὶ ἠλευγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τὰ δοκεῖ ὑμῖν; ὃτι οὐχ ἠλθή εἰς τὴν ἐορτήν;

57They were watching for Jesus therefore, and speaking with one another, as they stood in the temple, “How does it seem to you? That he is not coming to the festival at all?”

John 11:57 δεδώκεσαν δὲ ὡς οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολάς ἵνα ἐάν τις γυνὴ ποῦ ἦστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

58Now the chief priests and the Pharisees had given orders, that if anyone knew where he was, he should report it, so that they might arrest him.

Chapter 12
Jesus Anointed at Bethany

John 12:1 Ὑπὸ τὸν ἵσοον τὸν πάσχα ἠλθεν εἰς Βηθανιάν, ὅπου ἦν Λάζαρος, ὅν ήγερεν ἐκ νεκρῶν ὁ Ἱσοῦς.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἕκει, καὶ ἡ Μαρθὰ διηκόνει, ὃ δὲ Λάζαρος εἰς ὅν ἦν τῶν ἀνακειμένων σὺν αὐτῷ.

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

John 12:3 ὡς δὲ πρὸς τὸν Μαριὰμ λαβὼν σάλτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλευσεν τοὺς πόδας τῷ Ἱσοῦ καὶ ἔξεμαξεν τὰς θρεῖς ἄντις τοὺς πόδας αὐτοῦ· ὃ δὲ οἰκία εἶπεν ἐκ τῆς ὀσμῆς 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 λέγει δὲ Τιάδας ὁ Ἰσαρίωτης εἰς 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 ἀπά τι τῶτο τὸ μύρον οὐκ ἐπάρθη τριακοσίων δηναρίων ἤ ἐπάρθη πτωχοῖς.

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

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212 11:57 56 τοῦ δὲ Ἱσοῦ \(\text{N B K L W X \Delta Λ Θ Π} \) Ψ 0211 0233 1195 1216 1230 b, d, f, ff² 1189 1243 1292 1342
213 12:1 a, e, r¹ 1195 1216 1230 1009 1079 1195 1216 1230 0211 0233 arm
214 12:2 a, e, r¹ 1195 1216 1230 1009 1079 1195 1216 1230 0211 0233 arm
215 12:3 a, e, r¹ 1195 1216 1230 1009 1079 1195 1216 1230 0211 0233 arm
216 12:4 a, e, r¹ 1195 1216 1230 1009 1079 1195 1216 1230 0211 0233 arm
217 12:5 a, e, r¹ 1195 1216 1230 1009 1079 1195 1216 1230 0211 0233 arm
218 12:5 a, e, r¹ 1195 1216 1230 1009 1079 1195 1216 1230 0211 0233 arm
219 12:5 About a year’s wages.
John 12:6 ἔπεν δὲ τοῦτο ὁ υἱὸς ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἅλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκόσκομον ἐχὼν τὰ βαλλόμενα ἐβάπτατον.

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

John 12:7 έπεν δὲ τοῦτο ὁ Ἰησοῦς, Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτὸ

7Jesus said therefore, "Leave her alone. It was that she kept it for the day of my burial." 20

John 12:8 τοῖς πτωχοῖς γὰρ πάντοτε ἔχετε μέθ’ εαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἐγνώ σὺν οὗ ὁ δόλος πάλις ἐκ τῶν ἱουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἥλθον οὗ διὰ τὸν Ἰησοῦν μόνον ἂν ἵνα καὶ τὸν Λάζαρον ἰδοῦσιν ὅτι ἤγειρεν ἐκ νεκρῶν.

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

2012:6 txt ἔχων ὅτι...τετηρηκεν "because she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233. Note that Codex Sinaïticus splits the word ἔχων between folios, with the letters γων resuming on 255r.

2012:7 txt ινα...μηρησ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial." ἔχων Κ Β δ Ε Κ Λ Ψ W Υ Π Π Ν Υ 0211f 0217 0218 0233. Note that Codex Sinaïticus splits the word ἔχων between folios, with the letters γων resuming on 255r.

2212:9 ἔπεν οὗ οὗ...τοῦ...τετηρηκεν "because she has kept it for the day of my burial" A F G H S U Y Γ Δ Λ Ω 047 065 0141 0233.
only because of Jesus, but also that they might see Lazarus, whom he had raised from the dead.

John 12:10 ἐξουλεύσαντο δὲ οἱ ἅρματες ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

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

John 12:11 ὅτι πολλοὶ δὲ αὐτὸν ὑπήγον τῶν ἱουδαίων καὶ ἐπίστευσιν εἰς τὸν Ἱσοῦν.

11for many of the Jews were going out because of him, and then believing in Jesus.

**The Triumphant Entry**

John 12:12 Τῇ ἑβάρειᾳ ὁ ὄχλος ὁ ἐλθὼν ἐπὶ τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἱσοῦς εἰς Ἰερουσαλήμ,

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

John 12:13 ἔλαβον τὰ βασίλεια τῶν φαινόμενων καὶ ἔξαλλον εἰς ὑπάντησιν αὐτῶν, καὶ ἐκραύγαζον, Ἱώανναν ἐκλεγομένον ὑπὲρ ὁμόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

13took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"

John 12:14 εὐρὼν δὲ ὁ Ἱσοῦς ὀνόματον ἐκάθισεν ἐπ’ αὐτό, καθὼς ἐστιν γεγραμένον,

14And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 Μὴ φοβοῦ, θύγατερ Σιών! ὃδε ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πόλον ὄνου.

15"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey."

John 12:16 ταῦτα οὖν ἠγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάσθη ὡς ἔστε ἐξηνηθήσαν ὅτι ταῦτα οὖν ἐπὶ αὐτῶν γεγραμένα καὶ ταῦτα ἐποίησάν αὐτῶ.

16These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that they had done these things to him.

John 12:17 ἔμαρτοτε οὖν ὁ ὄχλος ὅ ὡν μετ’ αὐτοῦ ὑπῆρχεν ἔφωνεν ἐκ τοῦ μνημείου καὶ ἤμερεν αὐτῶν ἐκ νεκρῶν.

17The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

John 12:18 διὰ τούτο ὑπήντησαν αὐτῶ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτῶν πεποιηκέναι τὸ σημεῖον.

18Because of this the crowd had come out to join him, that they had understood him to
have done this sign.
John 12:19 οί οὖν φαρισαῖοι εἶπαν πρὸς ἐαυτούς, θεωρεῖτε ὅτι οὐκ ὤφελεῖτε οὐδὲν· ἵδε ὁ κόσμος ὑπὸ σοῦ ἀπῆλθεν.
19Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

**Jesus Ponders Crucifixion**

John 12:20 Ὅσαν δὲ ἔλεγης τινες ἐκ τῶν ἄναβασιν ἔσων ἴνα προσκυνήσωσιν ἐν τῇ ἐορτῇ,

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

John 12:21 οὗτοι οὖν προσῆλθον ψευδότες τῷ ἀπὸ Βηθαϊδᾶ τῆς Γαλιλαίας, καὶ ἤρωταν αὐτὸν λέγοντες, Κύριε, Θέλομεν σοῦ ἰδεῖν.

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

John 12:22 ἔρχεται ὁ Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φιλίππος καὶ 220 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 ἢ ὃρα ἴνα δοξασθῇ 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 σῶτος πεθάνῃ εἰς τὴν γῆν ἀποθανεί, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτὴν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάει αὐτήν.

25The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 ἐὰν ἐμοὶ τις διακονήσῃ, ἐμοὶ ἀκολουθεῖται, καὶ ὅσον εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἐσται· ἐὰν τις ἐμοὶ διακονήσῃ τιμήσει αὐτὸν ὁ πατὴρ.

26If someone is serving me, he must follow me; and where I am, there also my servant will be. If 230 someone is serving me, my Father will honor him.

John 12:27 Νῦν ἢ ψυχή μου τετάρακται, καὶ τί εἶπος; Πάτερ, σῶσόν με ἐκ τῆς ὀρασίας ταύτης, ἀλλὰ διὰ τούτο ἤλθον εἰς τὴν ὀρασίαν ταύτην.

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

John 12:28  pater, doxaosou sou to doyma. Hlthen ouv phonh ek tou oipanou, kai edoxasa kai palin doxaso.
28“Father, glorify your name.” Then a voice came from heaven: “I both have glorified it, and will glorify again.”

John 12:29  de ouv oholos de estow kai akousas edeleng brounthi gegovnai alloi elengon, Ageilos autw lelalhken.
29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, “An angel spoke to him.”

John 12:30  apekrishai kai eipen ’Iposous, Odo di’ eme h phonh auti gegovn en alla di’ umas.
30Jesus answered and said, “Not for my sake has this voice happened, but for you.

John 12:31  vouvs krisa estin tou kosmon toutou, vouno arxhov tou kosmon toutou ekblithetai eixw.
31Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32  kagho eixn uphlow ek tis geis, pantas elkous pro emauton.
32And I, if I be lifted up from the earth, will attract all mankind to me.”

John 12:33  touto de ellegon semaionin poiv thanatw hemellen apevdenev.
33Now this he was saying signaling what manner of death he was about to die.

John 12:34  apekrishai ouv autw o holos. Hmetes hkosamosen ek tou vnomou oti ho xristos meine eis ton aiwna, kai poos sou leges oui 231 dei uphloghiai ton vinon tou anbropon; tis estin outos o vinos tou anbropou;
34Now this he was saying signaling what manner of death he was about to die. While you have the light, believe in the light, so that you may be children of light.” Jesus 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  oix235 to phos exete, posteute eis to phos, ina unoi ph帖子 génthese. Tautea elalhsen ’Iposous, kai apeludon evropie ap auton.
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  Tosauta de autovn semia peipeiktov oumporosen autwv ouv episteuoun eis auton,
37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38  ina o logos Hoatou tou prorftitou pleromh th ev epive. Kuri, tis episteuven tis akhov homon; kai o baphovn kuriou tin apkeulwthi; 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?”

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231 12:34a txt legeis su oti BLW ΠΣ070 1c 141 579f SBL TH NA28 /λ λ λ Λ Δ Κ Μ Ο Π Ψ Σ 2211 / Β Γ Δ Ε Φ Θ Ψ Σ Y Τ Δ Ω 28 700 1424 RP / lac C N P Q R T V 047 0233
232 12:34b txt apekrishai ouv Π66 Π75 BLW 070 syn 1c 141 579f cop ax sbl sbl th na28 /λ λ λ Λ Δ Κ Μ Ο Π Ψ Σ 2211 / Β Γ Δ Ε Φ Θ Ψ Σ Y Τ Δ Ω 28 700 1424 RP / lac C N P Q R T V 047 0233
233 12:35 txt en emu "among you" Π66 Π75 B D K L M W Θ Π Ψ 2211 / Β Γ Δ Ε Φ Θ Ψ Σ Y Τ Δ Ω 28 700 1424 RP / lac C N P Q R T V 047 0233
234 12:36 Ω2 Π66 Π75 ΑΒ DL W θ ψ Ω 33 579 (2211 1c 141 579f) / lac Ε Φ Θ Ψ Σ Y Τ Δ Ω 28 700 1424 RP / lac Π66 Π75 C N P Q R T V 047 0233
235 12:38 Isaiah 53:1
John 12:39  διὰ τοῦτο ὢν ἡδόναντο πιστεύειν, ὅτι πάλιν ἔπειν Ἡσαίας,

39Because of this they were not able to believe: that again, Isaiah said,

John 12:40  Τετύφλωκεν αὐτῶν τοὺς φθαρμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδοὺν τοὺς φθαρμοὺς καὶ νοήσουν τὴν καρδίαν καὶ σφαγώσουν, καὶ ἱσομαί αὐτοὺς.

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." 326

John 12:41  ταῦτα ἔπειν Ἡσαίας, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

41(Isaiah said these things, because 327 he saw Jesus' glory, so he spoke about him.)

John 12:42  ὡς μέντοι καὶ ἐκ τῶν ἀρχαίων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται:

42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.

John 12:43  ἦγαπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.

43For: They loved the approval of human beings over and above the approval of God. 328

John 12:44  Ἰησοῦς δὲ ἐκραξεν καὶ ἔπειν, 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 believing in me but in the one who sent me, John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντα με.

45and the one looking upon me is looking upon the one who sent me.

John 12:46  ἔγω φῶς 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 εἶναι τίς μου ἀκούσῃ τῶν βήματός καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἦλθον ἵνα κρίνων τὸν κόσμον ἀλλὰ ἵνα ὀδύσο τὸν κόσμον.

47"And if someone hears my sayings and does not keep them, 329 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 άδετον ἐμὲ καὶ μὴ λαμβάνων τὰ βήματα μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ:

48The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49  ὅτι ἐγὼ ζώντα ἐμαυτοῦ ὕπ αἴλαρ σα, ἀλλὰ ἡ πέμψας με πατὴρ αὐτὸς μοι ἐντολήν δέδωκεν τί ἐπισκοπεῖ καὶ τί λαλήσοι.

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 ὁ δῶτο ἦν ἐν τῷ αὐτῷ νῷ αἰώνιος ἐστίν. ὁ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατὴρ, οὕτως λαλῶ.

50And I know, that his commandment means eternal life. Therefore, what things I
Chapter 13

The Passover Supper

John 13:1  Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἶδὼς ὁ Ἰησοῦς ὅτι ἤλθεν ὁ ὄρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τοῦτον πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἱδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτοὺς.

1 And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2  καὶ δείπνου γενομένου, τοῦ διαβόλου ἦδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοθῇ αὐτὸν Ἄγιος Σίμων Ἰς ὑπαρχόντως.

2 And supper having started, with the devil having already put it in the heart of Judas son of Simon of Keriōth to betray him,

John 13:3  εἶδὼς ὁτι πάντα ἐδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χειρὰς καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3 and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going;

John 13:4  ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτὸν.

4 Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5  ἅτα βάλλει ὃδε εἰς τὸν νιπτῆμα καὶ ἠρέτα νίπτει τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσει τῷ λεπτῷ ὁ ὃν διεξωσμένος.

5 Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6  ἠρέτα μὲν πρὸς Σίμωνα Πέτρον, λέγει αὐτῷ, ὁ ἄγιος κύριε, οὐ μου νίπτεις τοὺς πόδας;

6 Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7  ἀπεκρίθη Ἰησοῦς καὶ ἐπένει αὐτῷ, ὁ εὖς ποίω σὺ οὐκ εἶδας ἁρτί, γνώσῃ δὲ μετὰ ταύτα.

7 Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8  λέγει αὐτῷ Πέτρος, ὅτι μὴ νίψως μου τοὺς πόδας εἰς τὸν αἰώνα, ἀπεκρίθη Ἰησοῦς αὐτῷ, ἕαν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

8 Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9  λέγει αὐτῷ Σίμων Πέτρος, κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χειρὰς καὶ τὴν κεφαλὴν.

9 Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."


John 13:10 λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λεγομένος σῶκ ἐξει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἐστιν καθαρὸς ἡλικος καὶ ὑμεῖς καθαροί ἔστε, ἀλλ' ὦ χή πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ᾧ δέ τοῦ παραδίδοντα αὐτῶν διὰ τούτο ἐπεν ὦ χή πάντες καθαροί ἔστε.

11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 ὅτε οὖν ἐνίσχυ τοὺς πόδας αὐτῶν καὶ ἐλάβεν τὰ ἰμάτια αὐτῶν καὶ ἀνέπεσεν πάλιν, ἐπέν ἀυτοίς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you?"

John 13:13 ὑμεῖς φωνεῖτε ὡς ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμί γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἰ οὖν ἐγὼ ἐνίσχυ ὑμᾶς τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς φησίνετε ἀλλήλων νύπτειν τοὺς πόδας;

14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπὸδειγμά γάρ ἐδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποίητε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμήν ἀμήν λέγω ὑμῖν, οὐκ ἐστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

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 τοῦτα οἴδατε, μακάριοι ἔστε εἰ ἐὰν ποίητε αὐτά.

17Since these things you are knowing, blessed are you if you do them.

John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἴδα τίνας ἐξελέξαμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρόγυς μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμ' τὴν πέτραν 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;" 244

John 13:19 ἀπαρτη λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὑμῖν ἐμ' εἰμί.

19"Yes indeed; I am telling you before it happens, so that when it happens, you may..." 243

243 13:18a txt μου B C L (LXX) vgśm copsa eth Or9 Cyril Ambr5 SBL TH NA28 {C} μετ εμου 26 Α D E W 047 M lat syr arm geo Hipp Or9 Eus Epiph Chrys Cyr15 Θεόδ Τερτ Ambr5 Aug TR RP μετ εμου τον αρτον μου ιτα copsb δια [lac] PGN N 068 0233. The Septuagint (40:10) reads καὶ γὰρ ὁ δήθεντος τῆς εἰρήνης μου, ἐπ' ἐμώ τῆς ἡλίασα, ἐσπευσάμενος ἐπ' ἐμ' αὐτόν. The Byz reading a harmonization to Mark 14:18 and Luke 22:21? The wording "eating my bread" means that Judas was breaking off from the same loaf as Jesus, and dipping in the same dip bowl, whereas the wording "eating bread with me" could mean Judas was sitting anywhere, including right next to Jesus. Matt 26:23: "And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me." Mark 14:20: "And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with me." Luke 22:21: "But lo, the hand of the one betraying me is with mine on the table." John 13:23 tells us that John was sitting right next to Jesus on one side, and I take it that Judas must have been sitting immediately on the other side of Jesus, breaking of from the same loaf, and dipping in the same bowl. In this scenario, the NA28 reading makes sense, and agrees with the Septuagint.

244 13:18b Psalm 41:9

244 13:19a Greek ἀπαρτή - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀνταρτή - antarť, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀπαρτή, 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 Phillips, CB Williams, Beck) got
believe who I am.²⁴⁶

John 13:20 ἀμὴν ἀμὴν λέγω υμῖν, ὅ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὅ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

²⁴⁶Truly, truly I say to you, The person who accepts whomever I send, is accepting me;
and the person who accepts me, is accepting the One who sent me.”

John 13:21 Ταῦτα εἶπόν ὑμῖν ὁ Ἰησοῦς ἔτραχθη τῷ πνεύματι καὶ ἐμφατύρθησαν καὶ εἶπεν, ἀμὴν ἀμὴν λέγω υμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηται ἀπορούμενοι περὶ τίνος λέγει.

The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἧν ἀνακειμένος εἰς ἑκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὅν ἤγαπα ὁ Ἰησοῦς

One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεῦει οὖν τοῦτον Σίμων Πέτρος πυθόμεθα τις ἄν εἰς περὶ οὗ λέγει. Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.²⁴⁹

John 13:25 ἀναπεσόν ὅν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν:

That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται ὁ Ἰησοῦς Ἐκείνος ἔστιν ὁ ἐγώ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ, βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν ὑδάτι Σίμωνος Ἰσαρίωτου.

Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Kerioth.²⁵⁰

John 13:27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὁ ποιεῖς ποίησον σάρκα.

And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τοῦτο δε καὶ ἰδεῖς ἐγὼ τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

But none of those reclining knew why he said this to him.
Where Is Jesus Going?

John 13:31 Ὄτε οὖν ἦλθεν λέγει Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ θεοῦ, καὶ ὁ θεὸς ἐδοξάσει αὐτὸν ἐν αὐτῷ.

Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified.

If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

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.'

A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

By this will everyone know that you are my disciples: if you have love among one another.

Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

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251 13:31 txt οτε οὖν Ιησοῦς εἴχεν ὅπασι λέγει ὅτε ἦλθεν Ιησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ θεοῦ καὶ ὁ θεὸς ἐδοξάσει αὐτὸν ἐν αὐτῷ.

252 13:32a txt έτι μικρὸν μεθ’ ὑμῶν εἶμι ζητήσετε με καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὅτι ὅπου ἔγω ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν καὶ ὑμῖν λέγω ἄρτι.

253 13:33 txt τεκνία ἔτι μικρὸν μεθ’ ὑμῶν εἶμι ζητήσετε με καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὅτι ὅπου ἔγω ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν καὶ ὑμῖν λέγω ἄρτι.

254 13:34 txt ἔντολὴν καὶ ἑώς ὑμῖν ἴσα ἀγαπάτε ἀλλήλους καθὼς ἡ ἀγάπη ῥαβδοῦ ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

255 13:35 txt ἔντολὴν καὶ ἑώς ὑμῖν ἴσα ἀγαπάτε ἀλλήλους.

256 13:36a txt τεκνία ἔτι μικρὸν μεθ’ ὑμῶν εἶμι ζητήσετε με καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὅτι ὅπου ἔγω ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν καὶ ὑμῖν λέγω ἄρτι.

257 13:37 txt ἔντολὴν καὶ ἑώς ὑμῖν ἴσα ἀγαπάτε ἀλλήλους καθὼς ἡ ἀγάπη ῥαβδοῦ ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

258 13:38a txt τεκνία ἔτι μικρὸν μεθ’ ὑμῶν εἶμι ζητήσετε με καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὅτι ὅπου ἔγω ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεν καὶ ὑμῖν λέγω ἄρτι.

259 13:39a txt τοῖς πιστεύετε καὶ ἑώς ὑμῖν ἴσα ἀγαπάτε ἀλλήλους καθὼς ἡ ἀγάπη ῥαβδοῦ ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.
Chapter 14

John 14:1 Μὴ ταρασσεθῶν ὑμῶν ἡ καρδία: πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 Ἐν τῇ οίκῃ τοῦ πατρὸς ὑμοῦ μοι πολλαὶ εἰσίν· εἰ δὲ μὴ, ἔπον ἃν ὑμῖν ὃτι πορεύομαι ἐτοιμάζω τὸπον ὑμῖν;

2In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you? ¹

John 14:3 καὶ ἐὰν πορευθῶ καὶ ἐτοιμάζω τὸπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήφωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὑμοὶ εἰμὶ ἐγὼ καὶ ὑμεῖς ἤτε.

3And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4 καὶ ὅπου ἐγὼ ὑπάγω οἰδάτε τὴν ὁδὸν.

4And where I am going, you know the way.” ²

Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὁδὸν;

5Thomas says to him, "Lord, we don’t know where you are going — how is it we know the way?" ³

John 14:6 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδὸς καὶ η ἀλήθεια καὶ η Ἰωάννης εὑρέσκει πρὸς τὸν πατέρα εἰ μὴ δ’ ἔμοι.

6Jesus says to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγὼ κατέμε, καὶ τὸν πατέρα μου γνώσοσθε καὶ ἀπ’ ἄρτι γνώσκετε αὐτὸν καὶ ἑωράκατε αὐτὸν.

7If 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.”

254 14:2 See chapter 13 verse 36.
255 14:3 Or the original Greek in ¹ refers to Jesus and his disciples, not just to Thomas.
256 14:4 The text of the Greek New Testament and many manuscripts do not include verse 5 because there is no coherent ending to the verse.

The GOSPEL of JOHN
John 14:8 λέγει αὐτῷ Φίλιππος, Κύριε, δειξόν ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8Philip says to him, “Lord, show us the Father, and that will satisfy us.”

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνῳ μεθ’ ὑμῶν εἰμί καὶ οὐκ ἐγνωκός με, Φίλιππε; ὁ ἔωρακὼς ἐμὲ ἐώρακεν τὸν πατέρα; πώς260 σοὶ λέγεις, Δειξόν ἡμῖν τὸν πατέρα;

9Jesus says to him, "This time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τα ἰδία τὰ ἐγώ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ ὅτι ἐλάληκα ὁ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ,261

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύει μοι ὃτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, 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 ἂμην ἂμην λέγω, ὅτι πιστεύεις εἰς ἐμὲ τὰ ἔργα αὕτη ἐγὼ ποιῶ κακείνος ποιήσεις, καὶ μείζονα τῶν ποιήσεις, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι:

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.

John 14:13 καὶ τί ἂν αἰτήσῃς ἐν τῷ οἴκωμί 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 ἕαν τί αἰτήσῃς ἐν τῷ οἴκωμί μου ἐγὼ ποιήσω.

14If you ask me262 for something in my name, I263 will do it.

**Jesus Promises the Holy Spirit**

John 14:15 Εὰν ἀγαπᾶτε με, τὰς ἐντολὰς ταύτας ἐμᾶς τηρήσετε:

15"If you love me, you will keep264 my commandments.

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260 14:9 txt πώς Φ66 K B Q W lat copb o T R P "καὶ πώς A D E L N M itf a syr copa,l arm Ath TR RP / lac C 047 060 0233
261 14:10a txt ποιεῖ τα εργα αυτου Φ66 K B D SBL TH NA28 / ποιεῖ τα εργα αυτου Φ75 L W / αυτος ποιει τα εργα A E Q M lat TR RP / autors 007 N / lac C 047 060 0233
262 14:10b 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."
263 14:12 τον πατέρα Φ66 Φ75 K A B D Q W lat arm syr5 eth Chrys Cyr SBL TH NA28 / τον πατέρα μου E MI itf syrh b copa TR RP / lac C N 047 060 0233.
264 14:14a txt με "me" Φ66 K B E H U W Γ Δ Θ Ω 060 0211 f15 2 7 8 9 28 33 124 461 475 579 700 788 892 1006 1073 1203 1212 1230 id 1242 1342 1514 1646 itf f vg syrh b RP SBL TH NA28 / με "me" 346 ἐν τὸν πατέρα 249 pc / omit A D G K L M Q S Y Λ Π ψ 18 27 35 69 157 180 597 1071 1079 1192 1194 1195 1216 1241 1249 1344 1424 1505 1514 c 1519 1546 2148 2174 ita aur, d, a, r, v / vgms = copa,bbo,bo,ach, fay / eth slav Cyril km; Vict-Rome Aug5 TR / omit entire verse X A* 0141 f1 118 157 565 1009 1210 1365 itb vgms syr5 pal arm geo Diatess f1 / lac Φ75 C F N P T V 047 0233.
265 14:14b txt εἰ δὲ μή Φ66 K N D E G H K M Q S U Y W Δ Α Λ Π Ω 0211 f15 2 7 8 9 18 27 28 35 69 157 461 475 579 700 788 1073 1192 1203 1212 1216 1243 1424 1505 1514 1519 TR RP SBL TH NA28 / εἰ δὲ μή Φ75 A B L Γ ψ 060 33 124 1071 ite r vg copa, a, c, bo Epiph / toto ἐγὼ Φ66 c 1241 / εἰ δὲ μή Φ75 a, c, bo, ach, fay / geo / Euseb f2 / Theodore-Heraclea Meletius Macarius/Symeion 1/2 Epiph Chrysostom / Cyril km / SBL TH NA28 (C) / τηρήσετε
John 14:16  καγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦν.

16 And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17  τὸ πνεῦμά τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὃτι ὁ θεωρεῖ αὐτὸ οὐδὲ γινώσκει ὑμεῖς γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

17 the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be in you.

John 14:18  οὐκ ἠφίσα ύμας ὁρανός, ἔχομαι πρὸς ὑμᾶς.

18 I will not leave you as orphans; I am coming to you.

John 14:19  ἐτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε ὑμῖν τοι' ἂτοι ἔγω ὑζῷ καὶ ὑμεῖς ζήσετε.

19 Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.

John 14:20  ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ὑμοί καγὼ ἐν ὑμῖν.

20 In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21  ὁ ἐξομ τὰς ἐντολὰς μου καὶ τηρῶν αὐτὰς ἐκείνας, ἐστών ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀναπροβήσεται ὑπὸ τοῦ πατρός μου, καγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαντών.

21 The person who has my commandments and also keeps them, that is the one who loves me.

John 14:22  ἀνάκριβε ἢσος καὶ ἐπέν αὐτῷ· ἐάν τις ἀγαπά με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἔλευσόμεθα καὶ μοήν παρ' αὐτῷ ποιήσαμεθα.

22 Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24  ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ἰδον ἀκούεις ὅτι ἐστίν ἐμὸς ἀλλά τὸ πέμψαντός με πατρός.

24 One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.
John 14:25  Ἔκακοι λειλακά ὑμῖν παρ’ ὑμῖν μένων.
25“These things I have spoken to you while abiding with you.

John 14:26  ὅ δε παράκλησις, τὸ πνεῦμα τὸ ἄγιον δὲ πεμψε ὁ πατήρ ἐν τῷ ὠνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα καὶ ὑπομονήσει ὑμᾶς πάντα ἐπί ὑμῖν.
26But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27  Εἰρήνην ὑμῖν, εἰρήνην τὴν ἐμήν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσόμεθα ὑμᾶς ἢ καρδία μηδὲ δειλιάτω.
27“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  Ηὐκοῦσατε ὅτι ἐγὼ ἐπίστο ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς, εἰ ἡγαπᾶτε με ἐχάρητε ἐν, ὅτι πορεύσωμαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων ὑμοῦ ἔστιν.
28“You heard how I said to you, I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

John 14:29  καὶ νῦν ἔρημα ὑμῖν πρὶν γενέσθαι, ἵνα ὑμῖν γένηται πιστεύσητε.
29And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30  οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἐρχων· καὶ ἐν ὑμῖν οὐκ ἔχει οὔδεν,
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  ἄλλ’ ἵνα γνῷ ὁ κόσμος ὅτι ἅγιον τὸν πατέρα, καὶ καθὼς ἐνερέτατο μοι ὁ πατήρ, οὕτως ποιήσῃ ἐγὼ. Ἐγείρεσθε, ἄγωμεν ἐνετείθεν.
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  Ἐγώ εἰμι ἢ ἄμπελος ἢ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἔστιν.
1I am the true vine, and my Father is the farmer.

John 15:2  πᾶν κλῆμα ἐν ἑμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρη.
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  ἢδη ὑμείς καθαροὶ ἐστε διὰ τὸν λόγον ὅν λειλακά ὑμῖν:
3You are now clean, because of the word which I have spoken to you.

John 15:4  μείνατε ἐν ἑμοί, κἀγὼ ἐν ὑμῖν, καθὼς τὸ κλῆμα ὁ δύναται καρπὸν φέρειν ἐγὼ ἐαυτὸ ἔστω ἐν μὴ μένῃ ἐν τῇ ἢμέλειᾳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἑμοὶ μένῃτε. 722
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  ἔγω εἰμι ἢ ἄμπελος, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἑμοί κἀγὼ ἐν αὐτῷ οὖτος φέρει καρπὸν πολύν, ὁ δὲ χωρὶς ἑμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
5I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without you you can produce nothing.

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270 1428a txt οτί καὶ ἐωὴν ἔστω N A B D L 063 04 B Λ Μ τινὰ ἀπόκρυπτον E Μ Amb Ath TR RP // lac Ptext N C Q W 047
271 1428b txt πατήρ P75 Κ* A B D* L 063 04 Μ τινὰ ἀπόκρυπτον E Μ Amb Ath TR RP / lac Ptext N C Q W 047 060
272 154 txt μενήτε Π75 N A B L SBL TH NA28 // μενῶν Π text μενήτε DE 047 0233 Μ RP // lac C N W
John 15:6  ἀνὰ μὴ τὶς μὲν ἐν ἐμοὶ, ἐξπλήθη ἡ ξω· ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered; and they gather such and cast them in the fire, and they are burned.

John 15:7  ἀνὰ μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματα μου ἐν ὑμῖν μείνη, ὅ ἢ ἁν ἠλήθε τιτήρας καὶ γεννήσεται ὑμῖν.

7If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8  ἐν τῷ ἔξοδο ὅ τι πατήρ μου ἔδωκεν, ἰνὰ καρπον πολὺν φέρετε καὶ γέννησε ἡμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9  καθὼς ἠγάπησαν ὑμᾶς ἠγάπησαν· μείνατε 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  ἐν τὰς ἐντολάς μου τηρήσατε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα 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  Ταῦτα λελάληκα ὑμῖν, ἵνα ἐρμηνευτήσητε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

11These things I have spoken to you, so that my joy may be full in you, and that your joy may be full.

John 15:12  ἄντι ἐστίν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπήσητε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

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273 Greek: καὶ, as substitute for ὃν - ὡς, "that." A colloquialism drawn from Hebrew. 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 to the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather aorta," the topic is neuter plural, which can take a singular verb. I translated aorta as "such" because I insist the topic is still generally "the" unfruitful branch of 15.2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.

274 John 15:7 El AB D L 0233 it appear arm Chrys SBL NA28 /{l} αἰτήσασθε ὑμεῖς καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. 

275 John 15:8 El AB D L 0233 it vag Amphil Chrys /l{a} ἀνὰ μὴ τὶς μὲν ἐν ἐμοὶ, ἐξπλήθη ἡ ξω· ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. 

276 John 15:11 El AB D L 0233 it vag Amphil Chrys /l{a} ἀνὰ μὴ τὶς μὲν ἐν ἐμοὶ, ἐξπλήθη ἡ ξω· ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. 

277 John 15:12 El AB D L 0233 it vag Amphil Chrys /l{a} ἀνὰ μὴ τὶς μὲν ἐν ἐμοὶ, ἐξπλήθη ἡ ξω· ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.
For This the World Hates You

John 15:18 Ei ó kýmosos úmás miséi, ginwóske te dti eme próston úmwn memíshipen.

18 If the world hates you, be assured that it hated me first, before you.

John 15:19 ei ek to básomou ãte, ó kýmosos ãn to idion élilei· dti de ek to básomou óuk ãsté, álall' éw éxelexámhn úmás ek to básomou, diá tou to miše úmás ó kýmos.

19 If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20 mnvménoneste to lógon oú éw'éipon úmwn, óuk ésthn doúlos meízòn ton kýriou autòu, eì émè édwozàn, kai úmás diwéson: eì to lógon mou épthrasan, kai toû úmêtoron tõrphsouen.

20 Be 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 álall' tãuta pánta poíshouseran eíc úmás diá to dnomá mou, dti óuk ãdasan toû pémpasan me.

21 But 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 eì mi ãlhnon kai élalhsa autòi, amartían òuk échosan· vûn de prófasesan òuk échosan peri tis amartíon autòw.

22 If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 ò eme miwón kai toû patéra mou misèi.

23 One who hates me also hates my Father.

John 15:24 eì tá ãrga mì époinèsa en autòi ò dôdeis állos époinèsa, amartían òuk échosan· vûn de kai èwóraçasan kai mempréhsasan kai eme kai toû patéra mou.

24 If I had not done works among them which no one else has done, they would have no excuse for their sin.

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278 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.

279 15:20 John 13:16; Diatessaron 28:32

280 15:21 txi ac omic Th* B D* E L it syr-eng Chrys SBL TH NA28 */ μυν A D² E N 047 065 M lat syr-lh Cyr Novat TR RP omitt Ν* lac Ψ* C W 0233
281 But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

282 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.

283 And you also will bear witness, because you have been with me from the beginning.
The GOSPEL of JOHN

John 16:6 ἂλλ᾽ ὅτι ταῦτα λελάθηκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἂλλ᾽ ἔγω τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμὶν ἵνα ἔγω ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὃ παράκλησις οὐκ ἐλεύσεται πρὸς ὑμᾶς; ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἔλθὼν ἐκείνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως;

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ·

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τοῦτού κέρκιται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἐτι πολλὰ ἔξω ὑμῖν λέγειν, ἂλλ᾽ οὐ δύνασθε βαστάζειν ἄρτι.

12"I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἐκείνος, τὸ πνεῦμα τῆς ἀληθείας, ἀδημοσίης ὑμᾶς εἰς τὴν ἀλήθειαν πάσαν: οὐ γὰρ λαλήσει ἄφ᾽ ἑαυτοῦ, ἂλλ᾽ ὁ οὐ ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγέλει ὑμῖν.

13But when that one comes, the Spirit of truth, he will guide you into all truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγέλει ὑμῖν.

14"That one will glorify me, because from mine he will take, and report it to you.'

John 16:15 πάντα δὲ ἔχει ὁ πατὴρ ἐμὶ ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν.

15"Everything the Father has is mine; this is how I said, 'from mine will he be taking, and report it to you.'

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ διψαθέ με.

16"A little while, and you will be observing me no longer;' and another little while, and

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285 16:8  It is hard to chose an English word to render the Greek word here, ἐλέγξω - ἐλέγχω. 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.

286 16:10  txt πατέρα Π⁶ Β¹ Δ¹ Λ¹ W lat kop² SBL TH NA²⁸ /| / πατέρα μου Α¹ E⁴⁷ 0⁵⁴ 0⁲⁳ ἢ ΙΤ syr kop² arn b,pbh TR RP / lac Π⁵ C² N⁶⁵ 0⁶⁸

287 16:13  txt εἰς πασαν τὴν ἀλήθειαν Ε⁴⁷ 0⁶⁸ 0⁳³ Π¹ (εἰς τὴν ἀλήθειαν πασαν Α¹ Β⁵⁴ υγ Χρύσ Ο΄ Θ) ἴησον ὅτι ἐδιδάσκαλ Ἐπιφ Σεβ Θεόν Κυρίων Ἁρτ ναβατ Ηίλ Ἀμβροσί πο Πρίσκης Νικητα/5 Αυγ/³ Faustus-Milevis Leo Spec Varim/⁶ TR RP / την ἀλήθειαν πασαν itaur/l² vg Eus Κυρ Ιερ Φιοβα Αυγ/² Varim/³ Πο Βιγ (Ορλάτ; Γρηγ Ελβίρα Νικήτα/½ δοζεύθ υος ὀμνιαία) / ἐν τῇ ἀλήθειᾳ πασε Ν¹ (Ο΄) Δ᾿ Λ W ἰτ/³ δοζεύθ υος cop² (arn) (geol²) Κυρίων Βίκτ Ρομί ΣΒΛ NA²⁸ /| / ἐν τῇ ἀλήθειᾳ Ν² / lac Π⁵ Π⁶ Κ N⁶⁵. It is possible that the phrase with ἐν is a conformation to the LXX where ἐν is often found following ὀδηγεῖ. The combination of A B E⁴⁷ 0⁵⁴ 0⁶⁸ 0⁳³ in support of εἰς is rather strong. Most all English translations say "into" here, since Codex B and the NA²⁵ read εἰς. The preposition εἰς is often rendered "in" with the dative case, but here we have it with the accusative case, thus "into," or "to" (NRSV).

288 16:16a  txt οὐκέτι Π⁶ Β¹ Δ¹ Λ¹ N⁶⁸ 0⁶⁸ 0⁳³ lat syr² SBL TH NA²⁸ /| / ου Α¹ E⁴⁷ 0⁵⁴ ΙΤ syr² TR RP / lac Π⁵ C
you will see me."  

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τοῦτο ὅ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με, καὶ, ὃτι ὑπάγω πρὸς τὸν πατέρα;

17 Then some of his disciples said to one another, "What is that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?

John 16:18 ἔλεγον οὖν, Τί ἔστιν τοῦτο, τὸ μικρὸν; οὐκ οἴδαμεν τὴν λαλεῖ.

18 They 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, Περί τοῦτοῦ ζητείτε με

19 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 ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρῆσεται ὑμεῖς λυπηθεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαράν γενήσεται.

20 Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy.

John 16:21 καὶ ὑμεῖς οὖν ὑπάγω πάλιν ὄταν ἐρωτήσετε με, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαράν ὑμῶν οὐδές αἰτεί ἄφι εἰς ὑμῶν.

21 In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.

John 16:22 καὶ υπάγω πάλιν ὄταν ἐρωτήσετε με, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαράν ὑμῶν οὐδές αἰτεί ἄφι εἰς ὑμῶν.

22 Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23 καὶ ἐν ἑκείνη τῇ ἡμέρᾳ ἐμὲ ὄντος ἐρωτηθεῖτε ὑμῶν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἃν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὄνοματι μου δώσει ὑμῖν.

23 And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24 ἐως ἀρτι οὐκ ἠμέτασθε οὐδὲν ἐν τῷ ὄνοματι μου ἀιτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρά ὑμῶν ἦ πεπληρωμένη.

24 Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Τάῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἐρέθη ταῦτα ὑμῖν ὑπήρχει αὐτός καὶ ἑτερός ὑμῖν ἀλλὰ παρεχθεὶς ἐν τῷ πατρὶ ἀπαγαγέλω ὑμῖν.

25 These things I have spoken to you in allegories; an hour is coming when I will no
longer speak to you in allegories, but I will tell you about the Father plainly.
John 16:26 ἐν ἔκεινη τῇ ἡμέρᾳ ἔν τῷ ὄνοματί μου αἰτήσεθε, καὶ οὖ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.
John 16:27 αὐτὸς γὰρ ὁ πατὴρ φίλει ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφηλικαίᾳ καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸν θεοῦ ἐξῆλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God.
John 16:28 ἐξῆλθον παρὰ τὸν πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἠφίημι τὸν κόσμον καὶ παρεσαμύη πρὸς τὸν πατέρα.

28I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."
John 16:29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν ὀδηγεῖς.

29His disciples are saying, "There, now you are talking with clarity and not speaking any allegory.
John 16:30 νῦν οἰδαμεν ὅτι οἰδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἔρωτα· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

30Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."
John 16:31 ἀπεκρίθη αὐτῷ Ἰησοῦς, ἀρτε πιστεύετε;

31Jesus answered them, "For now you believe.
John 16:32 ήδε ἐρχεται ὦρα καὶ ἡ ἐλήλυθεν ἵνα σκορπισθῇ ἐκαστος εἰς τὰ ἵδα καμὲ μόνον ἀφῆτε καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾿ ἐμοῦ ἐστιν.

32Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.
John 16:33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἑμοὶ εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ ἀφίημι τὸν κόσμον καὶ ἐν ἐμοὶ εἰρήνην ἔχητε. Ἰδοὺ ὁ υἱὸς ἀδωνισθη ἐν ἐμοὶ εἰρήνην.

33"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησαν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀρθολογοὺς αὐτοῦ εἰς τὸν ὄρο πανόν ἐπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δοξάσον σου τὸν εἰκόνα, ἵνα ὁ υἱὸς δοξάσῃ αὐτόν.

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you;"
John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάν ὁ δέδωκας αὐτῷ δώσῃ αὐτοῖς ὑμῶν αἰώνιον.

2 inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant eternal life.

John 17:3 αὕτη δὲ ἦστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σε τὸν μόνον ἠληθινὸν θεόν καὶ ὄν ἀπέστειλας Ἰησοῦν Χριστόν.

3 And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4 ἐγὼ σε ἐδόθη ἀπό τῆς γῆς, τὸ ἐργον τελείωσας ὁ δεδωκὼς μοι ἵνα ποιήσω.

4 I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δόξαν με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἵνα πρὸ τοῦ τὸν κόσμον εἴηναι παρὰ σοί.

5 And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σου τὸ δὸμα τοῖς ἀνθρώποις οὗς ἔδωκας μοι ἕκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτῶς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6 I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἐγνώκαν ὅτι πάντα διὰ δεδωκός μοι παρὰ σοῦ εἶσαι.

7 Now they are persuaded that all the things you have given to me are indeed from you;

John 17:8 ὃτι τὰ ρήματα αὐτῶς μοι δεδωκας καὶ αὐτοὶ ἠλαβον καὶ ἐγνώσαν αἰληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

8 for the sayings which you gave to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ ὑπὲρ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκας μοι, ὅτι σοὶ εἶσαι,

9 I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμά πάντα σά ἐστιν καὶ τὰ σά ἐμά, καὶ δεδόξασαν εἰς αὐτοῖς.

10 indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ ἐν σοὶ ἐρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὑμνοματὶ σου ὡς δεδωκός μοι, ἵνα ἔσιν ἐν καθὼς ἡμεῖς.

11 yes, no longer am I to be in the world, yet they are in the world, and I am coming to you. O holy Father, keep them in your name, that flesh that you have given to me, so that they may be one, just as we are one.

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297 17:2a See the footnote on 6:39.
298 17:2b τῶν A C 0250 TR SBL NA28 / δόσης αὐτοῖς ὃς Κ* 0109 / δύσης αὐτῷ W / δύσως αὐτῷ Π* 1107 / δύσως E 047 054 0301 Μ§ ΡΠ Θ / δύσως αὐτοῖς Λ / δύσως αὐτοῖς Π* 66 / ἐξήλθον D / δέλτι Π* 57 / δέλτι Π* 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
299 17:4 τῆς A B C L N W 0109 0301 (mt δώσω αὐτῷ Π* 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
300 17:7 τοῦ A B C L N W 0250 TR / δέλτι Π* 57 / δέλτι Π* 0233. Remember the peculiar Attic rule that neut. pl. subjects take a singular verb. No text stream was consistent about it.
301 17:11 This is not referring to “your name,” but to those the Father has given him; see John 18:9. See the footnote on 6:39.
John 17:12 ὅτε ἦμιν μετ’ αὐτῶν ἐγὼ ἐτήρησαν αὐτοὺς ἐν τῷ ὀνόματι σου ὡς δέδωκας μοι, καὶ ἐφόλαξα, καὶ οὐδεὶς εἰς αὐτῶν ἀπώλετο εἰ μὴ οὐς τῆς ἀπωλείας, ἵνα ἡ γράφῃ πληρωθῇ.

13While I was with them, 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, so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πᾶς σε ἐρχομαι, καὶ ταύτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἧξωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

13"But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὃτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτᾷ ἵνα ἄρσησί αὐτοῖς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσης αὐτοῖς ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ: ὁ λόγος ὁ ὁς ἀληθεῖα ἐστιν.

17Sanctify them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγίαζο ἐμαυτόν, ἵνα ἡμῖν καὶ αὐτοῖς ἡγιασμένοι ἐν ἀληθείᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτᾷ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ.

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὑσίν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν ὑσίν, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὑσίν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also

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302 17:12a ἀντί τοῦ τοῦ κόσμου ἡ 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.

303 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.

305 17:17a ἀγίαζω - ἀγιάζω; dedicate or set something apart for God's holy purposes.

306 17:17b ἀγίαζω - ἀγιάζω; dedicate or set something apart for God's holy purposes.
be\textsuperscript{307} in us, so that the world might believe that you sent me. 
John 17:22  κἀγὼ τὴν δόξαν ἥν δεδωκαί μοι δεδωκαί ἀυτῷ, ἰνα ὄσιν ἐν καθὼς ἡμεῖς ἐν ἐσμὲν.

22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:
John 17:23  ἐγὼ ἐν αὐτοῖς καὶ ὑμεῖς ἐν ἐμοί, ἵνα ἄσκησιν ἔλθῃ ἐν καθὼς ὅτι ὅπου ἐστέκομεν ἔδωκες ἐν ἐμοί, ἵνα ἄρσησαν ὅτι ὅπου ἐστέκομεν ἐν ἐμοί.

23I in them, and you in me, so that they may become fully developed into one,\textsuperscript{308} that\textsuperscript{309} the world may know that you sent me, and that you have loved them just as you loved me.
John 17:24  Πάτερ, δεδωκαί μοι, θέλω ινα ὡς εἰμὶ ἐγὼ καθεῖν τὰς ὑμᾶς ἐκ τῆς ἐμῆς ἀνωτέρων καθήκοντος ἐν καθὼς ἡγήσηται.

24"O Father, that flesh that\textsuperscript{101} 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, καϊ ὁ κόσμος ἐν ὑμῖν ἐγώ, ἐγώ δὲ ἐν ὑμῖν, καϊ ὁ κόσμος ἐν ὑμῖν ἵνα ἑγνώσω ὅτι ὅπου ἐστέκομεν ἐν ἐμοί.

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 ἐγνώσασα αὐτοῖς τὸ ὅρμον σου καὶ γνωρίσω, ἵνα ἡ ἁγία ἡ ἡγήσησας με ἐν αὐτοῖς ἵνα ἐγνώσω ὅτι ὅπου ἐστέκομεν.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1  Ταῦτα εἰπὼν ἦς ἔλθησαν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέδρων ὅπου ἦν κήπος, ἵνα ἐν εἰσήλθαν αὐτοῖς καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.
John 18:2  ἦδεν δὲ καὶ Ἰούδας ὁ παραδίδωσα αὐτοῦ τὸν τόπον, ὅτι πολλάκις συνήχθη ἦς οὗτος ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

\textsuperscript{307} John 17:21
\textsuperscript{308} John 17:23a
\textsuperscript{309} John 17:23b
\textsuperscript{310} John 17:24
Jesus Arrested

John 18:3  ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἄρχοντέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔφεσε ἐκεί μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort311 and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἰησοῦς οὖν εῖδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἔξηλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward, and he says to them, "Whom are you seeking?"

John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he." And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμί, ἀπῆλθον εἰς τὰ 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 ἐπρώτησαν αὐτοῖς, Τίνα ζητεῖτε; οἱ δὲ ἐπέπνων, Ἰησοῦν τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν·

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἤνα πληρωθῇ ὁ λόγος ὅν εἶπεν ὅτι Οὐς δεδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σύμων οὖν Πέτρος ἔχων μάχαραν ἔλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἄρχοντος δοῦλον καὶ ἀπέκοψεν αὐτὸν τὸ ὀστῖν τὸ δεξίον. ἦν δὲ ὄνομα τοῦ δοῦλου 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 ταῖς μάχαιρας εἰς τὴν θήκην· τὸ ποτήριον ὁ δεδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτόν;

11Jesus therefore said to Peter, "Put your sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ὁ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔθηκαν 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 Ἀνανίαν πρώτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, δε ἦν ἄρχοντας τοῦ ἐνιαυτοῦ ἑκέινου·

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was

311 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.

312 18:11 την μάχαραν ψυκτῷ καὶ C D E L N W 047 054 M lat syr RP SBL TH NA28 || || την μάχαραν ouc ψυκτῷ Cy R Or TR || lac Π 75 Σ 339. Almost all the English translations which translate the RP / NA28 text read "your sword." (Not ASV, NASB) This is permissible, since in ancient Greek, the definite article could serve as a possessive pronoun if the context indicated. Here, the RP is with the NA28, but there are very numerous variants in the Greek New Testament where the RP and TR have a possessive pronoun and the NA28 has the definite article. I don't think it was a copyist issue, but rather deference to the Syriac translation. In this variant, the RP is again with the Syriac, which in this case did not add "your."
high priest for that year.
John 18:14 ἦν δὲ Καίσαρὸς ὁ σουμβούλευσας τοῖς ἱουδαίοις ὅτι συμφέρει ἕνα ἀνθρωπόν ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἦκολούθει δὲ τῷ Ἱησοῦ Σίμων Πέτρος καὶ ἄλλος"12 μαθητής, ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεσήλθεν τῷ Ἱησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερείως.
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 εἰσῆλθεν πρὸς τὴν θύρα ἐξ ὑπὲρ καὶ ἀνήρ ὁ γνωστὸς τῷ ἀρχιερεῖς καὶ εἶπεν τῇ θυρωρίᾳ, 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 doorman, and brought Peter in.

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.”

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 δὲ ἀρχιερεὺς ἠρώτησεν τὸν Ἱησοῦν 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 Ἱησοῦς, Ἔγω παρρησίᾳ λελάληκα τῷ κόσμῳ ἐγώ πάντοτε ἔδιδα μέν τινι συμπαθῆ τῇ ἑκατέρῳ ἐμοὶ καὶ ἐμοὶ, ὅπως πάντες οἱ ἱουδαίοι συνέχρισι, καὶ ἐν κρυπτῷ ἐλάλησα σοῦ.
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 ἐρωτᾷς ἐρωτήσεις τούτοις ἀκριβοτάτας τι ἐλάλησα αὐτοῖς ἢ δεν συνέσαν ἢ ἐπον ἔγω.
21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 ταύτα δὲ αὐτοῦ εἴποντος εἰς παρεσπακτοὺς τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἡσυσοῦ εἰπών, ὡς ψυχήν 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 Ἱησοῦς, Ἐι δεκακάς ἐλαλήσας, μαρτύρησαν περὶ τοῦ κακοῦ· εἰ δὲ καλάς, τί με δέρεις;
23Jesus answered him, 'If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?'

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18:15 Χρυσός Ἐρετικός μετά τοῦ διασώζοντος τοῦ Πέτρου τῆς οἰκίας τὸν Ἱησοῦν ἵνα ἄξιον ὁ Ἰησοῦς τοῖς ἤχοις τοῖς ἐπισκοποῦν τὸν Ἰουδαίων τοῖς ἀρχιερείως τοῖς ἵπποις τοῖς πεποιηκέντες. 18:20 ρυμί δὲ τοῖς ἰδιον ἐπικρατεῖ τοῖς ἔχουσι τοῖς ἀρχιερεῖσι τοῖς ἵπποις τοῖς πεποιηκέντες.
John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἰωάννας δεδεμένον πρὸς Καίαφαν τὸν ἀρχιερέα.
25 (Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials
John 18:25 Ἰην δὲ Σίμων Πέτρος ἐστώς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκέκλινος καὶ εἶπεν, Οὐκ εἰμί.
25 And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἄρχιερεως, συγγενῆς ὃν ὑπέκοψεν Πέτρος τὸ ὦτόν, ὢν εὖ καὶ σὺ θερμαίνομεν εὐθὺς ἐν τῷ κήπῳ μετ’ αὐτοῦ;
26 One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἠρνήσατο Πέτρος καὶ εὐθὺς ἄλεκτρῳ εὑρήσεν.
27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod
John 18:28 Ἅγουσαν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καίαφας εἰς τὸ πραιτώριον: ἢν δὲ πρωτις καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσιν ἀλλὰ φαγόων τὸ πᾶσα χεῖρα.
28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ξεβάλεν οὖν ὁ Πιλάτος ξε ρύδαυτο καὶ φασιν, Τίνα κατηγορίαν φέρετε κατὰ τὸ ἄνθρωπον τοῦτον;
29 So Pilate came outside to them. And he says, "This man? You are bringing what kind of charge against him?"

John 18:30 ἀπεκρίθησαν καὶ εἴπαν αὐτῷ, Εἴ μὴ ἦν οὕτως κακούν ποιών, οὐκ ἦν σοι παρεδώκαμεν αὐτὸν.
30 They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31 εἶπον οὖν αὐτῶς ὁ Πιλάτος, Δάβατε αὐτῶν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν, εἶπον αὐτῷ οἱ Ιουδαῖοι, Ἡμῖν οὐκ ξεβαλλεῖς αὐτόν:
31 Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ἐν εἰπεν σιων ὄνων θανάτῳ ἤμελεν ἀποθνῄσκεν.
32 So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ιουδαίων;
33 So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη Ἰησοῦς· ἀπὸ σεαυτοῦ οὐ τούτῳ λέγεις ἢ ἄλλοι εἰπόν σοι περὶ ἐμοῦ;

34 Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ ἱεραρχὴς εἰμι· τὸ θένος τὸ σὸν καὶ οἱ ἁρχιερεῖς παρέδωκαν σέ ἐμοὶ· τί ἐποίησας;

35 Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 ἀπεκρίθη Ἰησοῦς· Ἦ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τοῦτον ἦν ἡ βασιλεία ἡ ἐμὴ, οὐ πρότετα οἱ ἐμοὶ ἠγωνίζοντο οὖν, ἵνα μὴ παραδοθῶ τοῖς ἱεραρχαῖς· οὐ δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Ὁ βασιλεὺς οὗτος ἐμὴ· ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ἃτι βασιλεὺς εἰμί· ἐγὼ εἰς τοῦτο γεγένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς ὁ ὡς ἔστιν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

37 Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38 λέγει αὐτῷ ὁ Πιλάτος· Τί ἔστιν ἡ ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν έξηθεν πρὸς τοὺς ἱεραρχαίς, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ σκίν.

38 Pilate 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 cause capital is.

John 18:39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσας· βούλευες οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν ἱεραρχῶν;

39 But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40 ἔκραυγασαν οὖν πάλιν λέγοντες· Μή τοῦτον ἄλλα τὸν Βαραββάν· ἦν δὲ ὁ Βαραββᾶς ληστὴς.

40 They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαυτίσθησαν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες σφέραν ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρόν περίβαλον αὐτοῦ,

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

319 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dē, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus’ kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

320 18:38 Basis for capital punishment.

321 18:40 txt pαλαν Ψ50 B L W 0109 SBL TH NA28 } || pαντες Ψ50 N It syr αφρα Π pαλιν pαντες A (D) E 054 Μ it° vg syr thr TR RP || omit copb || lac Ψ50 C D 047 065
John 19:3 and you are not speaking? Do you not know, that I have handed the one who handed me over to you has the greater guilt."

John 19:11 Jesus did not give him an answer.

John 19:8 When therefore Pilate heard this information, he was more afraid, and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10 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 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."

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322 19:2,3 txt auton καὶ ἠρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἔδιδον αὐτῷ ράπισμα.

323 Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 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 Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the man."

John 19:6 Ὅτε οὖν ἔδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκράψαναν λέγοντες, Σταυρώσων σταύρωσον, ἵνα γνώτε ὅτι οὐδέμιαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

John 19:7 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 ἦκοσαν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πέθεν εἰ σὺ; ὃ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

John 19:10 λέγει οὖν αὐτῷ ὁ Πιλᾶτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξοδον ἔχω ἀπολύσαι σε καὶ ἔξοδον ἔχω σταυρώσαι σε;

John 19:11 Ἀπεκρίθη Ἰησοῦς, Ὁι, εἴς ἐξοσάν οὐδέμιαν αἰτίαν κατ' ἐμοῦ, εἰ μὴ ἦν οἱ δεδομένοι ἀνωθεν; διὰ τούτο ὁ παραδίδος με οὐ μείζονα ἀμαρτίαν ἔχει.

John 19:12 Ὅτε δὲ οἱ Ἰουδαῖοι εὗρον τὸν αὐτόν, ὅτι δὲ ἤκουσαν ὃ ἔφη οἱ Ἰουδαῖοι, ἔλεγον τῷ Πιλάτῳ, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε.
The GOSPEL of JOHN

John 19:12 έκ τούτου ο Πλάτος ἐξῆται ἀπολύσαι αὐτὸν· οἱ δ' Ἰουδαῖοι ἐκραύγασαν Παρέλαβον τον λόγον τουτον Ἰ Π τούτων 326 λέγοντες, 'Εάν τούτον ἀπολύσης, οὐκ εἴ φίλος τοῦ Καίσαρος πάς ὁ βασιλεὰ ἐαυτοῦ ποιῶν ἀντιλέγει τῷ Καίσαρι.

12From 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 Ὅσον Πλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἕξω τοῦ Ἰησοῦν, καὶ ἐκάθεισαν ἐπὶ βῆματος εἰς τόπον λεγόμενον Λιθώστρωτον, Ἐβραίστη δὲ Γαβρια. 327

13When therefore Pilate heard these words,327 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 ήν δὲ παρασκευὴ τοῦ πάσχα, ὥραν ἧν ὡς ἐκτι. καὶ λέγει τοῖς Ἰουδαίοις, ἢδε 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 ἔκραυγασαν οὖν ἑκεῖνοι, Ἄρων ἄρων, σταῦρωσον αὐτὸν. λέγει αὐτοῖς ο Πλάτος, Τὸν βασιλέα ὑμῶν σταῦρωσο; ἀπεκρίθησαν οί ἄρχερεις, Οὐκ ἔχομεν βασιλέα εἰ μη Καίσαρα.

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 οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν. They took Jesus therefore.328

John 19:17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίον Τόπον, ὁ δ' λέγεται Ἐβραίστη Γολγοθά.

17And carrying the cross by himself,329 he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [kəlˈɡolə].

326 19:12 txt εκραύγασαν λεγοντες Ψ 66 B D Ψ (0141) 33 SBL TH NA28 { } // εκραυγαζον λεγοντες A N W P 054 065 1 Or // εκραυγαζον λεγοντες Θ // εκραυγαζον λεγοντες M // εκραυγαζον λεγοντες Και αι Η Κ Σ U X γ Δ Ω 0211 0290 vid 13 35 TR syr TR RP // ελεγον Ν // lac Ψ 66 C D F G V


329 19:17 txt εισυντον τον σταυρον Ψ ecal N L W lat Cyr Or TH NA28 { } // εισυντον τον σταυρον D // τον σταυρον εισυντον A N 054 065 // αυτο τον σταυρον B SBL // τον σταυρον αυτο E TR RP // omit και βασταζων εισυντον τον σταυρον ἐξηλθεν Ψ // lac Ψ 121 C D
John 19:18 ὅπου αὐτὸν ἔσταυρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἔντευθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

19 where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἑθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν ἱουδαίων.

20 And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWWS."

21 ἔλεγον οὖν τῷ Πιλάτῳ ὁ σπήλαιος τῶν ἱουδαίων, δὴ ἠγάγειν ἐκ τῆς πολεοῦσας ἢ Ἰησοῦς καὶ ἐγερθήσεται, ὤρωστε, Ἐλληνιστε. 330

22 Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν ἱουδαίων, Μὴ γράφε, ὁ βασιλεὺς τῶν ἱουδαίων, ἀλλ’ ὃτι ἐκεῖνος ἐκεῖν, Βασιλεὺς εἰμι τῶν ἱουδαίων.

23 The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"

John 19:22 ἀπεκρίθη ὁ Πιλάτος, ὁ γέγραφα, γέγραφα.

24 Pilate answered, "What I have written I have written."

John 19:23 οἱ οὖν στρατιῶται δὲ ἐσταυρώσαν τὸν Ἰησοῦν ἐλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάθετο στρατιωτητία μέρος, καὶ τὸν χιτώνα, ἦν δὲ ὁ χιτών ἀραφὸς, ἐκ τῶν ἄνθεν ὄψαντος δι’ ὄλου.

25 The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 ἔπαν οὖν πρὸς ἀλλήλους, ἠ σχίσαμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐσται· ἢν δὲ γραφεὶ πληρωθῇ ἡ λέγουσα· 331 Διεμερίσαντο τὰ ἱμάτια μου ἐκείνος καὶ ἐπὶ τὸν ίματιμόν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

26 They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled which says, "They divided my garments among them; and cast lots over my clothing." 332 those things therefore the soldiers did.

John 19:25 εἰστήκεσαν δὲ παρὰ τὸ σταυρὸ ὁ Ιησοῦς ἡ μητέρα αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Ἰωάννη καὶ Μαρία ἡ Μαγδαληνή.

26 And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ἐν τῇ μητέρᾳ καὶ τῷ ἀδελφῷ παρεστώτα ὡν ἡγασά, λέγει τῇ μητρί, Γυναί, ἰδέ ὁ ὄψας σου.

27 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his 333, "Dear woman, behold your son."

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330 19:20 txt εἴφασεν ρωσαν εἰληνητι π.66 N¹ B L N ite,RF² cop SBL TH NA28 \{\} // εἴφασεν ρωσαν εἰληνητι W // εἴφασεν εἰληνητι ρωσαν ρωσαν A D² E 054 066 M lat syr TR RP // omitt (ὑ.τ. τῶν ἱουδαίων v. 19 - τῶν ἱουδαίων v. 21) N¹ // lac: 332 C D


332 19:26 txt τη μητρι p.66 1215 id B L W ite SBL TH NA28 \{\} // τη μητρι αυτου A D² E N 054 M lat syr TR RP // lac: 332 C D 065. Here is the entire verse 26 from the Robinson-Pierpont majority text: 'Ἰησοῦς οὖν ἐν τῇ μητέρᾳ καὶ τῷ ἀδελφῷ παρεστώτα ὡν ἡγασά, λέγει τῇ μητρι αυτου, Γυναί, ἰδέ ὁ ὄψας σου. In ancient Greek the definite article, in this case τη, could serve as a possessive pronoun if the context so indicated. The addition of the possessive pronoun αυτου, "his," was not necessary. All you need to do is look at the beginning of this same verse, where all Greek manuscripts have only τη μητέρα, the definite article with "mother" and no possessive pronoun present, yet all English translations supply the word "his" there. It is a very common textual variant in the Greek New Testament for the Byzantine text stream to add a
John 19:27 ἑτα λέγει τῷ μαθητῇ, 'Ἰδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὀρας ἔλαβεν αὐτήν ὁ 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 Ἔτσι οὖν ἔδωκεν ὁ Ἰησοῦς ὅτι ἦδη πάντα τετελεσταί, ἵνα τελεωθῇ ἡ γραφή, λέγει, Διψῶ.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.

John 19:29 ἄκειτο δὲ καὶ ἔδωκεν ἰδίως μεστὸν· σπόγγον ὁ δὲ σπόγγον τοῦ δέξους ὑσσώπῳ περιβάλετος προσήνεγκαν αὐτοῦ τῷ στόματι.

29A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὡς οὖν ἔλαβεν τό δέξος ὁ Ἰησοῦς ἐπέση, Τετελεσταί καὶ κλίνας τήν κεφαλήν παρέδωκεν τῷ πνεύμῳ.

30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ δὲ τοῦ ναυαγίου ἐπεὶ παρασκευή ἦν, ἵνα μὴ μείνῃ ἐπί τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἤν γὰρ μεγάλη ἡ ἡμέρα ἔκεινος τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα καταγώσων αὐτῶν τὰ σκέλη καὶ ἀρβῶσιν.

31The Jews therefore, since it was Preparation Day, asked Pilate that their legs be broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρῶτου κατέλαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συναυτοῦντος αὐτῶν.

32The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἣδη αὐτὸν τεθνηκότα, οὐ κατέλαξαν αὐτοῦ τὰ σκέλη,

33but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

John 19:34 ἀλλ' εἰς τῶν στρατιώτων λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

34But one of the soldiers pierced his side with a spear, and immediately there came out

possessive pronoun like this. But this need not even be footnoted, as the presence or absence of the possessive pronoun makes no difference in how you would translate it.

334 19:28a txt εἶδος ὁ Ἰησοῦς καὶ τὴν λέξην ἐπέγραψεν τῷ πνεύματι τῆς γραφῆς ἵνα ἄρεσθεν μετὰ τῶν σταυρωθέντων αὐτῶν. (The Greek source text of the early translations such as the Syriac, Coptic and Armenian could have been like ἰδίᾳ τὰ σκέλη, etc.) Compare variants in Matthew 9:4; 12:25.

335 19:28b Psalm 22:15

336 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

337 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."

338 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

339 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.
blood and water.  
John 19:35 καὶ ὁ ἐωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα υμεῖς431 πιστεύσητε.

35 And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὡς οὐκ οὐκ εὑρίσκεται αὐτοῦ.341

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it342 shall be broken."

John 19:37 καὶ πάλιν ἐτέρα γραφή λέγει, ὅψονται εἰς ὅν ἔξεικντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."343

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἡμῶν ὅτι διδάσκαλος τοῦ Πιλάτου Ἰωάννης ὁ ἀπὸ Αριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ δία τὸν φόβον τῶν ᾿Ιουδαίων, ἵνα ἀρχῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

38 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἤλθεν δὲ καὶ Νικόδημος, ὁ ἔλθὼν πρὸς αὐτὸν344 νυκτὸς τὸ πρῶτον, φέρων μίμα ομόρφης καὶ ἀληθῆς ἑωράκοντος.

39 And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.345

John 19:40 Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐβάλεν αὐτὸ ἐκεῖνος μετὰ τῶν ἀρωμάτων, καθὼς έθεσεν ἐκείνος τοῖς οὐδαίοις ἐν τῷ τάφῳ.

40 They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

John 19:41 ἦν δὲ ἐν τῷ τάφῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καὶ ὄνειδος ἐν τῇ ἐνεχθεῖσιν

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 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν ᾿Ιουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείων, ἔθηκαν τὸν Ἱησοῦν.

42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

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340 19:36a  txt autou Ἰωάννης ὁ ἀπὸ Αριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ δία τὸν φόβον τῶν ᾿Ιουδαίων, ἵνα ἀρχῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος, ἤλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ. (Or: οὐκ ἔστιν οὐκ ἔστιν διότι οὐκ ἔστιν αὐτοῦ.)

341 19:36b Numbers 9:12; Exodus 12:46; Psalm 34:20

342 19:37 Zec 12:10

343 19:38 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
Chapter 20

The Empty Tomb

John 20:1  Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρωί σκοτιῶς ἐτὶ οὖσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἦμερον ἐκ τούτῳ μνημείῳ.

And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2  τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν δὲν ἔφυλε ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἤραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν τοῦ ἔθηκαν αὐτόν.

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  Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημείον.

Peter therefore went out, and they went toward the tomb.

John 20:4  ἔπερεν δὲ οἱ δύο ὁμοί, καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρῶτος εἰς τὸ μνημεῖον,

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 ὅθόνια, οὐ μέντοι εἰσῆλθεν.

And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6  ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῶ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὅθόνια κείμενα,

Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there.

John 20:7  καὶ τὸ σουδάριον, ὁ ὢν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὅθονίων κείμενον ἄλλα χωρίς ἐντευκμυλόν εἰς ἕνα τόπον.

and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8  τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν.

Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.

John 20:9  οὔδέπω γὰρ ἤδειαν τὴν γραφήν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

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 αὐτούς οἱ μαθηταί.

The disciples then went back to their own homes.

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346 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We" don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

347 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.
John 20:11 Ἔως τὸν κύριον μου, καὶ οὐκ οἴδα ποῖ εἶναι αὐτὸν.
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 εἶπον ἐστραφῆ εἰς τὰ ὑπόσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστώτα, καὶ οὐκ ἦδεῖ ὅτι Ἰησοῦς ἐστὶν.
14 When she had said these things, she looked toward the rear, and beheld Jesus having been standing; and she did not realize that it was Jesus.
John 20:15 λέει αὐτῇ Ἰησοῦς, Γίναι, τί κλαίεις; λέει αὐτῷ Ἰησοῦς, ὃς μου ἀπέπνευσεν, οὕτω γὰρ ἀναβήσας πρὸς τὸν πατέρα· πορεύεται δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἶπε αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν 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 Μαγδαλήνη ἄγγελλουσα τοῖς μαθηταῖς ὅτι ἔωρακα τὸν κύριον, καὶ ταῦτα ἐπεν ἀυτῇ.
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 Ὅσος οὖν ὁ ψυχὸς τῆς ἡμέρας ἐκείνης τῆς μιᾶς σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φώβον τῶν ἱουδαίων, ἠλθὲν ὁ Ἰησοῦς καὶ ἦστε εἰς τὸ μέσον καὶ λέει αὐτοῖς, Ἐφην γὰρ
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 midst.
midst. 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 And having said this, he blew, and says to them, "Receive the Holy Spirit."

John 20:23 Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

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 When therefore Jesus came, he said to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:26 Thomas responded and said to him, "My Lord and my God."

John 20:27 Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

Footnotes:

351 20:22 ἐμφανίζω - emphasis, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb נִפְגָּשׁ, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

352 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ὡς ἐστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ:

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταύτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἦστιν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσωτε ὅτι ἔχετε ἐν τῷ ὀνόματι 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 ταύτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς χαλάσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.

John 21:2  ἦσαν δὲ ὄσοι Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλατίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  λέγει αὐτοῖς Σίμων Πέτρος, Ὕπαγω ἀλείφεσθι. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἔξηθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἔπεσαν 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  πρῶτα δὲ ἦδη γενομένης ἔστι Ἰησοῦς εἰς τὸν αἰγαλόν· οὐ μέντοι ἤδειον οἱ μαθηταὶ ἢ Ἰησοῦν 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, Παῦλο, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

John 21:6  ὁ δὲ εἶπεν αὐτοῖς, Βάλλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἐβάλον οὖν, καὶ οὐκέτι αὐτὸ ἐλόυσαν ἵσον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and now they were not able to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητής ἐκείνος ὁν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριός ἔστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἔστιν, τὸν ἐπενδύσατο τὴν διεξάστω, ἦν γὰρ γυμνός, καὶ ἐβάλεν 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

353:20:30 There is a μεν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

354:20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

355:21:3 πλοῖον πλων K B C D L N W latt syr sa cop arm eth SBL TH NA28 || plouion euthos A C E P sert Cyr TR RP lac P 566 522

356:21:5 The Greek word translated "fish" is προσφάγιον - prosphagnion; a relish; a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δύον, "side dish." In other words, what is eaten besides bread. And according to Bauer, δύον often meant simply "fish." (This word δύον is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake
John 21:8 οἱ δὲ ἄλλοι μαθηταὶ τοῦ πλοίαρχον ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πιθῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἱχθῶν.

8 (for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

John 21:9 οὐδὲν ἀπέβαλον εἰς τὴν γῆν βλέποντον ἀνθρακιὰν καὶ ὀφάριον ἐπικείμενον καὶ ἀργον.

As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, ὀνείκητε ἀπὸ τῶν ὀφαρίων ὄν ἐπίσαστε νῦν.

10 Jesus says to them, “Bring some of the fish which you have now caught.”

John 21:11 άνέβη οὖν Σίμων Πέτρος καὶ ἔληξεν τὸ δίκτυον εἰς τὴν γῆν μεσοῦ ἱχθῶν μεγάλου ἑκατὸν πεντήκοντα τριῶν καὶ τοσοῦτον ὄντων οὐκ ἐσοχήθη τὸ δίκτυον.

11 Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.

John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὗτοί δὲ ἐστιν τῶν μαθητῶν ἔξετάσαι αὐτῶν, Σῷ τίς εἶ, εἰδότες ὅτι ὁ κύριος ἐστίν.

12 Jesus says to them, “Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, “Who are you?” For they knew it was the Lord.

John 21:13 ἔρχεται Π. ῾Ησοῦς καὶ λαμβάνει τὸν ἄργον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφαρίον ὅμοιός.

13 Jesus comes, and he takes the bread and distributes to them, and the fish likewise.

John 21:14 τοῦτο ἦδη τύρων ἐφανερώθη ῾Ησοῦς τοῖς μαθηταῖς, ἔγερθης εἰς νεκρών.

14 This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter

John 21:15 ὅτε οὖν ἤριστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων ὁ ἱωάννου, ἀγαπᾶς με πλαύν τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε, λέγει αὐτῷ, Βῶσε τὰ ἀρνία μου.

15 When therefore they had eaten breakfast, Jesus says to Simon Peter, “Simon son of John, do you love me more than these?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Feed my lambs.”

John 21:16 λέγει αὐτῷ πάλιν δευτέρον, Σίμων ὁ ἱωάννου, ἀγαπᾶς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε, λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

16 Again, he says to him a second time, “Simon son of John, do you love me?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Pastor my sheep.”

357 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

358 21:8 Equivalent to 100 yards, or 92.4 meters.

359 21:11 τοῦτος εἰς τὴν γῆνν’ Ἰησοῦν ἔρχεται Ο. Α. Β. Λ. Ν. Ρ. Λ. Σ. B C D L W it

360 21:13 τοῦτος εἰς τὴν γῆνν’ Ἰησοῦν ἔρχεται Ο. Α. Β. Λ. Ν. Ρ. Λ. Σ. B C D L W it

361 21:14 τοῦτος εἰς τὴν γῆνν’ Ἰησοῦν ἔρχεται Ο. Α. Β. Λ. Ν. Ρ. Λ. Σ. B C D L W it

362 21:15 Τ. Κ. Β. Λ. Ν. Ρ. Λ. Σ. B C D L W it a her b, d, f, f' F; v g cop sa pho Orsiesius  it Cyp are; Ambrose Chron Jer Aug SBL TH NA28 it A C E N Μ. syr pal arm (eth) geo Bas Chrys Cyp are; Hesych TR RP it om Κ Λ; Λ. Β C D L W it Λ. Β C D L W it. The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.

363 21:16 Τ. Κ. Β. Λ. Ν. Ρ. Λ. Σ. B C D L W it a her b, d, f, f' F; v g cop sa pho Orsiesius  it Cyp are; Ambrose Chron Jer Aug SBL TH NA28 it A C E N Μ. syr pal arm (eth) geo Bas Chrys Cyp are; Hesych TR RP it om Κ Λ; Λ. Β C D L W it Λ. Β C D L W it. The early versions are not witnesses as to whether their Greek exemplars had the possessive pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.
John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλέας με. ἐλυπήθη ὁ Πέτρος ὅτι ἐπεν αὐτῷ τὸ τρίτον, φιλέας με; καὶ λέγει αὐτῷ, Κύριε, πάντα σοῦ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17 He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me." And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep." 363

John 21:18 ἀμὴν λέγω σοι, ὅτε ἦσαν οἱ νεώτεροι, ἐξώνυμοι σεαυτὸν καὶ περιπετείως ὅπου ἔμελες ὅταν δὲ γνάφης, ἔκτενες τὰς χείρας σου, καὶ ἄλλος σε ζώσει καὶ οἶδες ὅπου οὐκ ἔμελες.

18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want." John 21:19 τοῦτο δὲ ἐπένευσεν σημαίνων ποίῳ θανάτῳ δοξάζει τὸν θεόν. καὶ τοῦτο ἐπών λέγει αὐτῷ, Ἀκολούθει μοι.

19 This he said signifying by what kind of death he would glorify God. And having said this, he says to him, "Follow me."

And What About John?

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἦγατα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ ἐπένευσεν, Κύριε, τίς ἐστίν ὁ παραβιδοῦς σε; 364

20 Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, "Lord, who is the one betraying you?"

John 21:21 τοῦτον οὖν ἠκολούθεν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

21 So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχόμαι, τί πρὸς σέ; σὺ μοί ἀκολούθει.

22 Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me."

John 21:23 ἐξ ἠλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποδύνηκε. οὐκ ἐπένευσεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποδύνηκεν, ἀλλ’ Ἐὰν αὐτὸν θέλω μένειν ἐως ἐρχόμαι, τί πρὸς σέ;

23 This therefore is the word that got out to the brothers: that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἔστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τοῦτον καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἔστιν.

24 That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

363 John 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλέω in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc. We also have the translational issues: was Jesus saying these things to Peter in Aramaic, and since probably so, were different Aramaic words used, or was this John’s doing, or copyists’ doing, etc. My assumption is that Jesus spoke these differences in Aramaic, and that John faithfully rendered those differences into Greek.

364 John 21:20 txt επιστραφαίς ᾧ Ποτερίῳ ᾧ ΑΒC W lat syrh cop85 B SBL TH NA28 || Ἐπιστραφεὶς δεὶς ϕ28vid || Ν Ε Ν M ści syrh cop85b || lac B P 122 P

365 John 21:21 txt τοῦτον οὖν Β Β Α Β Π D lat συφθατος cop85b,85b || Or Anast Cyril SBL TH NA28 || τοῦτον Α E W ści syrh arm Chrys TR RP lac M P 122 P 109 P 122 Λ L N P

366 John 21:23 txt οὐκ εἶπεν δεὶς φ28vid || Β Β Α W Chrys Cyril SBL TH NA28 || καὶ οὐκ εἶπεν Α E M lat συφθ TR RP lac P 109 Λ L N P
John 21:25 'Ἐστιν δὲ καὶ ἄλλα πολλὰ ἡ ἐποίησεν ὁ Ἰησοῦς, οὕτως ἂν γράφηται καθ' ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρίσαι τὰ γραφόμενα βιβλία.

25 And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.
### Endnotes

**Endnote #1**

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like “He
who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them...." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

**Endnote #2**

**THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.**

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the gailil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. 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 ofcontroverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10 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. 11 The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12 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." 13 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 אֶ-הָאֱרֶץ עַם - am hā'ārets, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds listened with delight.

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3:22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptist warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
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So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John’s gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you...

Romans 11:13-21

Endnote #3

Critical Apparatus re. Bethany vs. Bethabara in John 1:28
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This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

\[ \text{\textit{Bēthāvīq}} \text{ A B C* E F H L M N S W* Ω} \text{ 063 0211 07 8 9 27 28 118 124 157 205 461 475} \]
\[ \text{579 597 700 892} \text{ 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1342 1344 1365}} \]
\[ \text{1424 1505} \text{vid} \text{ 1514 2148 2174} \text{ Lect ita,aur,b,c,e,f,ff,l,q,r1 vg syrp,h,palms copbo slav Origen Eusebius Epiphanius mssacc. to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27} \{\text{C}} \]

\[ \text{\textit{Bēthāvīq}} \text{ G X 565 1071 1192c 1519} \]

\[ \text{\textit{Bēthāvārā}} \text{ C2 K Tuβid} \text{ Γ Π 083 0141 1 2c 33 180 1079 1192* 1230 1292 1365c 1505c 1546 1646c 1770 1773} \text{ AD syr,S,cpalms copSa mss arm geo Origen Eusebius Epiphanius mssacc. to Chrysostom Cyril TR (Joshua 18:22 LXX)} \]

\[ \text{\textit{Bēthāvārā}} \text{ 892mg pc syriamg (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)} \]

\[ \text{\textit{Bēthēbārā}} \text{ Λ 13 69 828} \]

\[ \text{\textit{Bēthērā}} \text{ 1646*} \]

\[ \text{lac} \text{ 45 D P Q V Y 047 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309.} \]

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:


Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP
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Witnesses arranged by date, up to the 12th century:

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<tr>
<th>Date</th>
<th>Witnesses</th>
<th>Reading</th>
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<td>II/III</td>
<td>φ⁶⁶</td>
<td>1 - Βηθανία</td>
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Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?
John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococianus 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: P 245, 263, 275, N, A, F, B, C. LNTWX Y Δ⁺ Θ Ψ 070 ὑδ 0141 0211 0312 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 124 131 134 139 151 157 168 169 209 213 228 249 297 333 388 391 397 401 416 423 430 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 732 736 741 742 767 770 772 773 776 777 780 799 800 817 821 827 828 841 843 849 865 869 896 989 1029 1077 1080 1100 1178 1192 1210 1211 1212 1230 1241 1242 1253 1273 1321 1333 1375 1381 1382 1383 1418 1424 1443 1445 1514 1713 2399 (only 8:3 11 marked) 2754 (about 270 minuscules total) // include 7:53-8:11 with wide variation among themselves: 1,863 Greek mss. including lectionaries D (only 8:10-11) G H K U Δ⁺ ὑδ 047 (only 8:3-11) 0233 65 109 138 173 199 226 265 357 377 382 532 544 560 579 597 682 700 792 807 992 994 1009 1010 1014 1071 1079 1093 1157 1219 1293 1319 1320 1344 1347 1361 1463 1546 1561 1571SUP 1654 1712 1788 1797 2217 2220* 2223 2253 2561M8 2563 2575 2585 2615 2661 2680 2766 2786 2790 2813 2886 TR AN HF RP // include 8:1-11 (omit 7:53) 295 2411 (h.a./h.t. ἐπορευθῆς to ἐπορευθῆς) 2220* // contains John 7:53, but then places the rest after Luke 21:38 124 // place after Luke 21:38 f.13 (13 69 124 [346 after Lk 21:25] 543 788 826 828 983 1709, but not 174 230 1689) 1434 (230 has asterisks with the pericope) // place at the end of Gosp. of John f.1 (1 1582 2193 SUP but 118 872 884 1278 2372 2713 in normal place; and 131 209 565 1192 1210 2191txt omit) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 2:26 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of Gosp. of Luke / beg. of John 1333M8 (8:3-11) "For St. Pelagia, on Oct 8th, from John" // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 317 1571 (565*- apparently used to have used P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte). The majuscule part of V (031) ends at 7:39, and the text continues, including the P.A., with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list P 245 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, make the say, says in PL 23:565, "in the Gospel according to John in many manuscripts, both Greek
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and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11 from the gospel of John. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. This is quite plausible, and would explain why the passage reconstructed by later scribes would not be as purely Johannine in style.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:  

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 δὲ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,  
53 And each went to his home.

Chapter 8

John 8:1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν.  
1 But Jesus went to the Mount of Olives.

John 8:2 Ὄρθρου δὲ πάλιν παρεγένοντο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἔδιδασκεν 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 ἄγονσαν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ  
3 And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφόρῳ μοιχευομένην  
4 they say to him, "Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;  
5 And 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, ὃ δὲ Ἰησοῦς κάτω κύψεως τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
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6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὥς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκψυνε καὶ εἶπεν αὐτοῖς, Ὄ ἀναμάρτητος ὑμὸν πρῶτος ἐπ’ αὐτήν βαλέτω λίθον·

7 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 ἐγραφεὶ εἰς τὴν γῆν.

8 And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρνουν εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ καταλείψατο μόνος, καὶ ἦ γυνὴ ἐν μέσῳ ὅδα.

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

John 8:10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γυναῖκα, ποῦ εἰσίν; οὐδείς σε κατέκρινεν;

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

John 8:11 ἢ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

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

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as Λόθ, 28 Β Λ Ν Τ Υ Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1253 1263 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 (syr₅ and the best manuscripts of syr₃), as well as from the Sahidic and the sub-Achimimic 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 (la²ᵃ⁻¹⁷ᵃ⁻⁽⁹⁾). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm₅⁽⁹⁾) 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...
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[271x746]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 ff.).

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;
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5 times in 10 verses. (I don’t accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don’t match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE’s as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground
This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τὸ ὑπὸ δὲ ἔλεγον πειράζοντες αὐτὸν - Now this they were saying tempting him.” This same kind of phrase, τὸ ὑπὸ δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τὸ ὑπὸ δὲ ἔλεγεν πειράζον ὁ ὁτὸν But he said this testing him

7:39 - τὸ ὑπὸ δὲ ἔπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τὸ ὑπὸ δὲ ἰφ. ἐκατοῦ ὁ ὁτὸ εἶπεν But this, from himself he did not say.

12:6 - εἶπεν δὲ τὸ ὑπὸ ὁ ὁτὶ περὶ τῶν περὶ τῶν πιστόν 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 - τὸ ὑπὸ δὲ ἔλεγεν σμαινών ποὺ ἰοντὶ ἔθανατῳ Now this he was saying signaling by what kind of death

21:19 - τὸ ὑπὸ δὲ ἔπεν σμαινών ποὺ ἰοντὶ ἔθανατῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (women) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

A Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:
https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.

Another reason I believe the passage is genuine scripture, is because Jeremiel points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:
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Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?
John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὅ τι καὶ λαλῶ 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: AND THEN HE IS NOWHERE WHAT AM MYSTERIOUS. Take the words in the letters, HE IS NOWHERE. Did the author mean "He is now here" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - ἡντι, which mean "that which." Or are they one word, ὅ τι - ἡντι, a Greek word which can mean 'because' or 'that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅ τι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ἥλως - "altogether." This use of ἡντι as meaning 'why' is what is called 'Biblical Greek.' It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅ τι - ἡντι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning 'why," such as ὅτι ἦν ὁ πρῶτος and ὅτι ἦν.
2. As an exclamation, with ἡντι as a Hebraism after ἡ ("That I speak to you at all!"")
3. As an affirmation, with ἡντι 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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