The Gospel of

JOHN

part of

The Holy Bible

Revised, 2nd Edition
August 2024
(First Ed. was Dec. 1998)

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

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document. Just do not change the text. If you quote it, you might put (DRP) after your
quotation.
Footnotes are provided indicating many of the variant readings in the Greek text, and which list the manuscript support for each variant. This is called a "critical apparatus." Here is an example footnote on variant readings found in this volume:

1:51 txt δέψεσθε Π56 Π75 Willoughby Papyrus K B L W 0141 397 579 821 850 1819 1820 2125 It(a,b,c,f)21 cop arm Epiph Or SBL TH NA28 Mt 26:64 A E F G K M S U X Y Δ Θ Α Π Ψ Ώ 0141 579 821 850 1819 1820 2129

The bold 1:51 is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the \slanted double lines.

Next are the symbols for the manuscripts and other witnesses which support that reading. Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (it(a,b,c,f)), 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, © Deutsche Bibelgesellschaft, Stuttgart (The same Greek text as the UBS5)

AT – Antoniades GNT, 1904 (the Greek Orthodox Patriarchal text)

BG - Byzantine Greek New Testament, © 2014 CSPMT (The Center for the Study and Preservation of the Majority Text, Rockville, Maryland): the Kr/Family 35 Textform (originally promoted mainly by Wilbur Pickering)

HF – Hodges/Farstad "majority text"

TG – Tregelles, Samuel P., Greek New Testament

VS – Hermann von Soden GNT, 1913

WH – Westcott & Hort GNT, 1881

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

"By means of the letters A, B, C, and D, enclosed within "braces" \{\} at the beginning of each set of textual variants, the Committee has sought to indicate the relative degree of certainty, arrived at on the basis of internal considerations as well as of external evidence; for the reading adopted as the text.

\{A\} signifies that the text is virtually certain,

\{B\} indicates that there is some degree of doubt.

\{C\} means that there is considerable degree of doubt whether the text or the apparatus
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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 \(\text{\textit{lac}}\) which lists witnesses which have a "lacuna" there; that is, where the manuscript is defective or damaged or that section is gone, and/or otherwise is unable to provide witness.

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

For a list of the abbreviations and dates of early Versions and Fathers, see https://www.katapi.org.uk/UBSGrNT/Intro2.htm.
The Good News According to

JOHN

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.

1In 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 χωρίς αὐτοῦ ἐγένετο οὐδὲ ἐν ὄ 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 ὁ φῶς τῶν ἄνθρωπων.

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

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

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

John 1:6 ἐγένετο ἄνθρωπος ἁπεσταλμένος παρὰ τὸν θεόν, ὄνομα 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’ ἤνα μαρτυρίαν περὶ τοῦ φωτός.

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

John 1:9 ἦν τὸ φῶς τὸ ἀληθινὸν, δὲ φωτίζει πάντα ἄνθρωπον, 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 ἤγνω.

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

John 1:11 εἰς τὰ ἱδία ἦλθεν, καὶ οἱ ἱδίοι αὐτὸν οὐ παρέλαβον.

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

John 1:12 διὸ δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἔξωσιαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσοιν 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 οἱ οὖν ἐξ αἰμάτων ὀὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρός ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν.

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

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1 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.
John 1:14  Kai ὁ λόγος σάρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, 
dόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χαρίτος καὶ ἀληθείας.

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

John 1:15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, ὅτις ἦν ὁ ἐπὶ τοῦ ὥσπερ ὁ πάντες ἐλάβομεν, καὶ χαρίν ἀντὶ χαρίτος

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 Kai ὁ πληρώμας αὐτοῦ ἦμις πάντες ἐλάβομεν, καὶ χαρίν ἀντὶ χαρίτος

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

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

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

John 1:18 θεὸν ὀφθέκει ἐώρακεν πώποτε ὁ μονογενὴς υἱός, ὃν ἐις τὸν κόσμον τοῦ πατρὸς, ἐκείνος ἐξηγήτο.

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 aíy̅̃̄, ἐστιν ἡ μαρτυρία τοῦ Ἰωάννου, ὥστε ἀπέστειλαν οἱ Ἰουδαῖοι ξέ τεροσολύμων ἱερεῖς καὶ λευτάρας ἵνα ἀρωτήσωσιν αὐτόν, Σὺ τίς εἶ;  

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

John 1:20 καὶ ὠμολογήσαν καὶ οὐκ ἤρνηστο, καὶ ὠμολογήσαν ὅτι ὦθα εἰμί ἐγώ ὁ Χριστός.  

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

John 1:21 καὶ ἠρνήθη αὐτόν, Τῆς οὐν; Ἡλίας εἴς σὺ; καὶ λέγει, οὐκ εἰμί. ὁ προφήτης εἴ σύ; καὶ ἀπεκρίθη, οὖ.  

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

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

The Liddell and Scott lexicon defines μονογενής as follows:  
1. The only member of a kin or kind; hence generally, "only, single" πάτε, Hesiodus: Opera et Díes 376 (3rd cent. B.C.), Herodotus: Historícus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426  
3. μ. αίμα "one and the same" blood, dub. 1 in E. Hel. 1685  
4. Gramm., having one form for all genders, A.D. Adv. 145.18  
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows:  
(Hesiodus: ο ΛΧ; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only sôn (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, ο Λ; Josephus, Ant. 20, 20) ἰκ 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. -- Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. μονογενής δάκρυσσει. μονογενής κ. μόνα ἀπετυχεν "unique and alone"; Pl., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 252. -- In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γένναζαν ἐκ θεοῦ (John 1:13 al.; in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν άνθόν μ. ἐξωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 1, 33; Cronus offers up his μονογενῆς υἱός) ὁ μονογενής υἱός τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading τὸν θεόν τοῦ μ. ἀπετυχεν ὁ Θεος 1 Jn 49; cf. Dg 102. On the expr. δόξαν ως μονογενὸς μονογενοῦς παρά πατρός Jn 1:14 see Hdb. ad loc. and WWinter, Zeitchrift fuer Rel. u. Geistesgeschichte 5, 53, 335-65 (Engls.). Cf. also Hdb. on vs. 18, where, beside the rdg. μονογενῆς θεός (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενῆς υἱός is found. Mpol. 20:2 in the doxology διά παντὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.--On the mng. of μονογενῆς in history of religion cf. the material in Hdb. 3. 25f on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀυτῷ δή ὕποκειν δοκεῖν τοῦτον [SC. τὸν κόσμον] εἶναι μονογενῆ τῷ θεῷ καὶ αγάπητον; Wsd 7:22 of σοφία: ἐστι ἐν αὐτῇ πνεύμα νοερὸν ἄγιον μονογενῆς.--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erloesers: Αγγελος 1 '25, 24-33; RBultmann J, 47, 2, 55f; FBeuchsel, TW IV 745-50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which we Westerners do not fully appreciate. The firstborn son received the inheritance of all the father has and is. This glory would be compounded by being the only son from a father.
"Are you the Prophet?" And he answered, "No."
John 1:22 eἰπάν οὖν αὐτῷ, Τίς εἴ; Ἰνα ἀπόκρισιν δῷμεν τοῖς πέμψασι ἡμᾶς τι λέγεις περὶ σαυτοῦ;

22 They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23 ἔρη, Ἐγώ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐφώνητε τῆν ὄνον κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης;

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

24 And those who were sent were of the Pharisees.
John 1:25 καὶ ἤρωτασαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σὺ οὖκ εἶ ὁ Χριστὸς οὗτε Ἡλίας οὗτε ὁ προφήτης;

25 And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγώ βαπτίζω ἐν υδάτι μέσος δὲ ύμών ἔστηκεν ὁ υμεῖς οὗκ οἴδατε, 8 9 the thong of whose sandal I am not worthy to untie."
John 1:27 ὁ ὁπίσω μου ἔρχομενος, οὐ οὖκ εἴμι αἷς ἠκούσαν αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος, 10 the one coming after me.

27 John answered them as follows: 'I baptize in water, but' among you stands one you do not know,
John 1:28 ὁ ὁπίσω μου ἐρχόμενος, οὐκ εἰμί ἀἷς ἠκούσαν αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος, 10 the one coming after me. 8 9 the thong of whose sandal I am not worthy to untie."
John 1:29 ὁ ὁπίσω μου ἐρχόμενος, οὐκ εἰμί ἀἷς ἠκούσαν αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος, 10 the one coming after me. 8 9 the thong of whose sandal I am not worthy to untie."
John 1:30 ὁ ὁπίσω μου ἐρχόμενος, οὐκ εἰμί ἀἷς ἠκούσαν αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος, 10 the one coming after me. 8 9 the thong of whose sandal I am not worthy to untie."

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

John 1:29 Ἄρα ἦν ἐν τῷ οὐρανῷ πρὸς αὐτόν, καὶ λέγει, ὥστε ὁ θεὸς ὁ ἀρχὴν τῆς ἀμαρτίας τοῦ κόσμου.

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

John 1:30 ὅταν ἦν περι οὐ ἔγινε ἐπόν, ὁπίσω μου ἤρχεται ἄνηρ ὁ ἐμπροσθέν μου γέγονεν, ὅτι πρῶτος μου ἦν.

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

John 1:31 καὶ ὃς ἦδεν αὐτόν, ἀλλά ἣν φανερωθῇ τῷ Ἰσραήλ διὰ τούτῳ ἦλθον ἐγὼ ἐν τῷ ὑδατὶ βαπτισθῶν.

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

John 1:32 καὶ ἔμαρτυρσεν Ἰωάννης λέγων, ὅτι Θεάται ἡ πνεῦμα καταβαίνειν ὡς εἰπεῖ συνεκλείσας ἐκ σωράνου, καὶ ἔμεινεν ἐπ᾽ αὐτόν

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

John 1:33 καὶ ὃς ἦδεν αὐτόν, ἀλλὰ ὁ πέμψας με βαπτίζειν ἐν ὑδατὶ ἐκείνος μοι εἶπεν, ἀρ, ὅτι ἐν οὗ ἐζηκεῦνο ὁ πνεῦμα καταβαίνειν καὶ μένειν ἐπ᾽ αὐτόν, ὥστε ἔστιν ὁ βαπτισθῶν ἐν πνεύματι ἀγίῳ.

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

John 1:34 καὶ ἔσωσακα, καὶ μεμαρτύρηκα ὅτι ὃς ἦδεν ὁ λαλῆσαι ὅτι ὥστε ἔστιν ὁ υἱὸς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Ἰωάννης δὲ ἔλεγεν, ἴσα ἐν τῷ οὐρανῷ καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

35 The next day, again, John was standing with two of his disciples. 11

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, ὥστε ὁ ἄρχων τοῦ θεοῦ.

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

John 1:37 καὶ ἤκουσαν αὐτοῖς ὁ δύο μαθηται λαλοῦσαν ἐκ τῆς θεοῦ.

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

John 1:38 καὶ ἤκουσαν αὐτοῖς ἐκ τῶν μαθητῶν αὐτούς ἐκοινωνόντας λέγει, ἤτοι ἀρχηγός τοῦ Ἰησοῦ.

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

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11 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.


13 1:35 John the son of Zebedee and Andrew the brother of Peter
John 1:39 λέγει αὐτοῖς, Ἑρεμθεὶς καὶ ὄψεθε, ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ᾽ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη.

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

John 1:40 Ἡ Ἀνδρέας οὗ ἀδελφός Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθοῦντων αὐτῶν.

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

John 1:41 εὐρίσκει οὗτος πρῶτον τὸν Ἀδελφόν τὸν Ἰδίον Σίμωνα καὶ λέγει αὐτῷ, Ἐὕρηκαίνε τὸν Μαρίαν ὃ ἐστιν μετεμφαιότους ὅπως ἤρθε.

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

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

Philip and Nathaniel

John 1:43 Τῇ ἑταίριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλαλαίαν, καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

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

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

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

John 1:45 εὐρίσκει Φίλιππος τὸν Ἀναθαναίλη καὶ λέγει αὐτῷ, Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφητεῖαι εὐρήκαμεν, Ἡσυχίαν τὸν υἱὸ τῶν Ἰωσήφ τοῦ Ἀναθαναίου οὗτος εἶναι λέγει αὐτῷ Φίλιππος, Ἐρχονταί μοι.

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, Ὅταν Ναζαρέτ δύναται τι ἀγαθόν εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχονταί μοι.

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 Ἀναθαναήλ ἐχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἀληθῶς Ἰσραήλητες ἐν ὑδόλω ὁ πάντως ἐστίν.

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

Water Into Wine

John 2:1 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἔγενετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ:

1And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there,

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

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

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

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

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

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

8And he tells them, "Now draw some out and take it to the master of the banquet.” And they took some.
John 2:9 ὥς δὲ ἐγέρσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οὖν γεγενημένον, καὶ οὐκ ἦδει πόθεν ἔστιν, οὐ δὲ διάκονοι ἦδεισαν οἱ ἦν τηλθότες τὸ ὕδωρ, φωνεῖ τὸν νυμφιόν ὁ ἀρχιτρίκλινος

9When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom,

John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οὖν τίθησιν, καὶ οταν μεθυσθοῦσιν τὸν ἐλάσσων οὐ τετήρηκας τὸν καλὸν οὖν ἐώς ἄρτην.

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

John 2:11 Ταύτῃ ἐποίησαν ἅρχη τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἑφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταί αὐτοῦ.

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

John 2:12 Μετὰ τοῦτο κατέβη ἐς Καφαρναοῦμ αὐτὸς καὶ ἦ μὴ τήρη σοῦ αὐτοῦ καὶ οἱ ἄνδροι οἱ μαθηταί αὐτοῦ, καὶ ἐκεί ἐμείναν 24 οὗ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγος ἦν τὸ πάσχα τῶν ἱουδαίων, καὶ ἀνέβη εἰς ἱεροσόλυμα ο Ἰησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τούς πωλοῦντας βόδας καὶ πρόβατα καὶ περιστερᾶς καὶ τούς κερατιστὰς καθημένους.

14And in the temple he found those selling cattle, sheep and doves, and the money changers sitting.
John 2:15 καὶ ποιήσας φασαγγελίαν ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βοῶς, καὶ τῶν κολλυβιστῶν ἐξέχεον 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 ταῖς περιστεραῖς πωλοῦσιν ἔπειν, ἀρατε ταῦτα ἐντεύθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπρόσθιον.

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 Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὃτι γεγραμμένον ἐστὶν ὑπὲρ αὐτῶν τὸ ζηλὸς 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 Ιουδαῖοι καὶ ἔπειν αὐτοῖς, ἄρατε τὸν ναὸν τούτον καὶ ἐν τριῶν ἡμέρας ἐγέρετε αὐτὸν.

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 Ἡσυχὸς καὶ ἔπειν αὐτοῖς, ἄρατε τὸν ναὸν τούτον καὶ ἐν τριῶν ἡμέρας ἐγέρετε αὐτὸν.

19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
You Must Be Born Again

John 3:1 "And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

John 3:2 "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 3:3 "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 "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 3:5 "That born from flesh is flesh, and that born from Spirit is Spirit.

John 3:6 "You should not be surprised that I said to you, 'You must be born from above.'

John 2:20 "Then the Jews said, 'This temple was built in forty-six years, and you in three days will raise it?'

John 2:21 "But he had spoken of the temple of his body.

John 2:22 "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?"
The GOSPEL of JOHN

John 3:8-12

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

John 3:9

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

John 3:10

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

John 3:11

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

John 3:12

And no one 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.

34 3:7 The Greek is in the plural.

35 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit.

36 3:10 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 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωήν αἰώνιον.

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

John 3:16 οὖν γὰρ ἠγάπησαν ὁ θεὸς τὸν κόσμον, ὥστε τὸν ὦν ὁ ὁμοογενὴς ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπαλλάθῃ ἀλλ’ ἔχῃ ζωὴν αἰώνιον.

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 οὖν γὰρ ἀπέστειλεν ὁ θεὸς τὸν ὦν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ 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 ὅ τι κρίνεται· ὁ μὴ πιστεύων ἢδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα 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 οὖν δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἀνθρώποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν 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 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχῇ 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 δὲ ποιῶν τὴν ἀλλήλων ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

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 Ἡ ἡσυχία καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διετρίβεθεν 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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38 3:15a txt

en autw

eis auton

ep autw [en autw]

en autw

ep auton

lac

38 3:15b In order to say "believe in him," John usually writes ας αυτον, so en autw was probably original, and scribes unconsciously wrote the familiar eis auton. Now, since en autw is not usual for John for "believe in him," it is possible that the text with en autw means, "so that everyone who believes, may have eternal life in him."

39 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίμνῃ ἔγγος τοῦ Σαλείμ, ὅτι ὄδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίγνετο καὶ ἐβαπτίζοντο·

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

John 3:24 οὖπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

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

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

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ὁρᾷ, δὲ ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς ὁμοιότητις, ίδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτὸν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὔ δύναται ἄνθρωπος λαμβάνειν οὐκ ἐν ἑαυτῷ ἡμῖν δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

John 3:28 αὐτῶι ὑμεῖς μοι ἀντιεἰς ἐπον, Οὐκ εἰμὶ ἡγῷ ὁ Χριστός, ἀλλὰ ὁ ἀπεσταλμένος εἰμὶ ἐμπροσθεν ἐκείνων.

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

John 3:29 ὁ ἤχων τὴν νύμφαν νυμφιός ἐστίν· ὁ δὲ φίλος τοῦ νυμφιοῦ, ὁ ἐστικός καὶ ἀκόουν αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφιοῦ. αὐτὴ οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωσεν.

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

John 3:30 ἐκεῖνον δὲ αὐξάνει, ἡμὲς δὲ ἐλαττώσομαι.

30He must increase, and I must decrease.

John 3:31 ὁ δὲ ἄνθρωπος ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ δὲ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ 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;"
The GOSPEL of JOHN

John 3:32 δὲ ἔφρακεν καὶ ἦκοςουν τοῦτο μαρτυρεῖ, καὶ τό ἐπεμβάλει. οὐδεὶς λαμβάνει.

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

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

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

John 3:34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τά ἐκ μέτρου δίδωσιν τῷ πνεύμα.

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

John 3:35 ὁ πατὴρ ἀγάπη τὸν γιὸν, καὶ πάντα δέδωκεν ἐν τῇ χερί αὐτοῦ.

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

John 3:36 ὁ πιστεύων εἰς τὸν γιὸν ἔχει ἑως ἄιων ἀιώνιον· ὁ δὲ ἀπεθάνων τῷ γιόν ὁ διεστείλας ἑως ἄιων, ἄλλῳ ἡ ὁρίζει τοῦ θεοῦ μένει ἐπ' αὐτῶν.

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

Chapter 4

The Samaritan Woman at the Well

John 4:1 Ἰδοὺ τὸν γιὸν ὁ κύριος ὃν ἀκούοντες οἱ φαρισαίοι ὃν ἠνεμίσαν

1 Then, when the Lord49 knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

John 4:2 καὶ προσῆλθεν Ἰησοῦς αὐτὸς ὅπως ἐπάνω άλλῳ ὁ μαθητής αὐτοῦ —

2 although Jesus himself was not baptizing, but his disciples,

John 4:3 ἀνῆκεν τὴν Ιουδαίαν καὶ ἀπέδραν ἐπίαν ἐς τὴν Γαλιλαίαν.

3 He left Judea and went back49 into Galilee.

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

4 But he had to pass through Samaria.10

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49 3:32a b txt δ Π 36 Φ 56 Π 75 K B D L W 083 086 it syr c SBL TH NA28 {\i} ὃν Κ* καὶ δ A E 047 Μ lat syr c h TR RP lac C P Q T 070 0233

49 3:32b τοῦτο μαρτυρεῖ δ Π 56 Π 75 A B E F G H K L M S U V W Q W Ψ 047 063 086 φ 2 33 157 180 579 790 892 1006 1010 1241 1243 1292 1342 1505 Ε 863 αιρ c ειρ vg syr c eth slav c Orṭ chry stem; Jerome Aug TR RP SBL TH NA28 {\i} το μαρτυρεῖ 083 τοιοῦ ἐκείνω μαρτυρεῖ 0211 ἐκείνω μαρτυρεῖ 09 751 το μαρτυρεῖ Ν K D 1 28 118 205 565 597 1424 1582 itab,de,fr,lr syr c-p arm geo* Orṭ Hipp Eus Tert Hilary Ambrosiaster Aug lac CN P QT X* 0233

49 3:34a txt το πνεῦμα δ Π 36 Φ 56 Π 75 K B C L W 083 itb,c,p,l Orṭ chry Vict-Pett SBL TH NA28 {\i} το θεός το πνεῦμα A C D E 084 086 ιταυρ φιρ c ιταυρ φιρ c ιταυρ φιρ c ιταυρ φιρ c arm eth geo Orлат Did dub Chrys Vict-Pett Greg-Elvord Jer Aug TR RP ὁ πατὴρ ποιεῖν ην αὐτοῦ syr c Dict estiphl θεός ο πατὴρ syr c omit B* lac N P QT 0233. Note that all the Syriac translations include either "God" or "the father." That does not mean that their Greek source text contained those words. Witness the 20 or so English versions which are based on the NA/UBS text but which nevertheless supply the word "God" for clarification. And the Byzantine text stream, which came out of Syria, had to be greatly deferential to those Syriac translations which had added "God." The Syriac Diatessaron by Tatian predated the indicated Byzantine manuscripts by multiple centuries, and was more popular than the individual Greek gospels. I am very confident that the 3rd century Π contains the true text, without o θεος added. Fortunately, the addition of o θεος does no harm, since that is who is doing the giving clearly from context.

49 3:41 txt κυριος δ Π 36 Φ 56 Π 75 A B C E L W 083 ιταυρ φιρ c (eth) geo Cyr Aug 1/4 TR RP ησυχασις δια ιταυρ φιρ c ιταυρ φιρ c ιταυρ φιρ c Arm Epiph Chrys Aug 1/4 SBL NA28 {\i} ιταυρ φιρ c ιταυρ φιρ c arm eth geo1 ιταυρ φιρ c Dict estiphl θεός οι ιταυρ φιρ c lac N P QT 0233

49 3:43 txt πιστευσε δ Π 36 Π 75 K B C L W 083 086 it syr c-p arm eth geo1 ιταυρ φιρ c lac P QT 0233

49 3:44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria.
John 4:5 ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἐδωκεν Ἰακώβ ἱωσφή τῷ ὀνόματι αὐτοῦ.

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

John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπικάως ἐκ τῆς ὁδοποιίας ἐκαθέζετο οὖτως ἐπὶ τῇ πηγῇ ὃς ἦν ὡς ἐκτη.

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

John 4:7 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πείν.

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

John 4:8 οἱ γὰρ μαθηται αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφάς ἀγοράσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς οὖν ὁ θεοῦ δότας ὄν παρ’ ἐμοὶ πείν αἰτεῖς γυναικὸς Σαμαρείτιδος ὁὕτης; οὐ γὰρ συγχρώνωται θεοῦ δοται 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 Ἰησοῦς καὶ ἔπει σοι, Ἐι θηκες τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέων σοι, Δός μοι πείν, σοὶ ἂν ἦπησας αὐτόν καὶ ἐδώκεν ἂν σοι ὕδωρ ζων.

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

John 4:11 λέγει αὐτῷ, Κύριε, οὔτε ἀντλήμα ἤχει καὶ τὸ φρέαρ ἐστίν βαθὺ πόθεν οὖν ἤχεις τὸ ὕδωρ τὸ ζων;

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

John 4:12 μὴ σὺ μείζων εἰς τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐκ αὐτοῦ ἔπειν καὶ οἱ υἱοί αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη Ἰησοῦς καὶ ἔπει σοι, Πῶς ὁ πίνων ἐκ τοῦ ὦδατος τοῦτου διψήσει πάλιν;

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

John 4:14 δὲ δ’ ἂν πῆν ἐκ τοῦ ὦδατος οὐ ἔγω δῶσον αὐτῷ, οὐ μὴ διψήσεις εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ αὐτῶν γενήσεται ἐν αὐτῷ πηγὴ ὦδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

14"but 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 τὸ ὦδωρ, ἵνα μὴ διψῇ μηδὲ διέρχεσαι ἐνθάδε ἀντλεῖν.

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

John 4:16 λέγει αὐτῇ, ὡπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθῇ ἐνθάδε.

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

John 4:17 ἀπεκρίθη ἡ γυνὴ καὶ ἔπει σοι, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλὼς ἐπες ὅτι ἄνδρα οὐκ ἔχω.

17"The woman answered and said to him, 'I do not have a husband.'"
Jesus says to her, "Commendably, you said, 'I do not have a husband.'"

John 4:18 ="pente gar andra esouchi, kai von on exei ouk estin sou anhri topo altheia erika.

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

John 4:19 ="lege aiw h gyni, Kuri, thewro oti profohites ei sou.

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

John 4:20 ="oi patieres humen en to dri tou toi prosekynasan kai umei legete oti en ierosolymois estin o toposo diou proskunein dev.

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

John 4:21 ="lege aiw o theios, Pisteu me, goniai, oti erchetai oira oti ouste en to dri tou toi ouste en ierosolymois proskyniasate to patr.

21Jesus 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 ="umei proskunite di ouk oidadei umei proskunoun di oidadei, oti o theosia ek ton ioudaion estin.

22You Samaritans worship what you do not know. We worship what we know, for salvation is of the Jews.

John 4:23 ="alla erchei oira, kai von estin, oti oi alithinoi proskunentai proskyniasouan to patr en pneumati kai altheiai kai gar o patheis toukous zetei touk toproskunontas auton.

23Nevertheless, 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 ="pneuma o theos, kai tous proskunoutas auton en pneumati kai altheiai de proskunein.

24God is spirit, and those worshiping him, must worship in spirit and in truth."

John 4:25 ="lege aiw h gyni, Oida oti Messiaia erchetai, o leugmenos Christos oton elith ekineos, anagalei humin apanta.

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

John 4:26 ="lege aiw o theios, Egyw eimi, o lalw sou.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27  ="kai esti tou toi humen aiw kai ethaumazon oti metap gynaiokos elaloi oudeis mentoi eipe, Ti zhtei h, Ti laloeis met aiw.

27And 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  ="afhken ouv tin uhriaia autiai h gyni kai apilethen eis tin polin kai legei tois anbropois.

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

John 4:29 ="deute ideete anbropoiw ois eipein mou panta, dia epoima toiz oti oestei o Christos.

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

John 4:30 ="ezeilein ek tis polow kai hierkant pro auton.

30They were proceeding out of the town and coming toward him.

John 4:31  ="eis ton metaxi o hemwun auton ois mabhtai legeunte, Rabbi, pagen.

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

John 4:32  ="o de eipe autoi, Egyw brawon exw fagein h umei ooi oidade.

32But 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 ἤγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 ἔλεγεν οὖν οἱ μαθηταὶ ὁ Ἰησοῦς, ἔμοι ἐβρῶμα ἐστίν ἵνα ποιήσω τὸ ἐθήμα τοῦ πέμπαντός με καὶ τελειῶσω αὐτοῦ τὸ ἔργον.

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

John 4:35 ὁ γὰρ τούτῳ ὁ λόγος ἐστιν ἀληθινός ὅτι ἂν ἄλλος ἐστίν ὁ σπείρων καὶ ἄλλος ὁ ἄρωμα τοι. 6 The one harvesting is taking his wages, and gathering fruit resulting in eternal life, so that the one sowing and the one harvesting may rejoice together.

For the saying, 'One is the sower and another is the reaper,' is true in this case: John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερεῖσιν ὅσον ὑμεῖς κεκοπιάκατε. ἦσαν ἄνθρωποι καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσελθάτε. 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."

The Woman's Talk Bears Fruit

John 4:39 ἦκ δὲ τῆς πόλεως ἔκεινης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρητῶν διὰ τὸν λόγον τῆς γυναικὸς μαντωροῦσας ὅτι Εἶπεν μοι πάντα δοκεότα. 39And 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."

53 4:34 ἔμοι ἐβρῶμα ἐστίν ἵνα ποιήσω, literally, "My food is that I may do." The hína in this passage is usually translated like an infinitive, "to do," and rightly enough, see BD§ 393 and BAG p. 377, II. This is very much like the hína in I Corinthians 4:3: ἔμοι δὲ εἰς ἐλάχιστον ἐστίν ἵνα ἔρωτας ἄναρκτον ἢ ἐπὶ ἄνθρωπινής ἡμέρας ἢ ἄνθρωπος ἀνακριθεὶς. It is a very small thing to me that I might be judged by you." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge." As for the pronoun ἐμὸς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ἐμὸς is used as a reflexive for ἐμνιοῦτο - emautoi. I think that considering the context, "I have food you do not know about," and the pre-position of ἐμὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food," You think I have no food, but for me, this is food..."

54 4:35a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen 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.


56 4:35c The word ἡδη 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..."
When therefore the Samaritans came to him, they asked him to remain with them, and he remained two days.  
And, because of his word, many more believed.  
And to the woman they said, “No longer because of your talk do we believe; for we have heard for ourselves, and we know that this man truly is the Savior of the world.”

The Official’s Son Stays Alive

And even as he was going back down, his servants met him saying that his boy was alive.
John 4:52 ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ἥ κομψότερον ἔχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀρκὴν αὐτὸν ὁ πυρετός.

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 ἔγρω οὖν ὁ πατέρας ἀπὸ ἑκαίνιας τῇ ὥρᾳ ἐν ἥ εἶπεν αὐτῷ ὁ Ἱησοῦς. Ὁ διόνυσος ζῇ, καὶ ἔπιστευεν αὐτός καὶ ἡ οίκῳ αὐτοῦ ὄλη.

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 Τούτων ἡ ἀπειθοῦν ἄγειλαν ἁπειροῦν ὁ Ἰησοῦς ἐλών ἐκ τῆς ἱερατείας 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 ἐορτή τῶν ἱερατείων, καὶ ἄνεβη Ἰησοῦς εἰς ἱεροσόλυμα.

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

John 5:2 ἦστιν δὲ ἐν τοῖς ἱεροσολυμίας ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη ἥξιον Θεόδοτα, πέντε σταῖς ἱεροῦ.

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

υπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ C*,
υπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ C1
υπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ A
υπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ Ψ64*
υπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ Ψ64
υπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ Ψ65
ὑπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ E 047 TR RP
ὑπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ 0233
ὑπηντήσαν αὐτῷ καὶ ἀπηγγεῖλαν λεγόντες οτι ο παῖς αὐτοῦ ζῇ D

δὲ
lac P 070 083 086.
The above are all the Greek manuscripts dated 8th century and earlier. There are two variants here: (1) the presence or absence of the verb for report / tell, and (2) variation between an indirect quotation as in NA28, versus a direct quotation as in By. Because of space used, Ψ65 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 txt τουκοΝ A C2 Dc El N 047 0233 M latt syr copa TR RP lac D* TR RP lac Ψ64 B C* T W5 copgeo Or SBL TH NA28 [Δε] (\} lac Ψ45 P 070 083 086

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

62 5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew.
Bethesda, having five colonnades.

John 5:3: ἐν ταύτῃς κατέκειτο πλῆθος πολὺ τῶν ἀσθενοῦντων, τυφλῶν, χωλῶν, ἔξων. [[ἐκδεχόμενων τὴν τὸ ὄντος κίνησιν.]]

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

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probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
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[[John 5:4] ἀγγέλος γὰρ κατὰ καύρον κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἔτραφεν σεβαστὸν ὅντι πρώτος ἐμβαίνας μετὰ τὴν ταραχὴν τοῦ ὅδαστος, ύπηγέτο, ὧς ἔδησε παρεκκλήσει νοσήματι.]]

[[For an angel[66] from time to time would come down[67] 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.]][68]

John 5:5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὄκτω ἐπὶ ἐξωθαν ἐν τῇ ὁδόντει.[69]

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

John 5:6 τούτῳ ὁ Ἰησοῦς κατακείμενος, καὶ γνώσει ὅτι πολὺν ἱδή χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ύπηγής γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄνθρωπος, Κύριε,ἄνθρωπον ὦκ ἐγὼ ἑνα ὅταν ταραχήθη τὸ ὅδωρ βάλη με εἰς τὴν κολυμβήθραν ἐν ὦ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβάειν.

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

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

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

John 5:9 καὶ εὐθέως ἐγένετο ύπηγής ὁ ἄνθρωπος, καὶ ἤρεν τὸν κράββαττόν αὐτοῦ καὶ περιπάτει.

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

John 5:10 Ἐλεγον οὖν οἱ ἱουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστιν σοι ἀραὶ τὸν κράββαττόν σου.

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

65:4a The word κυριε "of the Lord" is added by A K L Y Δ Π 0233 & many other minuscules it vg1 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.

65:6b Rather than "come down into," the following early manuscripts have ἐλούετο "would bathe in" A (K) Π 0211 (579) 1079 1219 1241 1546 1561 2111 2768 2790 it[71] vg[71] MSS

65:4c txt omit v. 4 D P 0233 P75 N K C D T W vpp 0141 33 157 821 2718 it[71] va, vg[71] sy[71] corp 2a, bo, bP[71] arm geo Amphilochoius SBL TH NA28 (A) add v. 4 with major variations A C G H K L M N U V X[71] omni v. Π γ Θ Ψ 063 078 0211 0233 f[71] 3 2 28 180 205 213 397 565 579 597 700 799 865 922 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1554 1646 2148 2234 M Lect it[71] as, c, cP, x[71] vg[71] arm corp[71] sy[71] cop[71] ch[71] eth slav Didymus[71] Chrysostom Cyril[71]— Tertullian Hilary Ambrose TR RP add v. 4 w/asterisks or obelii S A Π Ω 047 65 230 461 1079 273 2174 syr[71]. Later manuscripts replaced the clearly absurd "bathing" (A K Π 0211 579 1079 1219 1241 1546 1561 2111 2768 2790 have "bathing" or "washing") by the angel, which was the initial reading of this, with "an angel would come down into" (L Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καύρον, ἐμβαίνει, ἐκδέχεσθαι, ἐκδέχομαι, κατέχομαι, κίνησις, ταραχή, and νόσημα — the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: https://www.bibletranslation.ws/trans/parchart.php , and choose "save as." See also Wieland Willker's excellent commentary on this variant.

65:7 txt κυριε P66 P75 Ν A B C D F K L M S T U V W Y Γ Δ Λ Π Ψ Ω 047 063 078 0211 0233 1235 65 C TR RP NA28 / ναι κυριε C E G H Θ 65 / hap P N Ρ X 070 0306

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

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John 5:11 ὁ δὲ ἀπεκρίθη αὐτῶις, Ὁ ποιήσας με ὑγιὴ ἐκείνος μοι ἐπέν, Ἄρον τὸν κράββατον σου καὶ περιπατεῖ.

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

John 5:12 ἠκούσαν αὐτῶις, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἶπὼν σοι, Ἄρον καὶ περιπατεῖ;

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

John 5:13 ὁ δὲ λαθεὶς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἐξενεσεν ὁχλον ὄντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταύτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ ἐπέν αὐτῷ, ἵδε ὑγιῆς γέγονας μηκέτι ἀμάρτανεν, ἵνα μὴ χείριν σοὶ τι γένηται.

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

John 5:15 ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνηγγέλει τοῖς ἱερατοῖς ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

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

John 5:16 καὶ διὰ τοῦτο ἐδίωκον οἱ ἱερατοὶ τὸν Ἰησοῦν, καὶ ἔζητον αὐτὸν ἀποκτείνα, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο ἄποικοις, Ὅ πατὴρ μου ἔως ἂρτῳ ἐργάζεται, κἀγὼ ἐργαζόμαι.

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

John 5:18 διὰ τοῦτο ὄν ἄνθρωπος ἔζητον αὐτὸν ὁ ἱερατεύς ἀποκτείνα, ὅτι οὐ μόνον ἔλευν τὸ σαββάτον ἄλλα καὶ πατέρα ἰδίον ἔλεγεν τὸν θεόν, ἵσον έαυτὸν ποιῶν τῷ θεῷ.

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

lac ὅ το ἀπεκρίθη αὐτῶις, Ὁ ποιήσας με ὑγιὴ ἐκείνος μοι ἐπέν, Ἄρον τὸν κράββατον σου καὶ περιπατεῖ.

The definite article served as a weak possessive pronoun, and so these are translated the same. 24 ὁ δὲ ἀπεκρίθη αὐτῶις, Ὅ πατὴρ μου ἔως ἂρτῳ ἐργάζεται, κἀγὼ ἐργαζόμαι.
equal to God.

John 5:19  Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, ἡμὴ ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀνὴρ ἡμῶν, ἀνὴρ τὸ πάντα δεῖ καὶ τὸ πάντα δεῖ, καὶ μείζονα τοῦτων δεῖ, ἡμείς δὲ δεῖμεν τοῦτα ἐγείρατε ἤνα ὑμῖν, ἦνα υμῶν τιμαθήτητε.

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 πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυεν αὐτῷ ὁ ἡμῶν ὁ ποιεῖ, καὶ μείζωνα τοῦτων δεῖμεν αὐτῷ ἐγείρατε, ἦνα υμῖν τιμαθήτητε.

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  ὅσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗ 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 πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δεῖκνυεν τῷ υἱῷ.

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

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

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  ἡμὴ ἀμὴν λέγω ὑμῖν ὅτι οὐκ ἤδωκεν ζωὴν αἰώνιον καὶ πιστεύω τῷ πέμψαντι με ἐξείς ἡμῖν, καὶ εἰς κρίσιν οὐκ ἐρχεῖται ἀλλὰ μεταβηκέν ἐκ τοῦ δανάτου εἰς τὴν ζωήν.

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

John 5:25  ἡμὴ ἀμὴν λέγω ὑμῖν ὅτι ἐρχείται ὁ ἡμῶν καὶ νῦν ἔστιν ὅτι οἱ νεκροὶ ἀκούουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούουσιν ζησούσιν.

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  ὅσπερ γὰρ ὁ πατὴρ ἐξείς ἡμῖν καὶ τῷ υἱῷ ἐξωκεῖς ζωήν ἔχειν ἐν ἑαυτῷ.

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 ἔξωθεν ἐξωκεῖς αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπων ἔστιν.

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

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

78 5:19 According to Bauer, ἀνὴρ ἡμῶν is an expression known in Classical Greek using the preposition ἀνὴρ 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

79 5:20 the uioi of theod is a known classical Greek construction; 


78 5:27b Or, "The Son of Man." "Therefore, since the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the devil," Hebrews 2:14. "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin," Hebrews 4:15. And because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 172.
John 5:28 μὴ θαυμάζετε τούτο, ὅτι ἔρχεται ὃρα ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσωσιν 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 ἐκπρεποῦσαν, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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

John 5:30 Οὐ δύναμαι ἐγώ ποιεῖν ἀπ’ ἑμαυτοῦ οὐδέν· καθὼς ἀκοῦσιν κρῖνω, καὶ ἢ κρίσις ἢ ἡ ἀκοὴ ἐκείνη ἀστάτη ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

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

Testimonies About Jesus

John 5:31 ἐάν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστιν ἀληθῆς·

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

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 ἧσυχαννην, καὶ μεμαρτύρηκες εἰς ἀληθείαν·

33"You have sent to John, and he has testified to the truth.
John 5:34 ἐγὼ δὲ οὗ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ τάτα λέγω ἣν ὑμεῖς ἑσθήτε.

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 κατόμνευσι καὶ φαίνων, ὑμεῖς δὲ θελήσατε ἀγαλλιάθηναι πρὸς ὅραν 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 ἐξόν την μαρτυρίαν μείζον τοῦ ἄνωννην· τὰ γὰρ ἔργα αὐτὴ ἀδεχωκέν μοι ὁ πατὴρ ἦν τελειώσων αὐτά, αὐτὰ τὰ ἔργα αὐτῶν, μαρτυρεῖ περὶ ἑμοῦ ὅτι ὁ πατὴρ ἡ ἀπεστάλκεν·

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 ἑμοῦ· οὕτω φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὕτε εἶδος αὐτοῦ ἑωράκατε,

37And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.
John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι οὐ ἀπεστείλεν ἐκεῖνος τοῦτο 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 αὐταῖς ἡ ἡμὶν αἰώνιον ἐχεῖν· καὶ ἐκεῖνα ἐστὶν αἱ μαρτυροῦσαι περὶ ἑμοῦ·

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

80 Isaiah 26:19 - 27:1, Daniel 12:1-3
82 5:29 26:19-27:1, Daniel 12:1-3
The GOSPEL of JOHN

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  ἠκολούθει δὲ αὐτῷ ὁ ὅχλος πολὺς, ὅτι ἤθελον τά σημεῖα ἃ ἔποιε· ἐπὶ τῶν ἀθανασίων.

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

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

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

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

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

John 6:5  ἐπάρας οὖν τοὺς ὄφοντος ὁ Ἰησοῦς καὶ θεασάμην ὅτι πολύς ὁ ὅχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, "Ἰδοὺ ἐγὼ ἀγοράσων ἄρτους ἵνα φάγωσιν ἄγος;

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  τούτῳ δὲ ἐξέγεν περάζων αὐτῶν, αὐτὸς γὰρ ἤδει τῇ ἐμέλλει ἐπιστεύετε;

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 δημαρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχύτας λάβῃ.

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

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82\text{NA28} {/} \text{\textsuperscript{1}}{/}\text{f} \text{13} \text{K A B D E G H L M S W Y Γ Δ Θ Λ Π Ψ Ω} \text{047} 2 124 157 700 1424 \text{TR RP lac G Q T X} \text{0233 346}

85\text{NA28} {/} \text{\textsuperscript{1}}{/}\text{f} \text{13} \text{K A B D E G H L M S W Y Γ Δ Θ Λ Π Ψ Ω} \text{047} 2 124 157 700 1424 \text{TR RP lac G Q T X} \text{0233 346}

88\text{NA28} {/} \text{\textsuperscript{1}}{/}\text{f} \text{13} \text{K A B D E G H L M S W Y Γ Δ Θ Λ Π Ψ Ω} \text{047} 2 124 157 700 1424 \text{TR RP lac G Q T X} \text{0233 346}

86 About 8 months of a man’s wages
get a little!
John 6:8 λέγει αὐτῷ εἰς ἑκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας οὗ ἀδελφὸς Σίμωνος Πέτρου,
8One of his disciples, Andrew the brother of Simon Peter, said to him,
John 6:9 Ἔστιν παράδοροι ὡδὲ δὲ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα οἶ ἐστὶν εἰς τοιούτους;
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 ἔπει οὗ Ἰησοῦς. Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἧν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τοῦ ἀρχιμένου ως πεντακικοῦς.
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 ἠλαβὲν οὖν τοὺς ἄρτους Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακείμενοις, ὁμοίως καὶ ἐκ τῶν ψάριων ὄσον ἠθέλον.
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 ὡς δὲ ἐνεπλήρησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ τι 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 κοφίνων κλάσματον ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ὃ ἐπερίσσευσαν τοῖς βεβρωκόν.
13So they gathered, and filled twelve large baskets with fragments of the five barley loaves left over by those who had eaten.
John 6:14 Οἱ οὖν ἄνθρωποι ἰδόντες ὅ ἐποίησαν οἰμηθῆναι ἔλεγον ὅτι οὗτός ἐστιν ἀληθῆς 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 Ἰησοῦς οὖν γνώς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν ἵνα ποίησων βασιλέα ἀνεχορήσων πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.
15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again into the mountain, himself alone.

Jesus Walks on the Water
John 6:16 ὡς δὲ ὑπηγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,
16And when evening had come, his disciples had gone down to the lake,
John 6:17 and 6:18

John 6:17  καὶ ἐμβάντες εἰς πλοίον ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ. καὶ σκοτία ἦδη ἔγειρε· καὶ οὖσώ ἔληλυθε πρὸς αὐτούς ὁ Ἰησοῦς.

John 6:18  ἢ τῇ θαλάσσῃ ἀνέμου μεγάλου πνέουτος διεισέρχοτο.
loaves, where the Lord had given thanks.)
John 6:24 δε εστιν εδειν ο όδος δια τον Ιησους ουκ εστιν εκει ουδε οι μαθηται αυτου, ενεβησαι και αυτου εις τα πλοιαμα και ήλθον εις Καπερναους δια ζητουντες τον Ιησους.

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 και ευροντες αυτων περαν της θαλασσης επουν αυτω, Ραββι, ποτε οδε γενοναι.

And finding him across the lake, they said to him, "Rabbi, when did you get here?"
John 6:26 απεκριθη αυτως ο Ιησους και επην, Άμην Άμην λεγω άμην, ζητητε με ουκ οτι επιτε σημεια αλλα οτι εραγετε εκ των αρτων και εχορσαση.

Jesus answered them, and said, "Truly, truly I say to you, you are looking for me, not because you saw miraculous signs but because you ate the loaves and were satisfied.
John 6:27 εραγαζομαι μη την βρωσιν την απολυμενην αλλα την βρωσιν την μενουσαν εις ζωην αιωνιον, ήν ο νεος του ανθρωπου άμην δωσει τον γαρ ο πατερ εφαρμοσε τον θεον.

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 επουν ουν προς αυτων, Τι ποιωμεν ίνα εραγαζωμεθα τα εραγα του θεου;

They therefore said to him, "What should we do in order to be working the works of God?"
John 6:29 απεκριθη ο Ιησους και επην αυτως, Τοτο έστιν το εραγων του θεου, ίνα πιστευητε εις ον άπεστελεν εκεινος.

Jesus answered, and said to them, "This is the work of God, that you believe in that one whom he has sent."
John 6:30 επουν ουν αυτω, Τι ουν ποιεις ου σημειον, ίνα ιδωμεν και πιστευωμεν σοι; τι εραγαζη;

So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working?"
John 6:31 οι πατερες ήμου το μανα εραγων εν τη ερημω και ζωης έστιν γεγαμεμενον, Άρτον έκ του ουρανου ιδωκεν αυτος φαγειν.

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

John 6:32 επουν ουν αυτως ο Ιησους, Άμην Άμην λεγω άμην, ου Μωσης δεδωκεν άμην τον Άρτον έκ του ουρανου, άλλα ο πατερ μου διδωκεν άμην τον Άρτον έκ του ουρανου τον αληθινον.

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.

lac 070 0233
The Harklean Syriac's source text must have read αλλα δε, for it reads "but other." The Sahidic Coptic scribe's source text also had αλλα δε, for it reads "and other."

6:24 την καφερναουμ P 070 086 233. The spelling changed in about the 5th century with Codices W and A, except that Codices L and N and Z carried it a bit later. The BDF grammar on the transliteration of Hebrew "MUTES: π, π, ρ (unvoiced non emphatic stops and spirants) are represented by χ, ϕ, θ, except where two aspirates would follow in contiguous syllables (in which case the Greeks dissimilated even in their own words)." Ancient Greek had letters for both the aspirated and unaspirated P, T and K, while in English we have letters only for the aspirated, because the unaspirated stops do not mean something different from the aspirated versions, they are not "phonemes." In Greek, the aspirated P was Φ, Φ (sounds just like our English P) and the unaspirated was Π, which English does not have a letter for. The Greek aspirated T was Θ, Θ, like our English T, and the unaspirated was T, which English does not have a letter for. The Greek aspirated K sound was the letter Χ, like our English letter K, and the unaspirated was K, which English does not have a letter for. The Greek language has changed very much since then. For example, the letter ς is no longer the B sound but is now V. You now write the B sound as the two letters μ. The letter δ is no longer the D sound, but is now voiced TH as in "then." Now, to write the D sound you write two letters, vt. Greek grammar has of course changed in the thousands of years. One of the biggest changes is that there is no longer a dative case.

6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
The GOSPEL of JOHN

John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωῆς δίδοις τῷ κόσμῳ.

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

John 6:34 Ἐπον οὗν πρὸς αὐτόν, Κύριε, πάντοτε δόξ ἡμῖν τόν ἄρτον τούτον.

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

John 6:35 ἐπεν αὐτοῖς ὁ Ἰησοῦς, ἕως εἰμί ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρὸς ἐμὲ ὑμᾶς πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πόσως.

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

John 6:36 ἄλλα ἐπον ὑμῖν ὅτι καὶ ἐωράκατε με καὶ οὐ πιστεύετε.

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

John 6:37 Τάν ὁ διδώσων μοι ὁ πατὴρ πρὸς ἐμὲ ἔδωκε, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω εἰς ὥ.

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

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

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

John 6:39 τὸτε δὲ ἐστιν τὸ θέλημα τοῦ περιμαντός με, ἵνα πάν ὁ διδώκεν μοι μὴ ἀπολέσω εἰς αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ99 τῇ ἐκχώρησι ἡμέρᾳ.

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

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96 6:36 John 5:38, 47; Diatess. 8:15, 17
97 6:37 See the footnote on 6:39.
98 6:39a txt ινα P94 P73 N2 A B D LT W itbεξτ syr-=C SBL TH NA28 {\} / πατρος, ινα E N 0233 lat syr-h TR RP / omit τοῦ, δὲ εστιν τὸ θέλημα τοῦ περιμαντός με just prior Ν* C 565 (homeoteleuton) / omit τοῦ δὲ εστιν τὸ θέλημα τοῦ πεμπαντος με of v. 39 and add πατρος at end of v. 38 {\} 047 (homeoteleuton) / lac P Q 070. Note also what happened in minuscule 1424 regarding homeoteleuton. The majuscule 0211 omits the entire v. 39. See the next verse where the editions switch.
100 6:39c Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This means 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 ἡλίου-τοῦ ἡλίου, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παρ...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 ἦστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱόν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωήν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:41 Ἕγογγυζον δὲν οἱ ἱερατεῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἡγὼ εἰμί ὁ ἄρτος 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 ἦστιν ἤσσος ὁ υἱὸς Ἰωάννης, οὐ ημεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρας: πῶς νῦν λέγει ἕξις τοῦ οὐρανοῦ καταβήκηκα;

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 ἤσσος καὶ εἶπεν αὐτοῖς, Μὴ γογγυζετε μετ’ ἄλληλων.

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

John 6:44 οὐδεὶς δύναται ἔλθειν πρὸς ἐμῖν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτῶν, κἀγὼ ἀναστήσω αὐτῶν 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 ἦστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διαδοχοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

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

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

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

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

47 Truly, truly I say to you, he who believes in me has eternal life.
John 6:48 ἐγώ εἰμί ὁ ἄρτος τῆς ζωῆς.

48 I am the bread of life.

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

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

John 6:50 οὐτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ υἱῶν αὐτοῦ καταβαίνων ἵνα τις εξ αὐτοῦ φάγῃ καὶ μὴ ἀπόθανῃ.

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

John 6:51 ἐγώ εἰμί ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ υἱῶν αὐτοῦ καταβαίνων ἵνα τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζησί, εἰς τὸν αἰώνα· καὶ ὁ ἄρτος δεν ἐν ἑγώ δύσῳ ἡ σάρξ μου ἐστίν ἵν ἐγὼ δώσω ὑπὲρ τῆς τού κόσμου ζωῆς.

51 I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever.

And the bread is my flesh, which I will give for the life of the world.
A Teaching Too Scandalous for Some

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

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

John 6:61 εἶδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τοῦτον οἱ μαθηταὶ αὐτοῦ ἔπειν αὐτοῖς. Τοῦτο ὑμᾶς σκανδαλίζει;

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

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

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

John 6:63 τὸ πνεῦμα ἔστιν τὸ ἐστιν τὸ ἐστιν, ἢ σάρξ ὃν ὥρφελει οὐδὲν τὰ ῥήματα ἐγὼ λελάληκα ὑμῖν πνεῦμα ἔστιν καὶ ζωὴ ἔστιν.

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

John 6:64 ἀλλὰ εἰδὼς εἶ ὡμόν τινες οὗ ὁ πιστεύουσιν ἤδει γὰρ εἴ ἀρχής ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἔστιν ὁ παραδώσων αὐτὸν.

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

John 6:65 καὶ ἔλεγεν, Διὰ τούτο εἰρήκα ὡμόν ὅτι οὐδεὶς δύναται ἔλθεν πρὸς με ἕαν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

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

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110 6:58 txt omit Π66 Π75 Α B C L T W cop arm Or SBL TH NA28 {A} // *ὑμὸν D it Dc syr<5> cop arm eth geo Chrys Cyr eth geo Aug Spec TR RP // *ὑμὸν τὸ μαννα ἐν τῇ ἐρήμῳ it<115> syr<12> // lac A P Q 0233

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

112 6:63 txt λελάληκα Π66 Α B C L T W latt syr cop 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 6:64 Rare NT occurrence of the future participle.

114 6:65 txt πατρὸς Π66 Α B C L T W it syr<5> cop arm eth Cyr SBL TH NA28 {\} // πατρὸς mss Π66 Α B C L T W syr<5> cop arm eth arm Bas Chrys Cyr TR RP // lac Π75 A P Q 070 091 0233

The GOSPEL of JOHN

John 6:58 οὖτος ἦστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἐφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ ἐρωτῶν τούτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

58This bread coming down out of heaven is not like the bread the forefathers ate and then died. The person eating this bread will live for ever."
John 6:66  Ἐκ τούτου οὖν πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπήλθον εἰς τὰ ὅπισώ καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν.

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

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

Jesus responded to them, “Have I not chosen you, the Twelve, for myself? Yet one of you is an enemy.” Greek: διάβολος

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

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

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

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

Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅπερ ἐξήτου ἄντων οἱ Ἰουδαίαι ἀποκτέναι.

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.

Chapter 7
But the Jewish Festival of Booths was near.

John 7:3  ἔπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγει εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσι τὰ ἔργα αὐτῶν.

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  ὁ δὲ οὕτως γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παραπτώματι εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σαυτὸν τῷ κόσμῳ.

4For no one who wants to become famous, acts in secret. If you really are doing these
things, show yourself to the world."
John 7:5 οὖν γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπέστειλον εἰς αὐτόν.

5 For even his own brothers did not believe in him.
John 7:6 λέγει οὖν αὐτός ὁ Ἰησοῦς, ὁ καιρὸς ὁ ἐμὸς οὕτως πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε ἐστίν ἔτοιμος.

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

John 7:7 οὐ δύνανται οἱ κόσμος μισεῖν υμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὃτι τὰ ἔργα αὐτοῦ πονηρά ἐστίν.

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

John 7:8 υμεῖς ἀνάβητε εἰς τὴν ἡμέραν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἡμέραν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὕτως πεπλήρωται.

8 You go up to the festival. I am not going up to this festival, because for me the time is not yet fully come."
John 7:9 ταύτα δὲ εἶπὼν, αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 οἳ δὲ ἀνέβησαν οἱ ἄδελφοι αὐτοῦ εἰς τὴν ἡμέραν, τότε καὶ αὐτὸς ἀνέβη, οὐ γανερώς ἀλλ’ ἐν κρυπτῷ.

10 And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.¹¹
John 7:11 οἱ οὖν Ἰουδαῖοι ἐξήτοναν αὐτὸν ἐν τῇ ἡμέρᾳ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;

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

John 7:12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τῷ ὄχλῳ: οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἦστιν, ἄλλοι ἔλεγον, οὐ, ἀλλὰ πλανᾶ τὸν ὄχλον.

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 οὐδεὶς μὲντον παρρησίᾳ ἔλαλη περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

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

John 7:20 ἐν σοφίᾳ μεγάλῃ ἔμειναν ἐντὸς τοῦ θεοῦ καὶ ἐστιν ἐκ τοῦ θεοῦ ἃς ἂν ἴδῃς, ἀποκατασκεύαζε τὰ πατέρων τοὺς.

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

John 7:15 έθαύμαζον οὖν οἱ Ἰουδαίοι λέγοντες, Πῶς οὕτως γράφεται οὐδὲν μὴ μεμαθηκώς;

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

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ ἔπει, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ 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 εἶναι περὶ τῆς διδαχῆς τοῦ θεοῦ ὑμῶν, γνώστητε καὶ τῆς διδαχῆς σαμαρητῶν ἐκ τοῦ θεοῦ ἂν εἴη ἡ ἐγώ ἡ ἡμᾶς ἐν πατρὶ; Καὶ ἐκ τῆς διδαχῆς οὗτος ἐστιν ἐκ τοῦ θεοῦ ἀληθινός ἐστιν.

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 ὃ ἄρ’ ἐξελέυσον τὴν δοξάν τὴν ζωὴν ἐμή, διὰ τῆς διδαχῆς τοῦ πέμψαντός αὐτοῦ, ἀληθινός ἐστιν καὶ ἀληθινός ἐστιν ἐκ τοῦ θεοῦ ἀληθινός ἐστιν.

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 οὐκ ἔμελλεν δεδέκειν ὡς τὸν νόμον; ἀλλὰ πατέρων ὑμῶν τίς με ἠκούει('

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 ὄχλος, ημῶν ἔχεις τις σε ζητεῖ ἀποκτείναι;

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

John 7:21 ἀπεκρίθη Ἰησοῦς καὶ ἔπειν αὐτοῖς, Ἔν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

John 7:22 διὰ τούτο Μωϋσῆς δεδέκειν ὡς τὴν περιτομήν — οὕτως ἐν τῷ Μωϋσιν ἔστιν τοῦτο, ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ περιτίμενε ἄνθρωπον.

22 Why is it Moses gave you circumcision (not that it is from Moses, but rather from

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

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

122 7:22a The Greek words I translated "Why is it," ἀεὑρετόροι-διατουρο. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦρο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.
the patriarchs) and during the Sabbath you circumcise a man?223

John 7:23 οἱ περιοχαί έναυξάναι ἄνθρωπος έν σαββάτῳ ένα μή λυθή ο νόμος Μωΐσέως, ἕμοι χολάτε ὅτι ὅλον ἄνθρωπον υψήλ ἐπισάλε ἐν σαββάτῳ;

223If a man receives circumcision during the Sabbath so that the law of Moses not be broken, why are you incensed at me that I have made the whole man whole during the Sabbath?224

John 7:24 μή κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

224Judge not by appearances, but judge the righteous judgment.”125

Is Jesus the Anointed One?

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὁ θετοῦσιν ἀποκτείναι;

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

John 7:26 καὶ ίδε παρθενία λαλεί καὶ οὗδέν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἀρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

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

John 7:27 ἄλλα τούτον οἴδαμεν πόθεν ἐστίν; ο ιε Χριστός οταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

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

John 7:28 ἔκραζεν οὖν ἐν τῷ ίερῷ διδάσκον ο ἱεροῦ καὶ λέγων. Καμε οἴδατε καὶ οἴδατε πόθεν εἰμὶ καὶ ἀπ’ ἑαυτοῦ οὐκ ἔλθηθα, ἀλλ’ ἐστίν ἀληθινός ὁ πέμψας με, ὅν ωμεῖς οὐκ οἴδατε;

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

John 7:29 ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτό ἐμοί κάκειν ο με ἀπέστειλεν.

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

123 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωπος here in vv. 22 & 23, which is generally translated "human being," or, "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child."

224 7:23 Circumcision involves cutting off part of a man, so what Jesus is asking, is, “You cut off part of a man on the Sabbath, so how can you be upset with me if I made the whole man whole on the Sabbath?”

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

126 7:26 tekst ο χριστος Π=Ps Π=Ps Π=Ps B D L N T W lat syr ες cop arm Or Eph Chrys Cyril Isid Nonn SBL TH NA28 ἕνα αὖθως ο χριστος E 047 if a syr ες pal eth Chrys RP ἕνα A C 070 02313
John 7:30 ἐξήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὖν ἐλήλυθε ἢ ὃρα αὐτοῦ.

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

John 7:31 Ἐκ τοῦ ἄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν, καὶ ἐλεγον, ὁ Χριστὸς ὡς ἐκ θαμ μὴ πλεῖονα σημέα ποιήσῃ ὦν οὕτως ἐποίησεν;

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

John 7:32 Ἡκοσαν οἱ Φαρισαῖοι τοῦ ἄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πίασωσιν αὐτὸν.

32 The 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 Ἱησοῦς, Ἐτὶ χρόνον μικρὸν μεθ’ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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

John 7:34 ζητήσετέ με καὶ οὐκ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ υμεῖς οὐ δύνασθε ἔλθεῖν.

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

John 7:35 εἶπον οὖν οἱ ἱουδαίοι πρὸς ἑαυτούς, Ποῦ οὕτως μέλλει πορεύεσθαι ὃ θείος χάρος εὑρήσομεν αὐτὸν; η δὲ τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τούς Ἐλλήνας;

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

John 7:36 τίς ἔστιν ὁ λόγος οὗτος ὃν εἶπεν, ζητήσετε με καὶ οὐκ εὑρήσετε, καὶ ὅπου εἰμί ἐγὼ υμεῖς οὐ δύνασθε ἔλθεῖν;

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

John 7:37 Ἐν δὲ τῇ ἑορτῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆκεν ὁ Ἱησοῦς καὶ ἔκραξεν λέγων, Ἐὰν τις τις δυσφέρη ἔρχετο πρὸς με καὶ πινέτω.

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

John 7:38 ὁ πιστεύων εἰς ἐμέ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κολλιᾶς αὐτοῦ ρέουσαι ὧδατος κολλᾶς.

38 he 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; 1 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 κολλιά, 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- κολλιά of the huge sea creature, so the Son of
John 7:39 τοῦτο δὲ ἐπίνεν περὶ τοῦ πνεύματος ὁ ἐμελλόν λαμβάνειν οἱ πιστεύσαντες εἰς αὐτὸν· οὕτω γὰρ ἦν πνεῦμα, ὅτι ἤσσος οὐδέπω ἐδοξασθῆ.

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

John 7:40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὕτως ἔστιν ἀληθῶς ὁ προφήτης.

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

John 7:41 ἄλλοι ἔλεγον, Οὗτος ἔστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλατίας ὁ Χριστὸς ἔρχεται.

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

Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak 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 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?"

Verse 40 starts out "Ἐκ τοῦ ὄχλου, "of the crowd," with no μὲν present and the subject only implied. Granted it is a typical situation for a μὲν / ἡ δὲ combination. But the fact remains that there is no μὲν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.
The Christ comes from Galilee?
John 7:42 ὧν ἔγραφε ἐπίπεπ ὅτι ἐκ τοῦ σπέρματος Δαυίδ; καὶ ἀπὸ Βηθλεέμ τῆς κόμης ὅπου ἦν Δαυίδ; ὁ Χριστὸς ἐρχεται;

42Didn’t the scripture say that the Christ comes from the seed of David and from Bethlehem, the village where David lived?”
John 7:43 σχίμα οὖν ἔγενετο ἐν τῷ ὄχλῳ δὶ αὐτῶν.

43A split therefore occurred in the crowd because of him.
John 7:44 τινες δὲ θήλον εὐ αὐτῶν πίσαι ἄτον, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὰς χεῖρας.

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

Unbelief of the Jewish Authorities
John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Δι τί οὐκ ἠγάγετε αὐτῶν;

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

46The officers answered, ’Never has someone spoken so, like this man speaks.’
John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαίοι, Μή καί ὑμεῖς πεπλάνητε;

47The Pharisees therefore answered them, ’Have you also been deceived?
John 7:48 μή τις ἐκ τῶν φρόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

48Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 Ἀλλ’ ὁ δὴς οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατο εἰσίν.

49As for this crowd, accused are they, not knowing the law.”
John 7:50 λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν πρὸς αὐτὸν πρὸτερον, εἰς ὃν εὗρεν ἀὐτῶν,

50Nicodemus, the one who had come to him previously, who was one of them, says to them,
John 7:51 Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον εὰν 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 καί εἶπον ἀὐτῷ, Μή καί οὐ ἐκ τῆς Γαλαταίας εἶ; ἔραυνησαν καὶ ἴδε ὅτι ἐκ τῆς Γαλαταίας προφήτης οὐκ ἐγέρεται.

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

133 7:46 txt οὗτος ἄνθρωπος ἐλάλησεν οὕτως ὡς οὗτος λαλεῖ ὁ ἄνθρωπος ὃς καὶ αὐτὸς ἐκεῖνος νόμος η ὑμῶν, ἦν ὁ δής λαλεῖ ὁ ἄνθρωπος τον οὗτος τον προτερον.

134 7:50 txt οἱ ἐλθὼν πρὸς αὐτὸν πρὸτερον ὃς καὶ οὗτος λαλεῖ οἱ Φαρισαίοι πρὸς αὐτὸν πρὸτερον, ὃς καὶ οὗτος λαλεῖ οἱ Φαρισαίοι τον οὗτος τον προτερον.

135 7:52 txt άπεκρίθησαν καί εἶπον ἀὐτῷ, Μή ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον εὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ;

136 7:53 txt ἄπεκρίθησαν καὶ εἶπον ἀὐτῷ, Μή καί οὐ ἐκ τῆς Γαλαταίας εἶ; ἔραυνησαν καὶ ἴδε ὅτι ἐκ τῆς Γαλαταίας προφήτης οὐκ ἐγέρεται.
The Woman Caught in Adultery

John 7:53 Καὶ ἔπορεύθησαν ἐκαστος εἰς τὸν οἶκον αὐτοῦ.

53 And each went to his home.137

Chapter 8

John 8:1 Ἰησοῦς δὲ ἔπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαίων.

1 But Jesus went to the Mount of Olives.

John 8:2 Ὁρθροῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πάς 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 ἀγοςαν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατειλημμένην, καὶ σήμαντες 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 ἐπὶ αὐτοφόρῳ μοιχευμένην

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

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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 (𝔓69,𝔓244,𝔓1241,𝔓1242,𝔓2561), and is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11), there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this https://www.bibletranslation.ws/trans/parchart.pdf.

138 8:2,3 Here the NA28 and TR have προς αὐτοῦ, "coming toward him," and the RP has just "coming." But then in 8:3 the TR and RP have προς 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.
5And in the Law, Moses charged us to stone such women. What then do you say?"  
John 8:6  τοῦτο δὲ ἔλεγον περιάγοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὦ 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 earth[141] with his finger, taking no notice.  
John 8:7  ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἐπέν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρότος ἐπ' αὐτήν βαλέτω λίθον.  
7And after they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first.”  
John 8:8  καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γην.  
8And after bending down again, he continued writing in the earth.  
John 8:9  οὶ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀφράνειν ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἦν γυνὴ ἐν μέσῳ οὐσά.  
9And after they heard this,[142] they went away one by one, starting with the oldest, until he alone was left, and the woman still in the midst.  
John 8:10  ἀνάκυψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γάναι, ποῦ εἶσαι; οὐδεὶς σε κατέκρινεν;  
10And Jesus straightened up and said to her, "Woman, where are you? Has no one condemned you?"  
John 8:11  ἡ δὲ ἐπέν, Οὐδεὶς, κύριε. ἐπέν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω σε πορεύου, καὶ μηκέτι ἀμαρτάνε.  
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 αὐτῶς ἐλάλησεν ὁ Ἰησοῦς λέγων, ἦγω εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτείᾳ, ἀλλ' ἐξει τὸ φῶς τῆς ζωῆς.  
12Jesus then spoke to them again, saying, "I am the light of the world. The person who follows me will not walk around in the darkness, but on the contrary, he will have for himself the light of life.”  
John 8:13  εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ εαυτοῦ μαρτυρεῖς ἡ μαρτυρία σου οὐκ ἔστιν ἄλλη.  
13The Pharisees therefore said to him, "You are testifying about yourself. Your testimony is not valid.”

[140] 8:5a ἐν δὲ τῷ νόμῳ ἤμων Μωυσῆς ἐνετέλισε τὰς τοιαύτας λιθάζεις· σὺ οὖν τί λέγεις  
[141] 8:6a ἐγραφεν εἰς τὴν γην  
[142] 8:9a ἐκτός τοῦ συνεδρίου ἐλεγχόμενοι "and were convicted by their conscience," and the NA28 does not.
John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθῆς ἦστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ ὦκ ποδέτε μοῦ ἐρχομαι ἢ ὅ ποῦ ὑπάγω.

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

John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ δὲ κρίνω οὐδένα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἦστιν, ὅτι μόνος ὦκ εἰμὶ, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

17But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

John 8:17 καὶ ἐὰν τῷ νόμῳ δὲ τῷ ψυμετρῷ γέρασται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἦστιν.

18Now even in your law it is written, that the testimony of two persons is valid.

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἦστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὕτω ἐμὲ οἴδατε οὗτε τὸν πατέρα μου ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε.

20Then they were saying to him, "Where is your father?" Jesus answered, "Neither me nor my father do you know. If you knew me, you would know my father also."

John 8:20 Ταύτα τὰ βήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίσκεψαν αὐτόν, ὅτι οὕτω ἔληλυθε ἡ ὥρα αὐτοῦ.

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

John 8:21 ἔπεμ οὖν πάλιν αὐτοῖς, Ἐγὼ υπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖν· ὅπου ἐγὼ υπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 ἔλεγον οὖν οἱ ἱουδαίοι, Ἔχει ἀποκτενεῖ ἄυτόν, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

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

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

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143 8:14 txt Π# Π78c B D N T 070 itd vg syr h cop sa SBL TH NA28 {\} foude P56 και Π78c K E L W 047 M μελαι.aur,(b),df,fl,lr,cop,βαθ TR RP lac A C P 0233 0264. The Münster Inst. and the NA28 say Π reads η, while the IGNTP says it reads και. The NA28 does not even put a πρώτη η with it. But only the right edge of the last letter of the word is visible to me. It is rounded, not a straight up and down line like it would be for H or I. But the scribe’s Epsilon is round, ε and it seems more likely an E than H or I, thus ΥΔΕ. Perhaps the theory is that there is only room there for one letter, like H. However, it certainly does not look like an N.

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

144 8:17 Deuteronomy 19:15
John 8:24 ἐπον ὦν υμῖν ὅτι ἀποκαταστάθη ἐν ταῖς ἀμαρτίαις υμῶν· ἐὰν γὰρ μὴ πιστεύσῃς ὅτι ἐγώ εἰμι, ἀποκαταστάθη ἐν ταῖς ἀμαρτίαις υμῶν.

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

John 8:25 ἔλεγον ὦν αὐτῷ, Σὺ τίς εἶ; ἐπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ υμῖν;

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

John 8:26 πολλὰ ἔχω περὶ υμῶν λαλεῖν καὶ κρίνειν ἀλλʼ ὁ πέμψας με ἀληθῆς ἔστιν, κἀγὼ ἔγω εἰμι ταῦτα λαλῶ; εἰς τὸν κόσμον.

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

John 8:27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῦ ἔλεγεν.

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

John 8:28 ἐπεν ὦν ὁ Ἰησοῦς, ὅταν υψώσητε τὸν υἱὸν τοῦ ἄνθρωπος, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπʼ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἔδιδαξέν με ὁ πατήρ ταῦτα λαλῶ.

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

John 8:29 καὶ ὁ πέμψας με μετʼ ἐμοῦ ἔστιν: οὐκ ἀρκηκὲν με μόνον, ὅτι ἐγὼ τὰ ἁρεστὰ αὐτῶ ποιῶ πάντως.

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

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

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

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

146 8:25 The BDAG lexicon says, "τὴν ἀρχὴν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially=ὅδως at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12: 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; PΩxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.... The BDF grammar §160 says the τὴν ἀρχὴν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words διὰ are ambiguous, since the original manuscripts did not have spaces between words, or punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχηγὸς being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχὴν means "when you." The Greek textual ambiguity in ὅτι discussed in a note at the end of this document.

147 8:26 ὅτι ἐγώ εἰμι - hoti egō eimi; literally, "that I am." This could also be translated "that 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.

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

149 8:28b According to Bauer, ἀπʼ ἐμαυτός is an expression known in Classical Greek using the preposition ἀπὸ to indicate the originator or authorizer of the action.

150 8:28c כְּפִי בַּעֲרָבָא נַחַל נַחַל כְּפִי בַּעֲרָבָא נַחַל נַחַל כְּפִי בַּעֲ�רָבָא נַחַל נַחַל כְִפִי בִַעֲרָבָא נַחַל נַחַל כְִפִי בִַעֲרָבָא נַחַל נַחַל כְִפִי בִַעֲרָבָא נַחַל נַחַל כְִפִי בִַעֲרָבָא נַחַל נַחַל כְִפִי בִַעֲרָבָא נַחַל נַחַל C P 070 0233
The Children of Abraham

John 8:31  "Ελεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ ἱουδαίους, ἡν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀλλήλως μαθηταί μοῦ ἔστε,
31Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,
John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.
32and you will know the truth, and the truth will make you free."
John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραὰμ ἐγέμιν, καὶ οὐδεὶς δεδουλευκαμένων πώςτε: πῶς σὺ λέγεις ὅτι ἐλευθεροὶ γενήσεσθε?
33They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"
John 8:34 Ἀπεκρίθη αὐτῶι ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἐστιν τῆς ἀμαρτίας.
34Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin.
John 8:35 ὃ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ οὐς μένει εἰς τὸν αἰῶνα.
35And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.
John 8:36 ἐὰν οὖν ὁ οὐς ὑμᾶς ἐλευθερώσῃ, οὐκ οἱ ἐλευθεροὶ ἐσοῦσθη.
36If therefore the Son should make you free, you will be free indeed.
John 8:37 Ὡδὰ ὅτι σπέρμα Ἀβραὰμ ἐστε: ἀλλὰ ζητεῖτε με ἀποκτείνατι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
37They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham.
John 8:40 καὶ ἐρῶ ταῦτα ἐμῶν καὶ ἓρω ταῦτα ἐμῶν. Ἐλεγεν αὐτῶι ὁ Ἰησοῦς, Ἐὰν ταῦτα ἐμῶν ἕνεκα ἐμὸς ζητεῖτε, ἐν τῷ ἐμῷ τρόπῳ ἐστιν.
39They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham.
John 8:41 Ἡμεῖς ποιήσαμεν τὰ ἔργα τοῦ πατρὸς ὑμῶν. Ἐπαν αὐτῶι, Ἡμεῖς ἐκ τοῦ πατρὸς ὑμῶν γεγονός ἐμοί ἕνα πατέρα ἐξομολογήσαμεν, τὸν θεόν.
40But as it is, you are trying to kill me, someone who has spoken to you the truth he has heard from God. This, Abraham did not do.
John 8:41 Ἡμεῖς ποιήσαμεν τὰ ἔργα τοῦ πατρὸς ὑμῶν. Ἐπαν αὐτῶι, Ἡμεῖς ἐκ τοῦ πατρὸς ὑμῶν γεγονός ἐμοί ἕνα πατέρα ἐξομολογήσαμεν, τὸν θεόν.
41You are doing the works of your father." They said to him, "We were not conceived in..."
We have one father: God."

The Children of the Devil

John 8:42 ἐπεν αὕτως ὁ Ἰησοῦς. Εἰ ὁ θεός πάτηρ ὑμῶν ἦν, ἠγαπάτε ἄν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον καὶ ἦμων οὖδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλὰ ἐκείνος με ἀπέστειλεν.

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

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

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

John 8:44 Ὡμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ σὺς ἔστηκεν, ὅτι οὐκ έστιν ἀληθεία ἐν αὐτῷ. Ὅταν λαλῇ τὸ φεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

44 You are of your father, the Devil, and the yearnings of your father you want to do. That one has been homicidal from the beginning, and in the truth he has never stood still, because there is no truth in him. When he speaks a lie, he is speaking from his own things, 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 γεγεννημέναι. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου, "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word זָמֵר - mamzēr, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

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

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

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

John 8:46 τίς ζύμων ἔλεγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τὸ ύμεις οὐ πιστεύετέ μοι;

46 Who 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 οὖν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ύμεις οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

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

The GOSPEL of JOHN

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

John 8:48 ἀπεκρίθησαν οἱ ἱουδαῖοι καὶ εἶπαν αὐτῷ, ὦ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ οὐ καὶ δαιμόνιον ἔχεις;

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

John 8:49 ἀπεκρίθη ἤταν· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ύμεῖς ἀτιμάστε με.

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

John 8:50 ἔγὼ δὲ οὐ ζήτω τὴν δοξὴν μου· ἔστιν ο ζητῶν καὶ κρίνων.

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

John 8:51 ἠμὴν ἄμὴν λέγω υμῖν, ἐὰν τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ γεωργῆση βανάτου εἰς τὸν αἰῶνα.

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

John 8:52 εἶπον αὐτῷ οἱ ἱουδαῖοι, δὲν ἔγνωκαμεν ὅτι δαιμόνιον ἔχεις· ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις· ἐὰν τίς τοῦ λόγου μου τηρήσῃ, οὐ μὴ γεωργῆση βανάτου εἰς τὸν αἰῶνα.

52 The 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 μη σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν ἀβραὰμ, ὡς τοῖς ἀπέθανεν· καὶ οἱ προφῆται ἀπέθανον· τίνα σαυτὸν ποιεῖς;

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

What sort of man do you reckon yourself?”

John 8:54 ἀπεκρίθη ἤταν· ἐὰν ἐγὼ δόξαν ἐμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατὴρ μου ὁ δόξαν με, ὅ ύμεις λέγετε ὅτι θεὸς ἡμῶν ἔστιν·

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

John 8:55 καὶ οὐκ ἔγνωκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐπώ ὅτι οὐκ οἶδα αὐτόν, ἐσομαι ἡμοὶ ὑμῖν ὕποτής· ἄλλα οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

John 8:56 ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλίασατο ἵνα ἔδω τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἔχαρη.

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

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157 8:46:46 txt omitted by P66 in TR RP arm Or Cyr SBL TH NA. 158 8:48:68 txt emended by P66 P75 B C D L W 070 0233 cov syr amph arm Or Cyr SBL TH NA. 159 8:52:52 txt omitted by P66 B C W 0216 in TR RP P75 D E N 047 070 0233 covcock μη θαρσεῖσαι σαυτόν in TR RP P75 

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Chapter 9

Jesus Heals a Man Born Blind

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

John 9:2  And his disciples queried him, saying, "Rabbi, who sinned, this man or his parent?

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

Several early witnesses say ἀπεκρίθη Ἰσαάκς, Οὔτε οὗτος ἦματεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλὰ ἤνα φανερωθή τὰ ἐργα τοῦ θεοῦ ἐν αὐτῷ.

Jesus answered, "Neither that this man sinned, nor his parents, but that the works of God might be displayed in him."
John 9:9 ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἃς ἡμέρα ἔστιν· ἔρχεται νύς ὅτε οὐδεὶς 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 δύναται ἐν τῷ κόσμῳ ὁ, φῶς εἶμι τοῦ κόσμου.
5As long as I am in the world, I am the light of the world.
John 9:6 ταῦτα εἶπον ἐπέτυχεν χαμαί καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτεσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς.
6When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man’s eyes.
John 9:7 καὶ εἶπεν αὐτῷ, Ὅπως νῦν εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὁ ἐρμηνεύεται Ἀπεσταλμένος, ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.
7And he said to him, “Go, wash in the pool of ‘Siloam’ ” (which when translated is “Sent”). He went therefore and was healed, and came back seeing.
John 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον δι᾽ ἐρμηνείας ἦν ἐλεγον, Οὐχ ὁ ὀφθαλμὸς ἔστιν ὁ καθήμενος 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 ἐλεγον δι᾽ ὁ ὀφθαλμὸς ἔστιν ἄλλοι ἐλεγον, Οὐχὶ, ἄλλα ὁμοιοὶ αὐτῷ ἔστιν. ἐκεῖνος ἐλεγεν ὅτι Εἰς ἔτει εἰμι.
9Some were saying, “This is the same man.” Others were saying, “No; he only looks like him.” He himself kept saying, “I am the one.”
John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἡ νεώχθησάν σου οἱ ὀφθαλμοί;
10They were saying therefore to him, “How were your eyes opened?”
John 9:11 ἀπεκρίθη ἐκεῖνος, Ὅταν ἐλεγομένος ἔλεγον οἱ πηλὸν ἐποίησεν καὶ ἐπέχρισεν μοι τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι ὅτι Ὅπως ἔστιν τὸν Σιλωάμ ἀφῆνεν καὶ νῦσαι ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.
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, Ὅταν ἔκεινος λέγει, Οὐκ ἀδικά.
12And they said to him, "Where is that man? He says, "I don’t know."

165 9:9 [nt] ημας...με B D 070 τῷ syr pal cop geo SBL TH NA28 (C) // [ἡμας...ημας] Π=55 Ν=1 L W cop pal Σ Cyr // [εμε...με] Κ A C E N 047 0233 it aure providentia lcp arm eth geo2 Diatess Bas Chrys Hil Ambrose Aug TR RP lac P Q T
166 9:8 ταυτα ειπων την Σιλωαμ δ ουμηνευεται απεσταλμενος απηλθεν ουν και ενιπατο και ηλθεν βλεπων.
167 9:9 ουχι ουχι ελεγον αλλοι ελεγον ουχι αλλ ομοιοι αυτη εστιν Π=75 B SBL TH NA28
168 9:11 την κολυμβηθραν του A E N 047 0233 lat syr pal cop arm TR RP lac C P Q T 0216
The Authorities Investigate the Healing

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

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

John 9:14 ἦν δὲ σάββατον ἐν ἣμερᾳ 169 τοῦ πηλον ἐποίησαν ὁ Ἰησοῦς καὶ ἀνέβλεψεν αὐτοῦ τοὺς ὄρθαλμοὺς.

14 And the day on which Jesus had made mud and opened his eyes had been a Sabbath. 170

John 9:15 πάλιν οὖν ἡρῴων αὐτὸν καὶ οἱ Φαρισαίοι πώς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπεθήκεν μου ἐπὶ τοὺς ὄρθαλμοὺς καὶ ἐνψήφησαν 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 ἔλεγον οὖν ὑπὸ τῶν Φαρισαίων τινῶν, ὦκε ἔστιν οὗτος πάρα θεόν ἀνθρωπος, ὅτι τὸ σάββατον οὖ θηρεῖ. ἀλλοὶ δὲ ἔλεγον, Πώς δύναται ἀνθρωπος ἁμαρτιῶν ἄνωτα σημεία ποιεῖν; καὶ σχόλια 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 λέγοντες οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περί αὐτοῦ, ὅτι ἠνεῴξην σου τοὺς ὄρθαλμοὺς; ὃ δέ εἶπεν ὅτι προφήτης 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 ἐπιστευον οὖν οἱ Ιουδαίοι περί αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἣς ὅτιν λύσαν τοὺς γονεῖς αὐτοῦ τὸν ἀναβλέψαντος

18 The result was that 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 ἠρῴων αὐτοὺς λέγοντες, Οὕτως ἔστιν ὁ υἱὸς τῆς σιμώνει ὅτι τυφλὸς ἐγεννηθη; πῶς οὖν βλέπει ἄριστος ἄριστος ἄριστος.

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 ἔπαιν, Οἶδαμεν ὅτι οὗτος ἔστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννηθη.

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

John 9:21 πῶς δέ νῦν βλέπει οὐκ οἶδαμεν, ἦ τις ἠνεῴξην αὐτοῦ τοὺς ὄρθαλμοὺς ἡμεῖς ὅκι οἶδαμεν· αὐτὸν ἔφιλτραν, ἥλικαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήησεν.

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

169 9:14a txt ev iηms B D* Π=Eς Convention B� 75 K B L W 070 it slx.pdl.pal.bib copy.cbn.pbo SBL TH NA28 \( \) en tran iηms D E N 047 0233 0250 lat syr, h copy.bib cwr.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, dying, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, saltling 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  ταύτα ἔπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς ἱουδαίους, ὡδὴ γὰρ συνετεθήνετο οἱ ἱουδαῖοι ἵνα ἔν τις αὐτῶν ὠμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

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.

John 9:23  διὰ τούτῳ οἱ γονεῖς αὐτοῦ ἔπαιν ὅτι Ἡλίκιαν ἤξει, αὐτόν ἐπερωτήσατε.

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

John 9:24  Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὥς ἦν τυφλός καὶ ἔπαιν αὐτῷ, δὸς δόξαν τῷ θεῷ ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλός ἐστίν.

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."171

John 9:25  ἀπεκρίθη οὖν ἔκεινος, Εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλός ἦν ἄρτι βλέπω.

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

John 9:26  ἐπον οὖν αὐτῷ, Τί ἐποίησαν σοι; πῶς ἠνοίαξαν σοι τοὺς ἀρχαίους; 26 They said therefore172 to him, "What did he do to you? How did he open your eyes?"

John 9:27  ἀπεκρίθη αὐτοῖς, Ἐπον ὡς ἦδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μή καὶ οὐκ θέλετε αὐτὸν μαθηταί γενέσθαι;

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

John 9:28  ἐλοιδόρησαν αὐτόν, καὶ ἐπον, Σὺ μαθητής Εἰ ἔκεινος, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί;

28 They ridiculed him,173 and said, "You are the disciple of that one. We are disciples of Moses.

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

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

John 9:30  ἀπεκρίθη ὁ ἄνθρωπος καὶ ἐπον αὐτοῖς, Ἔν τούτῳ γὰρ τὸ θαυμαστὸν ἐστίν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνοίαξαν μοι τοὺς ὀφθαλμοὺς.

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

John 9:31  οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλ' ἐὰν τὰς θεσσεῖς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει.

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

John 9:32  ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἢνεῳξὲν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· 32 Since time began, reports have not been heard that someone opened the eyes of one born blind.

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

33 If this man were not from God, no way could he have done this thing."174

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

172 9:26 ἐπον οὖν αὐτῷ ἔκεινος, ἡμεῖς δὲ οἴδαμεν πόθεν ἐστίν. Give up on trying to hide the truth from God.

173 9:28 ἐπον αὐτῷ ἠνοίαξεν καὶ οἴδαμεν ἀμαρτωλός ἐστίν.

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 Pharaoh performed miracles, such as turning a staff into a snake. The blind man is speaking of one miracle specifically, which had never in history been heard of; that of
John 9:34 ἀπεκρίθησαν καὶ ἔπαν αὐτῷ, Ἐν ἀμαρτίασ ὑπὸ ἐγκνήσεως ὅλος καὶ σὺ διδάσκεις ἡμᾶς καὶ ἐξέβαλαν αὐτὸν ἔξω.

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

Spiritual Blindness

John 9:35 Ἡκουσεν Ἰησοῦς ὅτι ἐξέβαλαν αὐτὸν ἔξω, καὶ εὗρον αὐτὸν ἐπένευ, Ἐν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου; 176

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

John 9:36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, καὶ τὶς ἑστίν, κύριε. 176 Ἰνα πιστεύους εἰς αὐτὸν;

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

John 9:37 εἶπεν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἑστίν.

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

John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε καὶ προσκόπνησαν αὐτῷ.

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

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἕγω εἰς τὸν κόσμον τοῦτον ἢλθον, ἰνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

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

opening the eyes of one born blind. For the adverbial use of οὐδὲν, see BDAG p. 735, 2 (b) γ. "in no respect, in no way. This is an "adverbial accusative," see BDF § 160, where Debrunner points out another place that John used an adverbial accusative, 8:25 - θη χὶ.

"at all." Why am I speaking to you at all?" For οὐδὲν here see also LSJ: Ill. 1. neut. οὐδὲν as Adv., not at all. See also Acts 26:26.

175 9:35 ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἶπεν ὁ δὲ ἔφη, Ἐπέλεγεν, ἂν πιστεύεις εἰς τὸν υἱὸ τοῦ ἀνθρώπου. Ἰησοῦς εἰ
Chapter 10

The Good Shepherd

John 10:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ο ὁ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκείνος κλέπτης ἐστίν καὶ λῃστής:

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

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

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

John 10:3 τούτῳ ὁ θυρωρός ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.

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

John 10:4 δεῖ πάντα ἐκβάλη, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶν ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ.

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

John 10:5 ἄλλοτριός δὲ οὐ μὴ ἀκολουθήσουσιν ἄλλα φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἄλλοτρίων τῆς φωνῆς.

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

John 10:6 ταύτην τὴν παροιμίαν ἐπεν αὐτοῖς ὁ Ἰησοῦς ἐκεῖνοι δὲ οὐκ ἐγνώσαν τίνα ἢν ἢ ἑλάλει αὐτοῖς.

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

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

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

John 10:8 πάντες δοσι ἤδθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λῃσταὶ, ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

8 All who came before me were thieves and bandits; but the sheep did not hear them.
John 10:9  ἐγὼ εἰμὶ ἡ θύρα ὑμῶν: ὃς ἐρχεῖται καὶ εἰσελθεῖται καὶ ἐξελθεῖται καὶ νομὶς 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 ἔχεται εἰ μὴ ἕνα κλέφη καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἥλθον ἵνα ζωὴν ἔχωσιν καὶ περισσοῦ 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 Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

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

John 10:12 ὁ μισθωτός καὶ οὐκ ὤν ποιμήν, ὁ οὐκ ἔστιν ὁ πρόβατα ἔδει, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίεσθαι τὰ πρόβατα καὶ φεύγει—καὶ ὁ λύκος ἀφράτητα αὐτὰ καὶ σκορπῖζε—

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 δὲ μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτὸν περὶ τῶν προβάτων.

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

John 10:14 Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμα ἐμα καὶ γινώσκουσιν με τὰ ἐμα,

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

John 10:15 καθὼς γινώσκει με ὁ πατὴρ κάγω 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 αὐλῆς ταύτης· καὶ ἀφίεται δὲ μὲ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούουσιν, καὶ γεννᾶται μία ποιμήν, ἐπὶ ποιμήν.

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

John 10:17 διὰ τούτου ὁ πατὴρ ἄγαν· ὥστε ἐγὼ τίθημι τὴν ψυχῆν μου, ἵνα πάλιν λάβω αὐτὴν.

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

John 10:18 οὕτως αἴρει αὐτὸν ἀπ’ ἑμοῦ, ἀλλ’ ἐμὴ τίθημι αὐτὴν ἀπ’ ἕμαυτός, ἐξουσίαν ἔχω θεῖαι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἑλαβον παρά τῷ 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 Χισάμα πάλιν ἐγένετο ἐν τοῖς ἱερατισμοῖς διὰ τοῦς λόγους τούτους.

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

John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαυίδιον ἔχει καὶ μαλεντᾶς τί αὐτῷ ἀκούετε;

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

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181 10:12 NA28 -στιν, RP -εισιν. The editions take turns and switch back and forth about following the Attic grammar rule that neuter plural subjects take a singular verb. There is no consistency in New Testament Greek about this.

182 10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.
Then came the Festival of Dedication\textsuperscript{183} at Jerusalem. It was winter, John 10:23 and Jesus was walking in the temple, in the Portico of Solomon. John 10:24 He came to rule Syria, or one of his descendants. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine’s flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.

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

\textsuperscript{184} John 10:22 "I tell you, you and Jesus were walking in the temple, in the Portico of Solomon. Then came the Festival of Dedication, today called the festival of Hanukkah."

Others were saying, "Are not the expressions of someone demonized. Can a demon open the eyes of the blind?" What is interesting to me here is that $\mathfrak{P}^\text{77}$ seems out of place. This leads me to believe that John originally wrote the plural verb, and $\mathfrak{P}^\text{77}$ and others "corrected" it.
John 10:29 ὁ πατήρ μου ὃς δέδωκεν μοι μείζων πάντων ἑστιν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς. 186

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

John 10:30 ἐγὼ καὶ ὁ πατὴρ ἐν ἑμεν.

30 I and the Father are one.

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

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

John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἱησοῦς. Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς διὰ ποιῶν αὐτῶν ἔργον ἐμὲ λιθάζετε;

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

John 10:33 ἀπεκρίθησαν αὐτῶ οἱ ἱουδαίοι, Περὶ καλοῦ ἔργου ὑμῶν λιθάζομεν σὲ ἄλλα περὶ βλασφημίας, καὶ ὅτι οὐ ἄνθρωπος ὁ ποιεῖς σεαυτὸν θεόν.

33 The Jews answered him,188 "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 189

John 10:34 ἀπεκρίθη αὐτοῖς ὁ Ἱησοῦς. Οὐκ ἐστιν γεγραμμένον ἐν τῷ νόμῳ ὑμὸν ὅτι ἕγὼ εἶπα, θεοὶ ἐστε;

34 Jesus answered them, "Is it not written in your law, 'I have said, 'You are gods'"?190

John 10:35 εἰ ἔκεινος εἶπεν θεοὺς πρὸς οὗ ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ;

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

John 10:36 ὅτι ὁ πατήρ ἠγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Ὕδος τοῦ θεοῦ εἶμι;

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

John 10:37 εἰ οὐ ποιώ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι.

37 If I am not doing the works of my Father, do not believe me.
Chapter 11

The Death of Lazarus

John 11:1  Ην δε της οσθενον, Λαζαρος απο Βηθανιας, Εκ της κωμης Μαριας και Μαρθας της αδελφης αυτης.

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

John 11:2  Ην δε Μαρια η αδελφη σαυν τον κυριου μορφ και Εκμαξασα τους ποθος αυτου τας θρησκιας αυτης, η δ αδελφος Λαζαρος ηθεναι.

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.

10:38 eι δε ποιω, καιν εμοι μη πιστευτε, τοις εργοις πιστευτε, ίνα γνωτε και γινωσκητε οτι εν εμοι ο πατηρ καγω εν τω πατρι. 2

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

John 10:39 'Εξητουν παλιν αυτον πιασαι και εξηθεν εκ της χειρος αυτων.

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

John 10:40 Και απηθεν παλιν περαν του ιορδανου εις τον τοπον οπου ή ιωαννης το πρωτον βαπτισων, και έμεινεν έκει.

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

John 10:41 και παλλοι ήθεν προς αυτον και ελεγον οτι ιωαννης μην σημειον εποησεν ουδεν, παντα δε δεπεν ιωαννης περι τουτον αλλη ην.

41And many came to him. And they were saying, “Though John performed no miraculous sign, everything John said about this man was true.”

John 10:42 και παλλοι επιστευσαν εις αυτον έκει.

42And many there believe in him.
John 11:3 ἀπέστειλαν οὖν αἰ δεδηλαί πρὸς αὐτὸν λέγουσαι, Κύριε, ἵδε ὦ φίλεις ἀσθενεί.

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

John 11:4 ἀκύρως δὲ ὁ Ἰησοῦς εἶπεν, Ἀβιθή ἀσθενεία ὦκ κατὰ πρὸς τὸν θάνατον ἄλλ᾽ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι᾽ αὐτῆς.

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

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

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

John 11:6 ὡς οὖν ἤκουσεν ὁ θεός, τότε μὲν ἔμεινεν ἐν ὑ ἡ τούτῳ ὁμορράς.

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 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν 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, Ὑββύ, νῦν ἔχοντον σε λιθάσαι οἱ ἱουδαῖοι, καὶ πάλιν ὑπάγεις ἑκεί;

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, Υοχ! δώδεκα ὦραι εἰσὶν τῆς ἡμέρας; ἐὰν τις περιπατήσῃ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτο 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 έὰν δὲ τις περιπατήσῃ ἐν τῇ νυκτί, 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 εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτῶις, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω 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, Κύριε, εἰ κεκοίμηται σωθήσεται.

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 θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κομίσεως τοῦ ύπνου 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 αὐτῶις 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 ἐκεί ἀλλὰ ἤγαμεν πρὸς αὐτῶι.

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

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194 11:6 Here is the particle μεν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μεν means without its usual complementary δε following. However, I see it as complemented by the word ἐπείτα – ἐπείτα at the beginning of verse 7. If this ἐπείτα were not complementary to μεν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.

195 11:12 txt

εἰπαν οὖν οἱ μαθηταὶ αὐτῳ [Φ46 SBL NA28]
eἰπον οὖν οἱ μαθηταὶ αὐτῳ [Φ75 B C TH]
eἰπαν οὖν αὐτῳ οἱ μαθηταὶ [Κ D W]
eἰπον οὖν αὐτῳ Λ

eἰπον οὖν οἱ μαθηταὶ αὐτου [C2 E L 047 TR RP]
lac [Π45 N P070 0233]
Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

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

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

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

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

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

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

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

Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; and everyone who is living, and believes in me, will never die. Do you believe this?"

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."

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

11:18 About 3 kilometers, less than 2 miles.
11:19 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
11:20 The GOSPEL of JOHN

11:16 εἶπεν οὖν θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ημεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.
11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ξύνοντα ἐν τῷ μνημείῳ.
11:18 Ἡ δὲ Ἡ βαθνία ἐγγὺς τῶν Ἱεροσόλυμών ὡς ἀπὸ στάδιων δεκαπέντε.
11:19 καὶ πολλοί δὲ ἐκ τῶν Ἱουδαίων ἐλήλυθεσαν πρὸς τὴν Μάρθαν καὶ Μαρίαν ἵνα παραιτηθῶσιν αὐτάς περὶ τοῦ ἀδελφοῦ.
11:20 Ἔπειν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὃδε οὐκ ἔν ἀπεθανεν ὁ ἀδελφὸς μου.
11:21 Ἐπείνα δὲ ἡ Μάρθα ἐν τῷ τετελεσθεῖσιν πρὸς τὴν Μαρίαν, Κύριε, εἰ ἦς ὃδε οὐκ ἔν ἀπεθανεν ὁ ἀδελφὸς μου ἡ τῆς ἔρθης ἑτοῖμης αὐτῆς ἐνθάλητοι.
11:22 Ἐλθὼν ἡ Μαρία πρὸς τὸν Ἰησοῦν, Ἀγγεία μου, ἶνα ἀρωματίζῃς τοῦτο ἐν τῷ κόσμῳ ἐφόρων ὧν ἀποθάνωμεν μετ’ αὐτοῦ.
11:23 λέγει αὐτῷ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφὸς σου.
11:24 λέγει αὐτῷ ἡ Μάρθα, ὁδεῖ ἀναστῆσεται ἐν τῇ ἀναστασίᾳ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
11:25 λέγει αὐτῷ ἡ Μαρία, Ἰησοῦ, Ἔγώ εἰμι ἡ ἀνάστασις καὶ ἦς ἡ ἐσχάτη ἡμέρα τοῦ πιστεύων εἰς ἐμὲ κἀκεῖν Ἀναστήσεται.
11:26 λέγει αὐτῷ Ὕπος ζών καὶ πιστεύων εἰς ἐμὲ μὴ ἀποθάνῃ εἰς τὸν αἰώνα τοῦ πιστεύοντος τοῦτο;
11:27 λέγει αὐτῷ, Ναὶ, κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός ὁ θεοῦ τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐφόρων ὧν ἀποθάνωμεν μιᾷ ἡμέρᾳ
11:28 λέγει αὐτῷ, Και ἡ τῆς ἐρωτήματος ἐπίστασα ἔφυγεν καὶ ἔφυγεν αὐτήν ἐν τῇ ἀδελφήν αὐτῆς λάθρᾳ εἰπότα, ὅ θεος λύσατο πάσει τὴν κοραλον ἐφόρων ὧν ἀποθάνωμεν μιᾷ ἡμέρᾳ.
John 11:29 ἐκείνη δὲ ὡς ἦκουσεν ἡγέρθη τοχῦ καὶ ἤρχετο πρὸς αὐτόν·
29 That one then, when she heard, quickly got up and was coming toward him.
John 11:30 οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλὰ ἦν ἐπὶ τῷ τόπῳ ὅπου ὑπήντησεν ἀυτῷ 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 Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οίκῳ καὶ παραμυθούμενοι αὐτὴν, ἱδόντες τὴν Μαρίαν ὡς ταχέως ἀνέστη καὶ εἶχ’ ἡλθεν, ἠκολούθησαν αὐτῇ, δέχαντες ὧτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαδῇ ἐκεῖ.
31 The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."
John 11:32 ἤον Ἰουδαίαν ἡς ἤλθεν ὅπου ἦν Ἰησοῦς ἠδούσα αὐτόν ἐπέσεν αὐτῶν πρὸς τοὺς πόδας, λέγοντας αὐτῷ, Κύριε, εἰ ὦ ὡδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.
32 Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."
John 11:33 Ἰησοῦς οὖν ὡς ἐλθεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλάοντας, ἐνεβριμόμοντο τῷ πνεύματι καὶ ἔτραφεν αὐτῶν,
33 Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churred inside himself.
John 11:34 καὶ ἔπει, Ποῦ τεθέατε αὐτόν; λέγουσαν αὐτῷ, Κύριε, ἔρχου καί ἴδε.
34 And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."
John 11:35 ἔδάκρυσεν ο Ἰησοῦς.
35 Jesus showed tears.
John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, ἵδε πῶς ἐφίλει αὐτόν.
36 The Jews therefore were saying, "See how he loved him."
John 11:37 τινὲς δὲ εἶπαν οὖν, Οὐκ ἔδύνατο οὗτος ὁ ἄνωτας οὗ τὸς ὀφθαλμοῦ τοῦ τυφλοῦ ποιήσαι ἱνα καὶ ὀφθαλμὸς μή ἀποβάνῃς;
37 But some of them said, "Shouldn’t he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

200 11:30 txt ἦν εἰς Ἐν Π 75 Χ Β Ρ Ψ 1 33 lat cop arm SBL TH NA28 (V) ἦν εἰς Ἐν F ἦν εἰς Ἐν Π 13 (v) ἦν εἰς Π 6 Θ (v) ἦν εἰς 1, 2 E D G H K L M Δ Λ Π 0 47 M 4 δια συρ eth Chrys TR RP lac N 070 0233 0306
201 11:33 Greek: ἐνεβριμόμοντο τῷ πνεύματι - "snorted in his spirit." The verb ἐμβριμάω - embrimaomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than these, 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/Moultan 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 - dakryo, 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 Ἡσυχασάντως οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ τάφον ἦν δὲ σπῆλαιον, καὶ λύθη ἐπέκειτο ἐπ' αὐτῷ.

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 λέγει ὁ Ἱσούς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ἡξιζα, τεταρτάς γὰρ ἔστων.

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

John 11:40 λέγει αὐτῇ ὁ Ἱσούς, Όυκ ἐπάνω ὑμῖν ὅτι ἔνας πιστεύως ὄψη202 τὴν δόξαν τοῦ θεοῦ;

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

John 11:41 ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰσούς ἦρεν τοὺς ὀφθαλμοὺς ἀνώ καὶ ἐπένευ, Πάτερ, εὐχαριστῶ σοι ὅτι ἦχουσας μοι.

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

John 11:42 ἐγὼ δὲ βέβαιος ἐσχήν τοῦ ἀκούσας ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὑμῖν σὺ μὲ ἀπέστειλας.

42 But I already204 knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me."

John 11:43 καὶ τοῦτο εἰπών φωνὴ μεγάλη ἐκραύγασεν, Λάζαρε, δέχορο ἦω.

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

John 11:44 ἠλθὲν ὁ τεθνηκὼς δεδεμένος τοῦ πόδας καὶ τῶν χερσίς κεφάλιας, καὶ ἡ δύσις αὐτοῦ σουδαρίῳ περιεδέστη. λέγει αὐτοῖς ὁ Ἰσούς, Λύσατε αὐτὸν καὶ ἄφητε αὐτὸν ὅπαλιν.

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 Πολλοὶ οὖν ἐκ τῶν ἱερατῶν, ὦτα ἐλθόντες πρὸς τὴν Μαρία καὶ θεασάμενοι ἔποιησαν, ἐπέστειλαν εἰς αὐτὸν;

45 Many of the Jews therefore, of those who had come to Mary and seen what he205 did, believed in him.

John 11:46 τινὲς δὲ εἶδον ἠπέλθων πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἐποίησαν Ἰησοῦς.

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

John 11:47 συνήγαγον οὖν ὦτα ἐρχόμενοι καὶ οἱ Φαρισαίοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ἃ τι ὁ ἄνθρωπος πολλὰ ποιεῖ σημεία;

47 So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?

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202 Ν Λ Ρ 0233 Chrys Cyril TR RP lac Φ 54 Ψ 75 Ν 070
203 Ν ABDCEFLMW047OrSBLTHNA28 lax Φ 54 Ψ 75 \lac Φ 54 Ψ 75 Ν 070
204 Ν Λ Ρ 0233 Cyril TR RP lac Φ 54 Ψ 75 070
205 Ν ABDCEFLMW047OrSBLTHNA28 lax Φ 54 Ψ 75 070 0306 0141 0306. Regarding the BYZ reading, see end of v. 46 with exact same words, ἐποίησαν ὁ Ἰησοῦς.
John 11:48  ἐὰν ἀφῶμεν αὐτὸν οὖτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἑλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἐθνός.

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

John 11:49 εἰς δὲ τις εὗτοι Καίσαρας, ἀρχιερεὺς ὄν τοῦ ἑναιαυτοῦ ἐκείνου, ἐπεν αὐτοῖς, ᾿Υμεῖς οὐκ οἴδατε ὅδεν,

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 οὕτως ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἐθνός ἀπολέσῃ.

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

John 11:51 τοῦτο δὲ ἀπ’ ἑαυτοῦ οὐκ ἐπεν, ἀλλὰ ἀρχιερεὺς ὄν τοῦ ἑναιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν ἤσσος ἀποθησείκειν ὑπὲρ τοῦ ἐθνοῦς.

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

John 11:52 καὶ οὕτῳ ἀπὸ τοῦ ἐθνοῦς μόνον ἄλλ’ ὑπὲρ ταῦτα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἐν.

52And not for the nation only, but that such of the Children of God scattered about, he would gather also, into one people.

John 11:53 ὅτι ἀπῄνης ὅν τῇ ἡμέρᾳ ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

53Thus from that time on they were resolved that they would kill him.

John 11:54 ὅν οὖν Ἰησοῦς οὐκέτα παρρησία περιεπάτη ἐν τοῖς ἱεραίοις, ἀλλὰ ἀπῄλθεν ἐκείθεν εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου, εἰς ἑσπαίραι λεγομένην πόλιν, κακῶς διέτριβεν μετὰ τῶν ἑληστῶν.

54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and stayed put there, along with his disciples.
Chapter 12

Jesus Anointed at Bethany

John 12:1  "Ὁ σύν Ἰησοῦν πρὸ ἐκ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὅν ἠγερεν ἐκ νεκρῶν ὁ Ἰησοῦς.

Then, six days before the Passover, Jesus came to Bethany, where Lazarus was raised from the dead. John 12:2

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

Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4  ἐγείρεν τοῦ Ἄνακεμένου σὺν αὐτῷ.  ἩΜ/YYYY ἕναν τῶν ἀνακεμένων σὺν αὐτῷ.

Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:5  Ἐγέρεται τὸ μύρον ὁ ποῦ ἐπέραθε τρικοσιάδες δηναρίων καὶ ἐδόθη πτωχοῖς.

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

249:11 215:11 λεγει δε θιδας δ Ισακρατης εις των μαθητων αυτου, δ μελλων αυτον παραδιδοναι,

But Judas the Keriothite, one of his disciples, the one about to betray him, says,

John 12:5  Δια τοῦτο τὸ μύρον σὺν ἐπέρασο τρικοσιάδες δηναρίων καὶ ἐδόθη πτωχοῖς.

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

249:11 215:11 λεγει δε θιδας δ Ισακρατης εις των μαθητων αυτου, δ μελλων αυτον παραδιδοναι,
John 12:6  εἶπεν δὲ τοῦτο σὸν ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλὰ ὑπὲρ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάλαταίν.

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  εἶπεν σὺν ὧν ὁ Ἰησοῦς ἦς ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτὸν.

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

John 12:8  τοῖς πτωχῶι γὰρ πάντοτε ἔχετε μεθ' εαυτῶι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἑγνω σὺν ὧν ὁ ὄχλος πολὺς ἐκ τῶν ἱουδαών ὃτι ἐκεῖ ἐστιν, καὶ ἤλθον ὦ καὶ ὄν διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἰδοὺν ὅν ἤγειρεν ἐκ νεκρῶν.

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

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

11for many of the Jews were going out because of him, and then believing in Jesus.

The Triumphal Entry

John 12:12 Τῇ ἑαυτῷ ὁ ὄχλος 222 πολύς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροολόμα,

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

13ἐλαβον τὰ βασιλέων καὶ ἐξήλθον εἰς ὑπάρχοντας αὐτῷ, καὶ ἔκραυγαζον, Ἡμανά; εὐλογημένος ὁ ἐρχόμενος ἐν οὐδόματι κυρίου, καὶ ὁ βασιλεύς τοῦ Ἰσραήλ.

14took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" 223 "Blessed is he who comes in the name of the Lord, 224 the king 225 of Israel!"

15John 12:14 εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἑκάτεις ἐν τῷ αὐτῷ, καθὼς ἐστιν γεγραμμένον,

16And Jesus, having found a young donkey, took his seat upon it, just as it is written: John 12:15 Ἄρα φοβοῦ, θύγατερ Σιών; ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πόλον ὄνου.

17"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey." 226

18John 12:16 ταῦτα οὖν ἐγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ᾽ ὅτε ἐδοξάσθη ἡ Ἰησοῦς τότε ἐμνήθησαν ὅτι ταῦτα ἦν ἐν αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

19These 227 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.

20John 12:17 ἐμαρτότης οὖν ὁ ὄχλος ὁ ὑν μετ᾽ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτόν ἐκ νεκρῶν.

21The 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.

22John 12:18 διὰ τοῦτο ὑπήντησαν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτόν πεποιηκέναι τὸ σημεῖον.

23Because of this 228 the crowd had come out to him, that they had understood him to...
have done this sign.
John 12:19 ο εις αυτους, θεωρειτε οτι ουκ οφελετε ουδεν· ιδε ο κομος οπισω αυτου απηλθεν.

19 Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"

**Jesus Ponders Crucifixion**

John 12:20 Ὑπαν δε ἑλληνες τινες ἐκ τῶν ἀναβαινόντων ἕνα προσκούνησαν ἐν τῇ ἐορτῇ;

20 And among those going up to worship at the festival, were some Greeks.

John 12:21 ουκ θεωρησαν φιλιππος τῷ ἀπὸ Βηθαϊδᾶ τῆς Γαλιλαίας, καὶ ἥρωτον αὐτοῦ λέγοντες, Κύριε, θέλομεν τὸν Ἱσσοῦν ἰδεῖν.

21 These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."

John 12:22 ἔρχεται ὁ Φιλιππος καὶ λέγει τῷ Ἀνδρέᾳ ἔρχεται Ἀνδρέας καὶ Φιλιππος καὶ λέγουσιν τῷ Ἱσσοῦν.

22 Philip comes and tells Andrew: Andrew and Philip come and tell Jesus.

John 12:23 δι αὐτοῦ λέγοντας ἔληλυθεν ἦ ὁρα ἕνα δοξασθην ό γιος τοῦ ἀνθρωπου.

23 And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified.

John 12:24 αμὴν αμὴν λέγω σοι· ἐὰν μὴ ο ο κοκκος τοῦ σπου πεσὼν εἰς τὴν γην ἀποθανή, αὐτος μόνος μένει· ἐὰν δὲ αποθάνῃ, πολὺν κραπον φέρει.

24 Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.

John 12:25 ὁ φιλὸν τὴν ψυχὴν αὐτοῦ ἀπολοῦσι αὐτὴν, καὶ ο μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰωνίων φιλάξει αὐτὴν.

25 The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.

John 12:26 ἐὰν ἐμοὶ τις διακονήσῃ, ἐμοὶ ἀκολουθεῖται, καὶ ὅπου εἰμὶ εἰς χηκὶ καὶ δι αὐτοῦ ὁ ἐμὸς ἐσται· ἐὰν τις ἐμοὶ διακονῇ τιμῆσε αὐτὸν ὁ πατὴρ.

26 If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.

John 12:27 Νῦν ᾧ ψυχῇ μου τετάρακται, καὶ τί εἶπω; Πάτερ, σώσον με ἐκ τῆς ωρᾶς ταύτης; ἄλλα ἔντο ὢμον ἐν τῇ ὠρας ταυτήν.

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."
John 12:28  

28"Father, glorify your name." Then a voice came from heaven: "I both have glorified it, and will glorify again."

John 12:29  ὁ οὖν ὄχλος ὁ ἐστώς καὶ ἀκούσας ἠλεύγον ψυχήν γεγονέναι ἄλλοι ἠλεύγον, ἀγγέλος αὐτῷ ἀληθήκεν.

29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."

John 12:30  ἀπεκρίθη καὶ ἔδειχε Ἰησοῦς, ὦ θεί! ἐμὲ ἡ φωνή αὕτη γέγονεν ἄλλα δὴ ὑμᾶς.

30Jesus answered and said, "Not for my sake has this voice happened, but for you.

John 12:31  νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἐξῶ.

31Now comes judgment of this world. Now the ruler of this world will be thrown out.

John 12:32  κἀκεῖ ἐὰν ὄφωσθ’ ἐκ τῆς γῆς, πάντας ἔκκυω οὕς ἐματοῦν.

32And I, if I be lifted up from the earth, will attract all mankind to me.

John 12:33  τοῦτο δὲ ἠλεύγει σημαίνον πώς θανάτῳ ἠμελλέν ἀπειθήσθηκεν.

33Now this he was saying signaling what manner of death he was about to die.

John 12:34  ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἰησοῦς, ἐμὲ ἀκούσας ἐμὲ τὸν νόμον ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς θα λέγετε ὅτι ἐξῆς ἠμελλέν τῶν λόγων τὸν ἀνθρώπου; τίς ἐστιν οὕτως ὁ υἱὸς τοῦ ἀνθρώπου;

34The crowd then responded to him: "We have heard out of the law that the Christ remains for ever, so how is it you are saying that the Son of Man is to be lifted up? Who is this Son of Man?"

John 12:35  ἔδειξεν οὖν αὐτῷ Ἰησοῦς, Ἐτι μικρόν χρόνον τὸ φῶς ἐν υἱῷ ἠστιν, περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία υἱῶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκότῳ οὐκ οἴδαι ποῦ ὑπάγει.

35Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.

John 12:36  ὥστε τὸ φῶς ἔχετε, ποιεῖτε εἰς τὸ φῶς, ἵνα υἱὸς φωτός γένητε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

36While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37  Τοσοῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

37But, though having done so many signs right in front of them, they were not believing in him,

John 12:38  ἵνα ὁ λόγος Ἰησοῦ τοῦ προφήτου πληρωθῇ ἐν ἑαυτῷ, Κύριε, τίς ἐπίστευσεν τῇ ἠκούσει· καὶ ὁ βραχίων κυρίος τίνι ἀπεκαλύφθη;

38so that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?" 235

233 [ ] 1234a ὁ λόγος τοῦ προφήτου πληρωθῇ ἐν αὐτῷ, πληρωθῇ τῷ ἀνθρώπῳ τῷ ἀδικεῖτεν ἐν τῷ κόσμῳ τῷ τιθεμένῳ ἐν τῷ πλάσματι τοῦ κόσμου τούτου.

234 [ ] 1236a ὁ λόγος τοῦ προφήτου πληρωθῇ ἐν αὐτῷ, πληρωθῇ τῷ ἀνθρώπῳ τῷ τιθεμένῳ ἐν τῷ πλάσματι τοῦ κόσμου τούτου.

235 [ ] 1238a Ἰσαίας 53:1

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The GOSPEL of JOHN

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John 12:39 διὰ τοῦτο οὐκ ἦδοναν πιστεύειν, ὅτι πάλιν ἐπεν Ἰησοῦς.
38Because of this they were not able to believe: that again, Isaiah said, John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἰδοῦν τοὺς ὀφθαλμοὺς καὶ νοσῆσαι τὴν καρδίαν καὶ στραφῶσιν, καὶ ἰάσομαι 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."

John 12:41 ταῦτα ἐπεν Ἰησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Israel said these things, because he saw Jesus' glory, so he spoke about him.) John 12:42 οὐκ οὖν καὶ ἐκ τῶν ἄρχοντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὤμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένονται:
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 ἦμας ἧμων 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. John 12:44 ἦμεν δὲ ἐκεῖνοι καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ ὀὐ 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 πέμψαντά με.
45and the one looking upon me is looking upon the one who sent me. John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἔλήλυθα, 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 εἶν τίς μοι ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ ὦ κρίνων αὐτῶν, ὅ γὰρ ἔλθων ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον.
47"And if someone hears my sayings and does not keep them, I do not judge him. For I did not come in order to judge the world, but to save the world.

John 12:48 ὁ ἄστετόν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἑσάχητη 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 ὁτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτὸς μοι ἐντολήν δέδωκεν τί ἐπιτι καὶ τί λαλήσω.
49For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ ὁδὸν ὅτι ἐντολὴ αὐτοῦ ὡς ἀιώνιος ἐστίν. ὅ ὦν ἐγὼ λαλῶ, καθὼς εἰρήκεν μοι ὁ πατήρ, οὕτω 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 ὃ ἦσον ὃτι ἦλθεν ἀυτὸς ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγάπησας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτοὺς.

1And before the Festival of Passover, Jesus, aware that the hour had come for him to pass on from this world to the Father, and having loved those of his own in the world, loved them to the end.

John 13:2  καὶ δεῖπνου γενομένου, τοῦ διαβόλου ἡ ὁμήρημα κόσμου τοῦ Ἰσχαρίωτου, ἤσχημα.

2And supper having started, with the devil having already put it in the heart of Judas son of Simon of Keriотo to betray him.

John 13:3  εἶδὼς ὃτι πάντα ἔδωκεν αὐτῷ ὃ πατήρ ἐρεῖ τὰς χεῖρας καὶ ὃ ὃ ἀπὸ θεοῦ ἔξηλθεν καὶ πρὸς τὸν θεόν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέειν διέξωσεν ἑαυτόν.

3And aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going, he rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:4  εἶτα βάλλει ὑδρω εἰς τὸν νιπτήρα καὶ ἡ ὁμήρημα νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάθησεν τῷ λευτέρῳ ὃ ἐν διεξομένος.

4Then, 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 13:5  ἐγείρεται οὖν πρὸς Σίμωνα Πέτρον λέγει αὐτῷ: "Κύριε, οὐ μον νίπτεις τοὺς πόδας;

5Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"


6Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:7  λέγει αὐτῷ Σίμων Πέτρος. Οὐ μὴ νίπτες μου τοὺς πόδας εἰς τὸν αἰώνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, "Εὰν μὴ νιπτεί σὲ, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

7Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."
John 13:10 ἔλεγεν αὐτῷ ὁ Ἰησοῦς, ὁ λελουμένος σῶκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὄλος καὶ ὑμεῖς καθαροί ἐστε, ἀλλ’ ὥσι σάντες.

11] Jesus says to him, "One who is bathed has no need, except for the feet, to wash, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ἢδεις γὰρ τὸν παραδίδοντα αὐτὸν; διὰ τούτο ἐπέν ὃδι ὧν πάντες καθαροί ἐστε.

11[For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12 Ὅτε οὖν ἐνίσχυ τοὺς πόδας αὐτῶν καὶ ἐλαβεν τὰ ἰματια αὐτῶν καὶ ἀνέπεσαν πάλιν, ἐπέν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12] When therefore he had washed their feet and taken his clothes and reclined again, he said to them, "Do you know what I have done for you?"

John 13:13 ὑμεῖς φωνεῖτε με ὃ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμί γὰρ.

13] You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἰ οὖν ἐνίσχυ ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὁφείλετε ἀλλήλων νίπτειν τοὺς πόδας;

14] If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15 ὑπὸδειγμα γὰρ ἑδοκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποίητε.

15] For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

16] Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 εἰ ταῦτα ὀδητε, μακάριοι ἐστε εἰ καὶ νίπτετε αὐτά.

17] Since these things you are knowing, blessed are you if you do them.

John 13:18 οὗ περὶ πάντων ὑμῶν λέγω ἐγὼ ὀδητε τίνας ἔξελεξάμην ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ, ἢ τρόμοις, καὶ καὶ καλῶς λέγετε ὑμῖν.

18] I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread has lifted up his heel against me.'

John 13:19 ἀπαρταί λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὃτι ἔγω εἰμι.

19] Yes indeed; I am telling you before it happens, so that when it happens, you may...
believe who I am.\footnote{13:20} 
John 13:20 ἄμην ἄμην λέγω ὑμῖν, ὦ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὦ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

\footnote{20}\footnote{20}Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.\footnote{20}

John 13:21 Ταύτα εἶπών ὦ Ἰησοῦς ἔταρθε τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ ἐίπεν, ὦ μὴ ἄμην λέγω ὑμῖν ὅτι εἰς ὑμᾶς παραδώσωι με.

\footnote{21}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 ἐξελέφθης\footnote{22} εἰς ἄλληλονς οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

\footnote{22}The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἤν \footnote{13:23} ἄνακειμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὦν ἡγάπα ὦ Ἰησοῦς.

One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεοῖ ὦν τοῦτον τοῦ Σίμων Πέτρος πυθότα τις ἐν εἴ ὑμῖν περὶ τινός λέγει.

Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.\footnote{24}Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.

John 13:25 ἀναπεσών ὦν 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 ὦ Ἰησοῦς ἔκεινός ἔστιν ὁ ἐγώ βάψει τὸ ψωμίν καὶ δώσω αὐτῷ, βάψας ὦν τὸ ψωμίν λαμβάνει καὶ δίδωσιν ἦσος ὅσον ἐκεῖνον ἰσαριστῆσιν.

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.\footnote{25}And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τοῦτο δὲ οὐδεις ἐγὼ τῶν ἀνακειμενῶν πρὸς τι εἶπεν αὐτῷ;

\footnote{25}But none of those reclining knew why he said this to him.

around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ἀπὸ altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkward as it may be. See also Rev. 14:13, where DeBrunner says it was originally one word, ἄμψι, and it would make sense that ναί (yes) was added by later copyists as a replacement for the same idea.\footnote{13:19b}

\footnote{13:19b}Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

\footnote{24} ἀνακειμενος εἰς τοὺς μαθητὰς αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὦν ἡγάπα ὦ Ἰησοῦς.

\footnote{25}And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

\footnote{25}But none of those reclining knew why he said this to him.
John 13:29  δεικνύω, ἵπποιν διήκονεν, ἔπει τὸ γλωσσόκομον εἶχεν Ἰουδαίας, ὅτι λέγεις αὐτῷ ὁ Ἰησοῦς, ἀνέφερον ὅν χρείαν ἔχεις εἰς τὴν ἐκφέρεσιν, ἢ τοῖς πτωχοῖς ἤτα τῇ δῷ.

29 For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

John 13:30  ὃν τὸ ψωμίν ἐκείνος ἐξῆλθεν εὐθὺς ἦν δὲ νῦν.

30 When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31  ὅτε δὲν ἠρένθη ἡγαθήν ἤγει Ἰησοῦς. οὐν ἐδοξάσθη ὁ ὦς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

31 Then after he had gone out, Jesus said, "Now is the Son of Man glorified, and in him God is glorified.

John 13:32  εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτὸν.

32 If God is glorified in him, God will also glorify the Son in himself, and glorify him at once.

John 13:33  τεκνία, ἕτε μικρόν μεθ’ ὑμῶν εἰμι ἥχησετε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅποιο ἐγὼ ὑπάγω ὑμεῖς ὑμῖν δύνασθε εἰλθέναι, καὶ ὑμῖν λέγω ἁρτί.

33 "Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: 'Where I am going, you are not able to come.'

John 13:34  ἐντολὴν καθὼς ἔγαγάσατε ὑμᾶς, ἵνα ἐμαρτύρητε ἀλλήλων καθὼς ἤγαγόν ὑμᾶς ἵνα καὶ ὑμῖς ἐμαρτύρητε ἀλλήλους.

34 "A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35  ἐν τούτῳ γίνονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγαπήση ἐχεῖτε ἐν ἀλλήλοις.

35 By this will everyone know that you are my disciples: if you have love among one another."

John 13:36  λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς, ὅποιο ὑπάγω οὕτω δύνασαι μοι νῦν ἀκολουθήσω, ἀκολουθῆσαι δὲ ὑπόθερον.

36 "Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me now, but you will follow later."

John 13:37  λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθήσας ἁρτί; τὴν ψυχὴν μου ὑπέρ σοι θήσω.

37 Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38  ἀπεκρίνεται Ἰησοῦς, Τὴν ψυχὴν σοῦ ὑπέρ ἐμοῦ θησίς καὶ ἀμήν ἀμήν λέγω σοι, οὐ μὴ ἁλέκτωρ φωνὴν ἐξο αὐτῶν ἁρνήσῃ με τρίς.

38 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 ote ov pathy K B C D L W lat arm Or TR TH SBL NA28 {/} om ote A E 047 0233 ita syrPb h Chrys RP lac P75 N P Q

252 13:32a txt eι ο θεος οδοσαθη εν αυτω και Ν A C F G H K M S U Y Γ Δ Θ Λ Ψ Q 047 0233 f7 25 22 28 33 157 180 205 565 597 700 892 1006 1010 1195 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1646 2148 2886 4767 88545 arm eth geo1 slav Orlem Hil Ps-Prisc Aug Ps-Vig TR RP SBL NA28 {c} / και Ν A C F G H K M S U Y Γ Δ Θ Λ Ψ Q 047 0233 f7 25 22 28 33 157 180 205 565 597 700 892 1006 1010 1195 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1646 2148 2886 4767 88545 arm eth geo1 slav Orlem Hil Ps-Prisc Aug Ps-Vig TR RP SBL NA28 {c} / syrPb cop0 h cop0 h cop0 SBL TH NA28 {/} om ote A E 047 M Ita d cop0 TR RP lac P75 N P Q TV 068 070 2561.

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Chapter 14

John 14:1 Μὴ ταρασσεῖσθω ὑμῖν ἡ καρδία ἡ πιστεύετε εἰς τὸν θεὸν, καὶ εἰς ἐμὲ πιστεύετε.

1 "Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 ἐν τῇ οἴκῃ τοῦ πατρὸς μου μοιαίς πολλαίς εἰσίν· εἰ δὲ μὴ, ἐποίην ἃν ὑμῖν ὅτι πορεύομαι ἑτοιμάζομαι τόπον ὑμῖν;

2 In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?254

John 14:3 καὶ ἐὰν πορευθῶ καὶ ἑτοιμάζω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἶμι ἐγώ καὶ ὑμεῖς ἦτε.

3 And if I go and prepare255 a place for you, I will come back and take you in with myself, so that where I am, there you may be also.


4 And where I am going, you know the way."256

Jesus the Way to the Father

John 14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, ὅπου ὑπάγεις; πῶς οἶδαμεν τὴν ὥδην;

5 Thomas says to him, "Lord, we don't know where you are going—it is not clear to us what you mean by "know the way.""

John 14:6 λέγει αὐτῷ ο Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδός καὶ ἡ ἀληθεία καὶ ἡ ζωή; οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ διʼ ἐμοῦ.

6 Jesus says to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσεθε· καὶ ἀπʼ ἀρχῆς ἐγνώκετε αὐτὸν καὶ ἐωράκατε αὐτόν.

7 If you have come to know me, you will come to know my Father as well; indeed, from now on you will know him, and have seen him."
John 14:8 οἰκεῖ τῷ Φίλιππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 λέγει αὐτῷ ὁ ᾿Ιησοῦς, Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμί καὶ σὺ ἐγγυνάκας με, Φίλιππε; οὐ εὑρακὼς ἐμὲ ἔωρακεν τὸν πατέρα: πῶς260 σοὶ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10 οὖσα πιστεύει οἵτως ἐν τῷ πατρὶ καὶ οἱ πατήρ ἐν ἐμοὶ ἐστίν: τὰ δήματα ἂν ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ ὡς ἀληθῶς ὁ δὲ πατήρ ἐν ἐμοὶ μένων τοιεῦ ἐν τῇ ἐργῇ 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 ὁ πατὴρ ἐν τῷ πατρὶ καὶ οἱ πατήρ ἐν ἐμοὶ· ἀδιάφορο, 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 ὑμῖν, οἵτως πιστεύει ἐς ἐμὲ τὰ ἔργα ἂ ἐγὼ ποιῶ κακείνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα παρεομαί·

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 τι ἂν αἰτήσῃ ἐν τῷ ὄνοματί μου τοῦτο ποιῆσῃ, ἢν δοξασθῇ ὁ πατήρ 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 εἰν τὸν πατέρα ὑμῶν εἰμι καὶ οὐκ ἔχων ποιήσω.

14If you ask me264 for something in my name, I265 will do it.

Jesus Promises the Holy Spirit

John 14:15 Εἰν τῷ ἄγαπητε με, ταῖς ἐντολαῖς τὰς ἐμὰς τηρήσετε·

15"If you love me, you will keep my commandments.

260 14:9 txt πώς ὁ B Q W lat cop 1st pers Cyril Hil Or SBL TH NA28 {1} // καὶ πώς A D E L N M ita pairs 1st pers arm Ath TR RP // lac C 047 060 0233

261 14:10a txt ποιεῖ τα ἐργα αὐτοῦ ὁ B D SBL TH NA28 {1} // ποιεῖ τα ἐργα αὐτοῦ | L W // αὐτοῖς ποιεῖ τα ἐργα A E Q lat TR RP // 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 14:12b τῶν πατέρα ὁ B D Q W lat arm syrieth Chrys Cyr Hil SBL TH NA28 {1} // τὸν πατέρα μου E Mi ita syri h cop 1st pers arm TR RP // lac C 047 060 0233

264 14:14a txt τι με ὁ B K B E H U W Γ Ω Ω 060 0211 f13 2 7 8 9 28 33 124 461 475 579 700 788 892 1006 1073 1203 1212 1230 1242 1342 1514* 1519 1646 ir s cop s syri h comp 1st pers arm Ath TR RP // lac C 047 060 0233

265 14:14a 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."

266 14:15 τὴν τηρήσετε ὁ B D Q W lat arm syrieth Chrys Cyr Hil SBL TH NA28 {1} // τὴν τηρήσετε τοῦ E Mi ita syri h comp 1st pers arm TR RP // lac C 047 060 0233

267 14:15b txt εὑράκεν τῷ B K E H G K M P S U Y W Δ Ω Ω Π Ω 0211 f13 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 {1} // τοῦ τοῦτο ἐγὼ ὁ B L Γ Ψ 060 33 124 1071 ir s cop sa ac bo Epiph // τοῦ τοῦτο ἐγὼ ὁ 1st pers arm Ath TR RP // lac c 047 060 0233

268 14:15b 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."

269 14:15c 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."

270 14:15d 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."

271 14:15e 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."

272 14:15f 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."
John 14:16  καγώ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μηθ' ὑμῶν εἰς τὸν αἰώνα η.

16 And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17  τὸ πνεῦμα τῆς ἁληθείας, δ ὁ κόσμος οὐ δύναται λαβεῖν, ὦτι οὐ θεωρεῖ αὐτὸ οὐδὲ γνώσκει ὑμεῖς γνώσκετε αὐτὸ, ὦτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐσται.

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 ἀφήσω ὑμᾶς ὥσπερ ὁ θεὸς ἐρχόμαι πρὸς ὑμᾶς.

18 I will not leave you as orphans; I am coming to you.

John 14:19  ἐπὶ μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ὦτι ἐγὼ ζῶ 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 ὦτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ὑμοί κἀγώ 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  ὦτι ἔχων τὰς ἐντολὰς μου καὶ τῆς ἐκείνης ἐστιν ὁ ἀγαπῶν με· ὦτι ἂν ἂγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

21 The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”

John 14:22  Λέγει αὐτῷ Ἰουδασ, οὐχ ὃ Ἰσαριωτής, Κόριε, καὶ τί γέγονεν ὦτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

22 Judas (not the Keriothite) says to him, “Lord, and on what basis is it that, to us, you intend to reveal yourself, and not to the world?”

John 14:23  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐὰν τις ἂγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατέρα μου ἀγαπήσῃ αὐτόν, καὶ πρὸς αὐτόν ἐλευθερία καὶ μονήν παρ' αὐτῷ ποιήσεσθα.

23 Jesus answered, and said to him, “If someone loves me, he will keep my word, and my Father will love him; and I will come to him, and make our abode with him.

John 14:24  ὦτι ἂν ἂγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ἂν ἄκουστε ὦτι ἐστίν ἐμὸς ἀλλὰ τοῦ πέμψαντος 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.
Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 Εγώ εἰμι ὁ ἄμπελος ἢ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστιν.

1 "I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλήμα ἐν ἑμοί μὴ φέρων καρπὸν, αἵρεται αὐτό, καὶ πᾶν τὸ καρπὸν φέρων καθαίρει αὐτὸ ἴνα καρπὸν πλείονα φέρῃ.

2 Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τοῦ λόγου ὧν λελάληκα ὑμῖν:

3 You are now clean, because of the word which I have spoken to you.

John 15:4 μεῖνατε ἐν ἑμοί, κἀγώ ἐν ὑμῖν, καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ᾽ ἑαυτοῦ ἐὰν μὴ δύνη ἐν τῇ ἀμπέλῳ. οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἑμοὶ μένητε.272

4 Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me.

John 15:5 ἐγὼ εἰμί ὁ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μὲν ων ἐν ἑμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὅτι χωρὶς ἑμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

5 I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

270 1422a txt oti P505, N A B D L 060, 0423 iaaur,b,d,e,f,r,ln,al,avb vg syr,c,sp,h cop arm eth chrys Epiph Cyn Nonn Cypr Or SBL TH NA28 {}/] ov πατηρ μου ὁ γεωργός ἐστιν COPY column Ath TR RP lac P 56, C N Q W 047

271 1422b txt πατηρ P75 K 752 A B D* L msur,b,d,e,f,r,ln,x al,avb vg syr,cs cop arm eth 1lat Ath Chrys Or Tert Cypr Hil SBL TH NA28 {}/] πατηρ μου ὁ γεωργός ἐστιν COPY column arm Cypr Dial TR RP TH lac P 56, C N Q W 047 060

272 154 txt μένητε P75 N A B L SBL TH NA28 {}/] μένων P 56 μένητε DE 047 0233 M RP lac CN W
John 15:6  εἶναι μή τις μενή ἐν ἐμοί, ἐξλήθη ἡ ξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καί εἰς τὸ πῦρ βάλλουσιν καὶ καίται.

6. If someone does not abide in me, he is thrown aside like the branch that is withered.

John 15:7  ἐὰν μεῖνητε ἐν ἐμοί καὶ τὰ δέματά μου ἐν ὑμῖν μενίν, δέ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

7. If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8  ἐν τούτῳ ἐξοδάθη ὁ πατήρ μου, ἵνα καρπόν πολύν φέρητε καὶ γένησθε ἐμοί μαθηταί.

8. In my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9  καθὼς ἠγάπησαν μὲ ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα· μεῖνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

9. Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10  ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τηρήσακα καὶ μένω αὐτῶν ἐν τῇ ἀγάπῃ.

10. If you keep my commandments, you are abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.

John 15:11  Ταῦτα λελάληκα ὑμῖν, τοῦτο ἐὰν ἰστήν ἐν ὑμῖν ἡ ἁραὰ, ἡ ἐμὴ ἐν ὑμῖν ἕν ὑμῖν ἤ ἡ χαρὰ ὑμῶν πληρωθῇ.

11. These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12  αὐτή ἐστιν ἡ ἁραὰ ἡ ἐμή, ἵνα ἀγαπᾶτε ἅλλον καθὼς ἠγάπησα ὑμᾶς.

12. This is my commandment: that you love one another, as I have loved you.

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273 15:6 Greek: καί, as substitute for ὅν - ὡτι, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit.

274 15:7 text αἰτήσασθε Π. Syr D L 0233 it syr Arm eth Chrys SBL NA28 {/} αἰτήσασθε Ε Κ 047 Μ S V vg syr TR ṣ RP ṣ lac 666 C N P T W

275 15:8a text γενήσετε (aor subj) Π. Syr D B L 0250 it vg Amphil Chrys 434 Cyr comm Aug SBL TH NA28 {c} sitis (pres subj) ἐπιστφιατικό (pres pass subj) "be made, be proven" ἐπιστφιατικό "be able to become" ἐπιστφιατικό (fut ind) Ν 147 0203 chrys 434 καὶ ἐγενήσετο TR lac Π 75 C N P T W

276 15:8b Compare the parable of the wheat and the tares, Matt. 13:24–30, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

277 15:11 text ἡ A B D L 0233 lat syl copa SBL TH NA28{/} μανη Ε L 047 Μ ṣ ṣ ṣ ṣ ṣ TR ṣ lac 666 Π 75 C N W 065. These two verbs in the forms in which they come to us, mean the same thing. The verb μανθανω means to abide, continue, dwell, remain. The other verb as found in the NA28, έμα, is the word "to be," but in the continuous aspect. So it means "continuously be," or "always be," or "habitually be" in you.
For This the World Hates You

John 15:18 Ἐὰν ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18 ‘If the world hates you, be assured that it hated me first, before you.

John 15:19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἃν ἐὰν ἰδίον ἐφίλην· δι᾽ αὐτὸ ἐκ τοῦ κόσμου ὑμᾶς ἐστέ, ἀλλ᾽ ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ κόσμος.

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 μην ὑμεῖς ἐτήρησαν τὸν λόγον μου, ὡς ὁ πατὴρ ὑμῶν ἐτήρησεν τὸν λόγον αὐτοῦ. ἔδωκα ὑμῖν ὡς ἐκ μου ἐκάθεν ὑμῶν, καὶ τὸν λόγον μου ἐκάθεν ἐκάθεν τὸν ἐκάθεν, καὶ τὸν ὑμέτερον ἐκάθεν.

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 ἄλλα ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς· διὰ τὸ ὅνομα μου, δι᾽ αὐτὸ ὑμᾶς ἐκάθεν.

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 εἰ μὴ ἦλθον καὶ ἔλαβον ἀυτοῖς, ἀμαρτίαν ὡς ἐξοσάν· νῦν δὲ πρόπασον ὡς ἐξοσάν περὶ τῆς ἀμαρτίας αὐτῶν.

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 ὃ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23 One who hates me also hates my Father.

John 15:24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἀποκλίνεσθαι· ἀμαρτίαν ὡς ἐξοσάν· νῦν δὲ καὶ ἐφράσκασθαι καὶ μεμισθήσεσθαι καὶ ἐμὲ καὶ τὸν πατέρα μου.

24 If I had not done works among them which no one else has done, they would have no

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 love one another.

15:20 John 13:16; Diatessaron 28:32

15:21 txt als ὡς ὅμοιος ὧμων novat tr rp ὅμοιος py B d b l syr syrmg chrys sbl th na28 ὅμοιος a d e n 047 065 m lat syr lb cyr novat tr rp om mit 1c 7 lac 1p 23 c w 0233
sin; but now they have both seen and hated both me and my Father.
John 15:25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἔμισον αὐτῶν δωρεάν.

But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'
John 15:26 ὅταν ἔλθῃ ὁ παράκλητός ὁν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἁλθείας ὁ παρὰ τοῦ πατρός ἐκπορευέται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ:

"When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.
John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.

And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 ὑπάγω πρὸς τὸν πέμψαντά με καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἑμεῖς μετ' ἐμοῦ ἔστε. But now, I am going to the one who sent me, and no one knows the Father, neither me.

And these things they will do, because they have not known the Father, neither me. And you also will bear witness, because you have been with me from the beginning.

The Holy Spirit Will Finish My Work

γνωσαν τὸν πατέρα οὐδὲ ἐμέ
John 16:3 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἑμεῖς μετ' ἐμοῦ ἔστε. But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

The GOSPEL of JOHN
John 16:6 ἀλλ’ ὅτι ταύτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγώ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, οἱ παράκλητοι σάς ἐλεύσονται 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 ἔλθων ἐκεῖνος ἔλεγξε τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως;

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμὲ·

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχων τοῦ κόσμου τούτου κέρκιται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἐπὶ πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι;

12I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ἐδημήσει ὑμᾶς εἰς τὴν ἀλήθειαν πάσαν: οὐ γὰρ λαλήσει ἄφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἐν ἀκοόσει 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 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγέλει ὑμῖν.

14That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα δὲ ἔχει ὁ πατὴρ ἐμὴς ἐστιν: διὰ τούτου εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν.

15Everything 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 δείξετέ με.

16"A little while, and you will observe me no longer; another little while, and

285 John 16:6 It is hard to chose an English word to render the Greek word here, ἐλέγχω - elenchō. 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 John 16:10/11 KJV B D L W lat cop omn SBL TH NA28 K L C N 065 068 ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς ἐφ’ ἑαυτῷ τὸ πνεῦμα τῆς ἀληθείας καὶ τὰ ἐρχόμενα ἀναγγέλει ὑμῖν. It may be possible that the combination of 065 068 233 in support of εἰς is rather strong. Most all English translations say "unto" 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 "unto," or "to" (NRSV).
The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τούτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε ἡμᾶς, καὶ πάλιν μικρὸν καὶ δύσεθε με, καὶ ὅτι ὑπάγω πρὸς τὸν πατέρα;

17 Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'?

John 16:18 ἔλεγον οὖν, Τί ἔστιν τούτο, τὸ μικρὸν; οὐκ οἶδας τι 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 ἠθέλον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περί τούτου ζητείτε με' ἀλλήλων ὃτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε 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 ἁμὴν ἁμὴν λέγω ἡμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρῆσαι· υμὶς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν 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 ἔγνω ὁ κόσμος χαρήσει τῇ ἡμέρᾳ ἡμῶν ἐκείνῃ, ἵνα οἱ κόσμοι ἐρωτῆσθε ὑμᾶς· καὶ θρηνήσετε ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἰρήσετε ἀπ' 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 ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε πάλιν δὲ δώμαι ὑμᾶς, καὶ χαρῆσαι ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἰρήσετε ἀπ' 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 ἑκείνῃ τῇ ἡμέρᾳ ἡμῶν ἐκείνης ὑμεῖς ἐρωτήσετε ὑμῶν. ἁμὴν ἁμὴν λέγω ἡμῖν, ἐν τῷ ῥᾳδίῳ τοῦ πατέρα ὑμῶν ὑπάγω καὶ μετὰ τοῦ ῥᾳδίου μου ἄνωθεν ἔρχομαι.

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 ἐξ ὑμῶν ἐρωτησάτε ὑμῶν ἐν τῷ ῥᾳδίῳ μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἑπελπισμενή.

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 Τάυτα ἐν παροιμίαις λεξάληκα ὡμίν· ἐρχέσται 293 ὁ χριστός ὡς οὐκ ἔχετε ἐν παροιμίαις λαλήσω ὡμίν ἀλλὰ παροιμία περὶ τοῦ πατρὸς ἀπαγγέλω ὡμίν.

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 ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ἄνω ματὶ μου αἰτήσεθε, καὶ οὐ 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 φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφυλάκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τὸν θεοῦ εξῆλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God. 
John 16:28 ἔξηλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ παρεύμαι 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, ἢδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παρομίαιν οἴδημαν λέγεις.

29His disciples are saying, "There, now you are talking with clarity and not speaking any allegory. 
John 16:30 οὗ ἐδαμασκήν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύσωμεν ὅτι ἀπὸ θεοῦ ἐξῆλθας.

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 αὐτοῖς Ἰησοῦς, ἀρτί πιστεύτε;

31Jesus answered them, "For now you believe. 
John 16:32 οὗ ἔρχεται ὧρα καὶ ἐλήλυθεν ἵνα σκορπισθῇ ἐκαστος εἰς τὰ ἱδία κάμε μόνον ἀφίητε καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾿ ἐμοῦ ἐστίν.

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 ἑμὶ εἰρήνην ἔχητε ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ ἔρθετε, ἐγὼ νενικήσαν τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν ἐπέπ, Πάτερ, ἐλήλυθεν ἡ ὥρα δοξασόν σου στὸν οὐρανόν, ἵνα ὁ υἱὸς ἡμῶν ἀναστῇ ὑπὸ τῆς θαρσεῖτε

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;
Jesus Prays for His Disciples

John 17:6 Εφανέρωσά σοι τὸ δόμα τοῖς ἀνθρώποις οὓς ἐδωκάς μοι ἐκ τοῦ κόσμου. σοί ἦσαν κάροι αὐτῶν ἐδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me, so that they may be one, just as we are one.  And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.  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.

17:4 ἐγὼ σε ἐδόξασα ἐπί τῆς γῆς, τὸ ἔργον τελείωσας ὁ δεδωκάς μοι ἵνα ποιήσω.

4I have glorified you upon the earth, having finished the work which you have given me to do.

17:5 καὶ νῦν δοξάσων με σὺ, πάτερ, παρὰ σε αὐτῆς ἢ ἔχων πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

297 17:2 See the footnote on 6:39.
298 17:2b txt δώσατε αὐτῶς Κ* A C 0250 TR SBL NA28 ᾫ / δώς αὐτῷ ὡς δώς αὐτῷ ὡς δώσατε αὐτῶς Κ* 0109 ᾫ / δώσατε αὐτῶς Κ* 0109 ᾫ / δώσατε αὐτῶς Κ* 0109 ᾫ / δώσατε αὐτῶς Κ* 0109 ᾫ / δώσατε αὐτῶς Κ* 0109 ᾫ. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
299 17:4 ἐγὼ σε ἐδόξασα Ν A B C I N W 0109 0301 (itb,ef) / καὶ δεδωκας αὐτῶς Ν A B C I N W 0109 0301 (itb,ef) / δεδωκας αὐτῶς Ν A B C I N W 0109 0301 (itb,ef) / δεδώσατε αὐτῶς Ν A B C I N W 0109 0301 (itb,ef) / δεδώσατε αὐτῶς Ν A B C I N W 0109 0301 (itb,ef). 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.
Jesus Prays for All Believers

John 17:20  Οὐ περὶ τῶν δὲ ἐρωτῶν μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ, ἀλλὰ καὶ περὶ τῶν πιστευόντων 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 ὑμῖν, καθὼς οὗτος, πάτερ, ἐν ἐμοὶ κἀκεῖνος ἐν ὑμῖν, ἵνα καὶ αὐτοὶ ἐν ἐμῆς ὑπακοῇ, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ μὲ ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also

John 17:17 τοῦ ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.  Just as you sent me into the world, I also have sent them into the world.

17:18 ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.  They are not of the world, just as I am not of the world.

I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world. John 17:15 οὐκ ἔρωτόν ἵνα ἄρῃς αὐτοῖς ἐκ τοῦ κόσμου ἀλλ’ ἵνα τηρήσῃς αὐτοῖς ἐκ τοῦ πνοντροῦ.

I am not asking that you take them out of the world, but that you keep them from the evil one. John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

18They are not of the world, just as I am not of the world.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

13But 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.

14Two things that Judas and the Antichrist have in common are, One, that Satan of “son,” the “sons of the kingdom” or “heirs of the kingdom,” in Matthew 8:12; Diatessaron 10:21. One who is like his father, and on that he is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word “son” here means both full of meaning. Destruction personified is so that God has reserved for the eternal destruction of such as they.

15In a sense, then, the “son of destruction” is the Son of God. John 10:36 ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.  The “sons of the kingdom” or “heirs of the kingdom,” in Matthew 8:12; Diatessaron 10:21. 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.
be⁰⁷ in us, so that the world might believe that you sent me.
John 17:22  κἀγώ τὴν δόξαν ἴνα δέξωμαι καὶ δεδώκαμεν αὐτοῖς ἵνα ὑσίν ἐν καθὼς ἡμεῖς ἐν ἐσμέν,  

22The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:
John 17:23  ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὑσίν τετελείωμένοι εἰς ἐν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἡγάτησας αὐτοὺς καθὼς ἐμὲ ἡγάτησας.

23I in them, and you in me, so that they may become fully developed into one,⁰⁸⁰ that⁰⁹⁰ the world may know that you sent me, and that you have loved them just as you loved me.
John 17:24  Πάτερ, ὁ δέξωμαι καὶ, θέλω ἵνα ὑσίν εἰμὶ ἐγώ κάκειν ὑσίν μετ’ ἐμοί, ἵνα θεωρῶ συν τὴν δόξαν τὴν ἐμίν ἴνα δέξωμαι μοι, ὅτι ἡγάτησας με πρὸ καθαρολής κόσμου.

24"O Father, that flesh that⁰¹⁰ you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.
John 17:25  Πάτερ δίκαιε, καὶ ὁ κόσμος σὲ σω ἐγνώς, ἐγὼ δὲ σὲ ἐγνώσαν δοθεὶ σὺ ὑσ μὲ ἀπέστειλας,

25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.
John 17:26  καὶ ἐγνώρισα αὐτοῖς τὸ ὅνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἴνα ἡγάτησας με ἐν αὐτοῖς ἴνα κἀγὼ ἐν αὐτοῖς.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1  Ταῦτα ἐπην Ἰησοῦς ἐξήλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κέδρον ὅπου ἴνα κῆψος, εἰς ἔνεσθήσαν αὐτοὺς καὶ οἱ μαθηταί 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  ἦδε δὲ καὶ ἱούδας ὁ παραδίδους αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

⁰⁷See the footnote on 6:39.
Jesus Arrested

John 18:3 ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔφεται ἐκεί μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 ἤρθοις οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξήλθεν καὶ λέγει αὐτοῖς, Τίνα ζητείτε;

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, Ἦσοῦν τὸν Ναζαρηνόν. λέγει αὐτοῖς, Ἐγὼ εἰμί. εἰσῆλθε δὲ καὶ Ἰούδας ὁ παραδίδως αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he." And Judas the one betraying him is also standing there with them.

John 18:6 ὃς οὖν ἐπέσαν αὐτοῖς, Ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμάι.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα ζητείτε; οἱ δὲ ἔπαν, Ἦσοῦν τὸν Ναζαρηνὸν.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἦσοῦς, Ἐπέν ὑμῖν ὅτι ἐγὼ εἰμί· εἰ οὖν ἐμὲ ζητεῖτε, ἄφητε 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 ἐπέν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σήμων οὖν Πέτρος ἔχων μάχαιραν ἐκλύσαν αὐτὴν καὶ ἔπασεν τὸν τοῦ ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ χείλος τὸ δέξιον. θεύμε, η δὲ ὀνόμα τῷ διώλοις 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 ἔπειν οὖν οἱ Ἦσοῦς τῷ Πέτρῳ, βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτός;

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 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν ἱουδαίων συνελάβαν τὸν Ἦσοῦν καὶ ἔβαζαν 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 Ἀνανία πρῶτον ἵνα ἴπτηρετο τοῦ Καΐαρα, ὅτι ἐγὼ ἄρχερετο τοῦ ἐνιαυτοῦ ἐκείνον.

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was

311 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 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 txt τῆν μάχαιραν Π46 Π66 K A B C D E L N W 047 054 M lat syr RP SBL TH NA28 |] || τῆν μάχαιραν ου cc Cyril Or TR || lac Π75 Π89. 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 Καϊάφας ὁ σωμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀποθανείν ὑπέρ τοῦ λαοῦ.

14 And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἡκολούθει δὲ τῷ Ἰησοῦ Σιμών Πέτρος καὶ ἄλλος; 15 ἡμιθρησκεία ὃς συνετήκες ἐγώ καὶ ἤμμησαν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἄρχερέως.

15 And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest.

John 18:16 ὃς συναγωγὸν ἤτρεμαίνετο καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγεν τὸν Πέτρον.

16 but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει ὁ Ἰησοῦς δικαίωσιν τῷ Πέτρῳ ἢ παιδίσκη ἢ θυρωρός, ἢ καὶ σὺ εἶ καὶ τῶν μαθητῶν ἐπὶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμὶ.

17 Then the maidservant, the doorkeeper, says to Peter, “You are not also one of this man’s disciples, are you?” He says, “No I am not.”

John 18:18 εἰσήκουσαν δὲ οἱ δύο καὶ οἱ υπηρέται ἀνθρακικαὶ πεποικότες, ὃ ὁ ψύχος ἦν, καὶ ἐθερμαίνοντο· ἢν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἔστω καὶ θερμαίνομενος.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ δὲ ἄρχερεως ἤρωτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασκαλίας αὐτοῦ.

19 The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς. Ἑγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ ἐγώ πάντα ἔδειξα ἐν συνάγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπως πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐπὶ ἐλάλησα οὐδὲν.

20 Jesus 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 τι με ἐρωτᾷς; ἐρωτήσου τοὺς ἀκηκοασθαν τῇ ἐλάλησα αὐτοῖς ἢ δε συμεν ἐποιη ἐγὼ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.”

John 18:22 ταῦτα δὲ αὐτῷ εἰπόντος εἰς παρεστηκὸς τῶν ὑπηρετῶν ἐδωκεν ράπτομα τῷ Ἰησοῦ εἰπόν, Οὕτως ἀποκρίνη τῷ ἄρχερεως.

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, “Is that how you answer the high priest?”

John 18:23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐι κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· ἢ δὲ καλῶς, τι με δέχεσθε;

23 Jesus answered him, “If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?”

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313 18:15 txt allos Π66* K6 A B D5 W copasms,pbo TR SBL TH NA28 { } o allos K2 cln 047 054 Μ403 copasms,by Chrys Cyr RP lac Π66* Π75 D. Regarding Π66* Münster says it reads allos while theIGNTP says o allos.

314 18:20 txt pantec K A B C7 L N lat syr305 cop arm elhi Bas Cyr Or5 lat SBL TH NA28 { } pantec C7 D5 E 047 054 M h3 syr305 TR RP lac Π66* Π75 D
Jesus Before Pilate and Herod


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 Ἐξῆλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτούς καὶ φασὶν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τοῦτου;

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 ἔπαν αὐτῷ, Εἴ μὴ ἦν οὗτος κακὸν ποιῶν, 317 οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.

They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31 Ἐπεν οὖν αὐτῶς ὁ Πιλάτος, ἄβετε αὐτὸν ἕμεις, καὶ κατὰ τὸν νόμον ὑμῶν κρίνετε αὐτόν. Ἐπεν 318 αὐτῷ οἱ Ιουδαῖοι, Ἡμῖν οὐκ ἔστεσιν ἀποκτείναι οὐδένα·

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 Ἱνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ἐν εἴπεν σημαίνων ποίῳ θανάτῳ ἡμελεῖν ἀποθνῄσκειν.

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 Ἐσκέλεθην οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ ἔπεν αὐτῷ, Εἴ ὁ βασιλεὺς τῶν Ἰουδαίων;

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 εἶπόν σοι περὶ ἐμοῦ;

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μητὶ ἐγὼ Ἰουδαῖος εἰμι; τὸ ἥδη τὸ σὸν καὶ οἱ ἀρχεῖαι παρέδωκαν σε ἐμοί; τί ἐποίησας;

35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἦτοι ἐκ τοῦ κόσμου τούτου ἢ ἐκ τοῦ κόσμου τούτου ἢ ἐκ τῆς βασιλείας ἡ ἐμὴ ἢ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ εἰμὶ ἡγώνιζοντο ἀν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· λῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἦτοι ἐντεῦθεν.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

John 18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, ὅκυρον βασιλεὺς εἰς σοῦ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὃτι βασιλεὺς εἰμι. ἔγω εἰς τούτῳ γεγένημαι καὶ εἰς τούτῳ ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς δὲ ὁ ἐκ τῆς ἀληθείας ἀκοῦει μου τῆς φωνῆς.

37Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἦτοι ἀλήθεια; Καὶ τούτῳ εἰπὼν πάλιν ἔξηλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμιᾶν εὐφρίωκεν ἐν αὐτῷ εἰςαν.

38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, 'I find in him no causa capitalis.'

John 18:39 ἦτοι δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύω σοι ἐν τῷ πάσχα· βούλευθεν οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

John 18:40 ἐκραύγασαν οὖν πάλιν ἐξ ὀρατῶν ἐκτὸς τῶν Ἰουδαίων· Μὴ τούτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής. 40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιῶται πλέξαντες στέφανον εξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτοῦ,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

319 18:36 The Greek words for "but in fact" are vûn dê - nûn dê, "but now." Usually the particle vûn 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 pal:αν Ψ 046 B L W 0109 SBL TH NA28 \[\] / pαντες Ψ 046 N it syr e rh cop exho / pαλιν pαντες A (D) E 054 it 3 it 3 vg syrh TR RP / omit cop / lac Ψ 046 Ψ 040 C D 047 065
John 19:3 and they were approaching him and saying, “Hail, O king of the Jews,” and giving him slaps in the face.

3Then they were approaching him and saying, “Hail, O king of the Jews,” and giving him slaps in the face.

John 19:4 Kai εξήλθεν πάλιν ἐξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵδε ἄγω υμῖν αὐτὸν ἐξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτίαν εὑρήσκω ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 εξήλθεν οὖν ὁ Ἰησοῦς ἐξω, φορών τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἱμάτιον. καὶ λέγει αὐτοῖς, ἰδιὸ τὸ ἀνθρώπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ἤταν οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ υπηρέται ἐκράυγασαν λέγοντες, Σταύρωσον, ἵνα γάρ οὐχ εὑρήσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him.

John 19:7 ἀπεκρίθησαν αὐτῶν οἱ ἱερατεῖς, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὁ Πιλάτος, λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἡγώ γὰρ οὐχ εὑρήσκω ἐν αὐτώ αἰτίαν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8 ἤτοι οὖν ἦκοσαν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

8When therefore Pilate heard this information, he was more afraid, and 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 19:9 καὶ εἰσῆλθεν εἰς τὸ πρατήριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πέθανεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισαν οὐκ ἐδώκεν αὐτῷ.

9and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἔμοι οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσασαι σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11 ἀπεκρίθη Ἰησοῦς, Οὐκ ἔχεις ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἤν σοι δεδομένον ἀνωθέν· διὰ τοῦτο ὁ παραδίδοις μύει σοὶ μείζονα ἀμαρτιάν ἔχει.

11Jesus 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."
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."

13When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

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."

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησούν. They took Jesus therefore.

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgota [κοτλα].
John 19:18 ὅπως αὐτὸν ἐσταυρώσαν, καὶ μετ᾿ αὐτοῦ ἄλλους δύο ἐντεύθεν 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 ἐθέκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρηνός ὁ βασιλεὺς τῶν Ἰουδαίων.

19 And Pilate also wrote a notice and put it on the cross, and it was inscribed: 'JESUS THE NAZARENE, THE KING OF THE JEWs.'

John 19:20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἦσαν ἐσταυρωθέντες Ἰησοῦς καὶ ἦν γεγραμμένον ἐβραίστη, Ῥωμαίοι, Ἐλληνιστή. 330

20 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 ἐλέγον οὖν τῷ Πιλάτῳ ὁ Αρχιερής τῶν Ἰουδαίων, Μὴ γράφῃ, ὁ βασιλεὺς τῶν Ἰουδαίων, ἄλλῳ ὃ ἐκεῖνος ἐπεν, βασιλεὺς εἰμὶ τῶν Ἰουδαίων.

21 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.

22 Pilate answered, "What I have written I have written."

John 19:23 Ως οὖν στρατιῶται ὅτε ἐσταυρώσαν τὸν Ἰησοῦν ἐλάβον τὰ ἰμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἔκατον στρατιώτη μέρος, καὶ τὸν χιτώνα, ἦν δὲ χίτων ἄραφος, ἐκ τῶν ἀνώθεν ψυχάν ὕπαντός δ᾿ ἀυλού.

23 The soldiers then, when 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 ἄλληλους, ἡς σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐστιν; ἵνα ἐγγραφή πληρωθῇ τὸ ἱέροςα; 331 Διεμερίσαντο τὰ ἰμάτια αὐτοῦ καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

24 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 εἰστήκασαν δὲ παρὰ τὸ σταύρον τοῦ Ἰησοῦν ἡ μητέρα αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25 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 ὑπὸ τὴν μητέρα καὶ τὸν μαθητὴν παρεστώ οὖν ἡγασά, λέγει τῇ μητρί, Γυναί, ἵππα τις ὑιός σου.

26 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his 333, "Dear mother, behold your son."
John 19:27 εἶτα λέγει τῷ μαθητῇ, ἵδε ἡ μήτηρ σου. καὶ ἀπ’ ἕκεινης τῆς ὀρας ἔλαβεν αὐτήν ὁ μαθητής εἰς τὰ ἵδια.

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus' Death

John 19:28 Μετὰ τοῦτο εἶδὼς ὁ Ἰησοῦς ὅτι ἦδη πάντα τετελέσται, ἵνα τελεωθῇ ἡ γραφή, λέγει, Δεισδυόμενος.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled. 335

John 19:29 ἐκείνῳ δὲ μεστὸν ὄνομα δύτης. σπόγγον ὁ σπόγγος τοῦ δύτης ὥσοστι ψεύδηδος περιβάλλεσθε προσφέρεσθε αὐτῷ 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 ἔδει οὖν ἐλαβεν τὸ δέξιον τοῦ Ἰησοῦν ἐπίνειν. Τετελέστατο, καὶ κλίνας τὴν κεφαλήν παρέδωκεν τὸ πνεῦμα.

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 ὁ δὲ σταυρωτός Ἐκεῖνος ἔδει τῷ σταυρῷ τὰ σώματα ἐν τῷ σαββάτῳ ἦν γὰρ μεγάλη ἡ ημέρα ἐκείνη τοῦ σαββάτου, ἡρῴδησαν ὁ πλάτος ἕνα καταγώγων αὐτὸν τὰ σκέλη καὶ ἀρβίαν.

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 Προσέρχονταί εἰς τὸν Ἰησοῦν ἔλθον τοὺς στρατιώτας, καὶ τοῦ μὲν πρώτου κατέλαβαν τὰ σκέλη, καὶ τοῦ ἀλλοῦ τοῦ συνταραγθέντος αὐτῶν τὰ σκέλη.

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 ἔλαβόντες, ως εἶδον ἠδυνατήσατο τὴν τεθνήκότα, οὐ κατέλαβαν αὐτὸν 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 ἄλλῳ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξαν, καὶ ἔξηλθαν 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 19:28α τοιαύτης ὁ Ἰησοῦς Κ Α ΔΘ Ε Ζ Λ Ν Ρ Σ Φ Ψ ΦΘ ΨΘ S F G K L N P S V 1246 Π τεταράκτων ἐρωτήθη Π Μ Σ Νικοπολικός ἑωράθη αὐτῷ τῇ γραφῇ ἢ σταυρωθήτω ταῖς ἀρχαῖς σκελέσι.

335 19:28β Παλμ 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.

337 19:31α The word "preparation" always means the day of the week we call Friday; see Luke 23:44; 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 19:31β 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 and ὧν ἔφαγεν μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἄλλῃ λήγει, ἵνα ὑμεῖςπιστεύσητε.
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, ὡστού οὐ συντριβήσεται αὐτοῦ. 341
36 And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."
John 19:37 καὶ πάλιν ἐπέρα γραφῆς λήγει, ὡσπούται εἰς ἧν ἐξεκέντησαν.
37 And again, another scripture says: "They shall look upon him whom they have pierced." 342

Jesus' Burial

John 19:38 Μετὰ δὲ ταῦτα ἠρώτησαν τὸν Πιλᾶτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ δίὰ τὸν φῶβον τῶν Ἰουδαίων, ἵνα ἀρχῇ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλᾶτος. 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 ἦλθεν δὲ καὶ Νικῶδημος, ὁ ἐλέην πρὸς αὐτόν 343 νυκτός τὸ πρῶτον, φέρων μίγμα σμόρνης καὶ ἀλός ὡς λίτρων ἐκατον.
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 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίδας μετὰ τῶν ἀρωμάτων, καθὼς ἔδος ἐστίν τοῖς Ἰουδαίοις ἐνταφίασαν.
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 τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καὶ ἐν ὧν οὐδὲπο οὐδείς ἦν τεθειμένος.
41 And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.
John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἔδησαν τὸν Ἰησοῦν.
42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

340 19:35 txt ινα υμεῖς ε 054 Ἄ Β Δ5 Λ Ν Ζ ωι συρ arm eth Or B + Cyr SBL TH NA28 {λ / Πιλᾶτον} lac Φ46 C 065
342 19:36b Numbers 9:12; Exodus 12:46; Psalm 34:20
343 19:37 Zechariah 12:10
344 19:39a txt αυτοῦ Ψ364 Β Δ5 Λ 054 cop arm SBL TH NA28 / ινα Πιλᾶτον Ν Δ5 Ν Ζ ωι λατ syr cop arm pbo Rp / lac C D
345 19:39b Greek, “a hundred litras,” a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
Chapter 20

The Empty Tomb

John 20:1 Ἄρα τῇ δεί μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρῶτη σκοτίας ἐπὶ τὸ μνημείον, καὶ βλέπει τὸν λίθον ἠμένον ἐκ τοῦ μνημείου.

1 And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ἤραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ αἴδουμεν τοῦ ἔθηκαν αὐτόν.

2 She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don't know where they have put him."

John 20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημείον.

3 Peter therefore went out, and they went toward the tomb.

John 20:4 ἦτε ύπὸ δύο ὄμοι· καὶ ὁ ἄλλος μαθητής προέδραμεν τὰχυ τὸν Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημείον,

4 And the two were running together, and the other disciple ran faster ahead, and came to the tomb first.

John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ θέσεις, οὐ μέντοι εἰσῆλθεν.

5 And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημείον· καὶ θεωρεῖ τὰ θέση κείμενα,

6 Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θονίων κείμενον ἀλλὰ χωρὶς ἐντευθεῖσαν εἰς ἕνα τόπον.

7 and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἔλθων πρῶτος εἰς τὸ μνημείον, καὶ εἶδεν καὶ ἐπιστεύσειν·

8 Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed. 347

John 20:9 οὐδέπω γὰρ ἤδεισαν τὴν γραφήν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

9 For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10 The disciples then went back to their own homes.

346 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

347 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.
John 20:11 Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 and behods two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 She beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:14 taotai eipouna estophi eic tis opiso, kai thewrieti ton istoron estota, kai ouk edei oti istoron estin.

John 20:15 legi authe istoros, Gynai, ti klaieis legi auvtos oti "Hran ton korin mou, kai ouk oida pui edhikan auton.

John 20:16 legi authe istoros, Maria. strafeis akeini legi authe istorov "Ebratoi, Raboumi (o legetai didaskale).

John 20:17 Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, is it you who took him, tell me where you put him, and I will get him.

John 20:18 Erxetai Maria h Magdalene angeellousa tois mathetais oti Ewaka ton kiron, kai taota eipen authe.

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 Oous oui ofisa ti hemera akeini ti mi saabatwn, kai ton thirov kekleismenos oui hano oui mathetai dia ton phobo ton istoron istoron, hlen o istoros kai esti eic to meson kai legi autov, Eirhni ousin.

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
Jesus Appears to Thomas

John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

24But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

John 20:25 Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἤδω ἐν ταῖς χερεῖς αὐτοῦ τὸν τόπον τῶν ἡλιῶν καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλιῶν καὶ βάλω μου τὴν χείρα εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

25So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."

John 20:26 Καὶ μεθ’ ἡμέρας οὐκ ἦναν ἦναν οἱ μαθηταί αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἐστε εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

26And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."

John 20:27 ἔτσι λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὅπου καὶ ἴδε τὰς χείρας μου, καὶ φέρε τὴν χείρα σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστῶς.

27Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

John 20:28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, ὅτι ἐκεῖνος οὐκ ἦν ὁ θεός μου.

28Thomas responded and said to him, "My Lord and my God."

John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὅτι ἐώρακας με πεπίστευκας, μακάριοι οἱ μὴ ἴδόντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."
John 20:30  Ἡ χριστάδος οὖν ἄνω πάλιν ἦν ὁ Ἰησοῦς ὁνομαζόμεν οὗτος ἡμῖν ἡμᾶς διδάσκων.  

While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book.  

John 20:31  τούτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἤνα πιστεύσετε ζωὴν ἔχετε ἐν τῷ ἀνόματι αὐτοῦ.  

Chapter 21  

Resurrection Fish & Bread  

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἐαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἕπι τῆς θαλάσσης τῆς Τιμερίδος ἐφανέρωσεν δὲ οὖν.  

1 After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.  

John 21:2  ἦσαν δὲ τοίς Σίμων τοῖς Πέτρῳ καὶ Θωμᾷ ὁ λεγόμενος Διδώμος καὶ Πάθαναῖλ ὁ ἀπὸ Κανᾶ τῆς Γαλαάντας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι Εκ τῶν μαθητῶν αὐτοῦ δύο.  

2 Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.  

John 21:3  λέγει αὐτοῖς Σίμωνς Πέτρος, ὑπάγω ἀλείπτων. λέγουσιν αὐτῷ, ἔρχομαι καὶ ήμείς σὺν αὐξ, ἔξηθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκάστῃ τῇ νυκτὶ ἐπίσαν ὀ υὸν.  

3 Simon Peter says to them, “I am going to fish.” They say to him, “We are also coming with you.” They went, and embarked in the boat.  

John 21:4  πρώτας δὲ ἤδη γενομένης ἔστη ἡ Ἰησοῦς εἰς τὸν αἰγιαλὸν· οὐ γενόμεναι ἔδεισαν οἱ μαθηταὶ ὅτι ἡ Ἰησοῦς ἦστιν.  

4 And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.  

John 21:5  λέγει αὐν αὐτοῖς ἡ Ἰησοῦς, Παιδία, μὴ τι προσφάγιον ἔχετε· ἀπεκρίθησαν αὐτῷ, ὦ.  

5 Jesus therefore says to them, “Children, have you no fish?” They answered, “No.”  

John 21:6  ὁ δὲ Πέτρος αὐτοῖς βάλετε εἰς τῷ δεξιῷ τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτό ἐλκύσατι Ιωάννην ἀπὸ τοῦ πλῆθος τῶν ἱδρών.  

6 And 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 αὐτοῖς ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ἡ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριος ἦστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἦστιν, τὸν επενδύσατο τὴν διεξάσατο, ἤν γὰρ γυμνὸς, καὶ ἔβαλεν αὐτὸν εἰς τὴν θάλασσαν.  

7 So that disciple whom Jesus loved says to Peter, “It is the Lord.” When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped.
According to BDF §53(2), pronoun, since they could have rendered the Greek definite article as a possessive pronoun in their target language.

9 As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὄφαρίων ἐν ἑώρϊσατε νῦν.

10 Jesus says to them, "Bring some of the fish which you have now caught." And not one of the disciples got up to challenge him, "Who are you?" For they knew it was the Lord.

John 21:13 ἔρχεται Ἡρῴδης ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς καὶ τὸ ὄφαριν ὀμός.

12 Jesus says to him, "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 21:15 Ὁτε οὖν ἤρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἶδας ὅτι φιλῶ σε λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15 When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs."

John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἶδας ὅτι φιλῶ σε λέγει αὐτῷ, Ποίμαινε τὰ πρόβατα μου.

16 Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."

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21.7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

21.8 Equivalent to 100 yards, or 92.4 meters.

21.10 For they were not far from shore, but only about two hundred cubits away, while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέποντον ἀνθρώπιναν καί ὄφαριν ἐπικείμενος καὶ ἄρτον.

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21.13 Jesus says to them, "Bring some of the fish which you have now caught." And not one of the disciples got up to challenge him, "Who are you?" For they knew it was the Lord.

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21.16 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 21:17 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.

21.18 Equivalent to 100 yards, or 92.4 meters.

21.11 For they were not far from shore, but only about two hundred cubits away, while the other disciples came in the boat, towing the fish net.

John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέποντον ἀνθρώπιναν καί ὄφαριν ἐπικείμενος καὶ ἄρτον.

21.12 As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.

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21.16 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 21:17 ἔλεγει αὐτῷ τὸ τρίτον, ἴσως ἵππων, φιλέεις με; ἐλυπήθη ὁ Πέτρος ὅτι ἔπευ ἄυτῷ τὸ τρίτον, φιλέεις με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἴδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, θόκον 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.”

John 21:18 ἄμην ἄμην λέγω σοι, ὅτε ἦς νεώτερος, ἐξώνυμος σεαυτόν καὶ περιεπάτεις ὑπὸ ἄβλες· ὅταν δὲ γνάφης, ἐκτενεῖς τὰς χειρὰς σου, καὶ ἄλλος σε ἔσωσι καὶ οἴσει ὅπου σὺ θέλεις.

18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19 τούτῳ δὲ ἔπευ οὐκαμάνων ποίῳ θανάτῳ διαζάει τόν θεόν. καὶ τούτῳ εἶπὼν 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 ἦγαπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὡς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ ἔπευ, Κύριε, τίς ἐστιν ὁ παραβιβὰς σε; 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 τούτῳ οὖν ἄμην ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὔτος 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 αὐτόν θέλω μενεῖν ἐως ἐρχομαι, τί πρὸς σέ; σὺ μοι ἀκολούθειι. 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 ἠλθὲν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὁτι ὁ μαθητής ἐκεῖνος ὅν ἀποστηκε. οὖν ἔπευ δὲ οὗτος ὁ Ἰησοῦς ὃτι οὐκ ἀποστηκε, ἀλλ’, Ἐὰν αὐτόν θέλω μενεῖν ἐως ἐρχομαι, τί πρὸς σέ; 23 This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, “If I want him to remain until I come, what is that to you?”

John 21:24 οὐτός ἔστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἴδαμεν ὅτι ἀνεβη ἄυτῷ ἡ μαρτυρία ἐστίν. 24 That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.
John 21:25 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

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 galil (circle or district) of the Gentiles." The
Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
The GOSPEL of JOHN

his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him. Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 105 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
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readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13.

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 "people of the land." Originally, this phrase am-ha'arets only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3:22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
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So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar..." Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but 'through Isaac shall your descendants be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you...

Romans 11:13-21

Endnote #3

Critical Apparatus re. Bethany vs. Bethabara in John 1:28
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This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL: http://www.bibletranslation.ws/down/Hutton.pdf

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
### Witnesses arranged by date, up to the 12th century:

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<tr>
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<td>⁷⁵ Origen (253/254)</td>
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<td>III</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; and the Council of Hippos, 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: 

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<tr>
<td>p75</td>
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<td>C</td>
<td>3rd century</td>
</tr>
<tr>
<td>Codex D</td>
<td>3rd century</td>
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</table>

Both Philip Comfort and Maurice Robinson (“Preliminary Observations Regarding the Pericope Adulterae,” Filologia Neotestamentaria 13: 35-59) would list \( \text{p}^{56} \) 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 John that contains the story is Codex D from the 5th century. Jerome, also, says in PL 23:553, “in the Gospel according to John in many manuscripts, both Greek
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and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. In the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lecitions 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 ἔπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, 53 And each went to his home.

Chapter 8

John 8:1 Ἡσουὸς δὲ ἔπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαίων.

1But Jesus went to the Mount of Olives.

John 8:2 ὅρθρον δὲ πάλιν παρεγένετο εἰς τὸ iερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

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

John 8:3 άγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία κατειλήμμενην, καὶ στήσαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπ' αὐτοφόρῳ μοιχευομένῃ

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

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

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

John 8:6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ, ὁ δὲ Ἡσουὸς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.
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 ὡς δὲ ἔπεμψεν ἐρωτώντες αὐτόν, ἀνέκψυσεν καὶ εἶπεν αὐτῶι, ὁ ἀναμάρτητος ὑμὸν πρῶτος ἐπ’ αὐτὴν 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 κατακύψαι ἔγραψε εἰς τὴν γῆν.

8 And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκουόντες εξήρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν προσβυτέρων, καὶ κατελείπθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ ὅσα.

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, Γυναῖ, ποῦ εἶσιν; οὔδείς 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, Οὔδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, οὔδε ἐγώ σε κατακρίνω· πορεύου, καὶ ἀπὸ τού τοῦ 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 uae8 N B L N T W Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 al. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syrv and the best manuscripts of syrvə), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (tlt<sup>17</sup>q). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John’s narrative least if it were inserted after 7:52 (DEFGHKMUΓΠΩ28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm<sup>169</sup>) or after Luke 21:38 (f<sup>13</sup>). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials. Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated
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this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."

FREQUENCY OF THE PARTICLE 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 he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider straight-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground
And after straightening up, Jesus said to her
This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.
In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.
This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John's writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John's style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him." This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζον ποταμότατος But he said this testing him
7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο οὐχ ὃτι περὶ τῶν περίχων But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)
12:33 - τοῦτο δὲ ἔλεγεν σημαίνων πώς θανάτῳ Now this he was saying signaling by what kind of death
21:19 - τοῦτο δὲ εἶπεν σημαίνων πώς θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative

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: http://www.willker.de/wie/TCG/TC-John-PA.pdf

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style. I used to think that this passage was a later addition to scripture, but I have changed my mind. One of the most important reasons for this is the argument that the lectionary readings cause confusion. For example, in the Byzantine lection cycle, the reading for Pentecost was John 7:37-52, and then skips to John 8:12. Thus, some copyists had manuscripts of John that had marginal markings delineating where the lections were, and some mistook the marking for the Pentecost reading which said to skip ahead to 8:12, as a mark meaning to delete that section of 7:53 to 8:11.

Another reason I believe the passage is genuine scripture, is because Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, 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." (Isaiah 38:17)  תִּקְרֵאָנוּ יִשְׂרָאֵל יְהוָה , כֹּל־עָזְבֵיכָּו יֵבֹשׁוּ; יָסָרָי (בְּשָׁם) תּוֹפוֹרֵי תּוֹפָאִים, כֹּל־עָזְבֵי תָּמוֹר כֹּל־עָזְבֵי תָּמוֹר אֲרָצוֹת .

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here: http://www.bibletranslation.ws/trans/pachart.pdf
Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὅ τι καὶ λαλῶ 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 nowhere" or "He is now here"? There is exactly this kind of problem in interpreting John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - ὅτι, which mean "that which." Or are they one word, ὅτι - ὅτι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ὅλως - "altogether." This use of ὅτι 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 - ὅτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מִן מַן מַה and מַעְלוֹן.
2. As an exclamation, with ὅτι as a Hebraism after מַה ("That I speak to you at all!")
3. As an affirmation, with ὅτι and implying I am ("[I am] from the beginning what I am telling you" or "Primarily [I am] what I am telling you" or "[I am] what I have told you from the beginning").

The Bodmer Papyrus II (𝔓66) reads, according to a marginal correction which may be by the original scribe, "Jesus said to them, 'I told you in the beginning that which also I am telling you.'" For full discussions of the difficulties of the passage, see R.W. Funk, Harvard Theological Review, LI (1958), pp. 95-100, and E.R. Smothers, S.J. ibid., pp. 111-122, who independently prefer the reading of the papyrus 66 corrector.

An argument in favor of the third alternative mentioned above, is that a few verses later, John says "many of his hearers put their faith in Him." There are hearers present with whom he is sympathetic.

On the other hand, Jesus' next words, "I HAVE MUCH TO SAY to you, but...I only speak what I hear from the Father," would be a natural continuance from him saying something like "Why do I speak to you at all?" For his next words indicate a holding back from speaking. Both sentences then would have a theme of him not speaking.

Another problem with the traditional rendering "I am what I have told you from the beginning," is that Jesus had not really told them who he was prior to this. He was rather evasive to them about it. Clearly from context, these are not conversation partners with whom he was sympathetic: "You are from below, I am from above... You shall die in your sins..."
It would not be out of character for Jesus to refuse to speak with someone. For remember, Jesus knew what was in people's hearts and minds. It could be that the particular people who were questioning him in the verse in question were hypocrites, and Jesus knew that they wouldn't believe what he said anyway, and that they wouldn't ask sincere, God-seeking questions. And that only the nonvocal bystanders were coming to believe in him in this setting. With these conditions in view, he could say to the actual questioners only: 'Why do I even bother speaking to you?'

In any case, it would not be out of character for Jesus to verbally express frustration or dislike about the insincerity (Diatess. 26:3; Mk 12:13-15) or hypocrisy (Diatess. 14:2,4; 19:35,36; 26:3; Mk 7:5,6; Lk 13:14-17) or lack of cooperative intent (Diatess. 30:16,17; Luke 22:67-69) or lack of intelligence (Diatess. 14:8,9,31; Matt. 15:15-16; Mk 7:17-19; 8:14-21) of his conversation partners.

This work is available in print from Amazon.
ISBN: 978-1-958612-00-2