The Gospel of

JOHN

part of

The Holy Bible

May 2023 Edition
(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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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 ὀψεσθε Ὑ Willoughby Papyrus Κ Β Λ W 0141 397 579 821 850 1819 1820 2129 ita,b,c,FR, cop arm Epiph Or SBL TH NA28 ¡¡¡ // δει τι δψεσθε (Mt 26:64) A E F G H K M S U X Y Γ Α Θ Λ Π Ψ Ω 047 0211f 0233 f3 32 18 33 157 565 700 892 1071 1241 1424 Δ Θ Λ Π Ψ Ω 047 0211f 0233 f3 32 18 33 157 565 700 892 1071 1241 1424 M ita,b,c,FR syr TR † lac

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,ff ²,l cop arm Epiph Or SBL TH NA28 † †† ‖), 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 HF TG VS WH. Following is a list of abbreviations thereof and their meaning:


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

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

{A} signifies that the text is virtually certain,
{B} indicates that there is some degree of doubt,
{C} means that there is considerable degree of doubt whether the text or the apparatus
contains the superior reading,
{{D}} shows that there is a very high degree of doubt concerning the reading selected for the text."

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

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

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

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

The Word Became Flesh Among Us

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

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 χαρίς αὐτοῦ ἐγένετο οὐδὲ ἐν θέσιν.

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

John 1:4 ἐν αὐτῶ ζωὴ ἦν, καὶ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

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

John 1:5 καὶ τὸ φῶς ἐν τῇ σκότῳ φαίνει, καὶ ἡ σκότια αὐτὸ ὥς κατέλαβεν.

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

John 1:6 Ἐγένετο ἀνθρώπος ἀπεσταλμένος παρὰ θεοῦ, 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 ἐκεῖνος τὸ φῶς, ἀλλ’ ἦν μαρτυρία περὶ τοῦ φωτός.

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

John 1:9 Ἡν τὸ φῶς τὸ ἀληθὲν, ὃ 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 οὐ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ οὗτος αὐτὸν οὐκ ἔγνω.

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

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

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

John 1:12 διὸ δὲ ἔλαβον αὐτὸν, ἔβαλκεν αὐτοῖς ἐξουσίαιν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

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

John 1:13 οὗτος οὖν ἐξ αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς 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 The Greek verb is καταλαμβάνω - katalambánō. 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  Kaὶ ὁ λόγος σάρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἠθέασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενὸς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

15And 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, ὅτι ήν ὁ ἐπίον, ὅ ὁπίσω μου ἐρχόμενος ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

16John 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.’”

17And out of his fullness we have all received, yes, grace upon grace.

John 1:17  ὅτι οὗτος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀληθεία διὰ Ίσω Χριστοῦ ἐγένετο.

18For the law was given through Moses; and grace and truth came through Jesus Christ.

John 1:18  θεόν οὐδείς ἐώρακεν πώποτε· οἱ μονογενεῖς υἱός, ὃ ὁν οἱ τὸν κόσμον πατρός, ἐκείνος ἐξηγήσατο.

19No one has ever seen God; but the Only Begotten Son, who is in the bosom of the

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2 John 1:15  ἐν δὲ εἶπον ἐπὶ τῷ κόσμῳ πάντες λέγουσιν γενομένος ἐπὶ τῷ κόσμῳ νόμον καὶ δικαίωμα. ἀλλ’ ἐν ἐκείνῳ ἐγένετο πρὸς ἡμᾶς ἡ δόξα τοῦ πατρὸς, ὡς ὁμογενὴς θεὸς, ῥυμεῖται καὶ ἰδίᾳ χάριτος καὶ ἀληθείᾳ.

3 John 1:15  ἐν δὲ εἶπον ἐπὶ τῷ κόσμῳ πάντες λέγουσιν γενομένος ἐπὶ τῷ κόσμῳ νόμον καὶ δικαίωμα. ἀλλ’ ἐν ἐκείνῳ ἐγένετο πρὸς ἡμᾶς ἡ δόξα τοῦ πατρὸς, ὡς ὁμογενὴς θεὸς, ῥυμεῖται καὶ ἰδίᾳ χάριτος καὶ ἀληθείᾳ.
Father, he has made him known.

The Pharisees Question John

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

John 1:21 And they asked him, "Who then? Are you Elijah?" And he says, "I am not."

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

The Liddell and Scott lexicon defines μονογενής as follows:
1. The only member of a kin or kind; hence generally, "only, single" paiz, Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426
2. "unique." of το őν, Parmeno 8.4 (3rd cent. B.C.); ἐκ δέδε μ. οὐράνιον γεγονός Pl. Ti.31.b, cf. Procl. Inst. 22; θέσης ὁ μ. Sammelb. 4324.15. [Note "God the μονογενής" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἷμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows: (Hesiodus *; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham's only son (Josephus, Ant. 1, 222) Hb 11:17; of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) lk 7:29-9:38. 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 ἐκ μ. μονογενής ὁ κόσμος ἐστὶ. μονογενής κ. μόναι ἐστίν=unique and alone!); Pla., Timaeus 92c. Of the mysterious bird, the Phoenix 1 Cl 252.—In the Johannine lit. μονογενής is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213-19; FCGrant, ATR 36, '54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John 1:19, 21 in John 10:14; 11:19 (= "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν θύραν μ. ἔδωκεν Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 1, 30, 33; Cronus offers up his μονογενής μικ.; Πλ. Ti.31.b of μονογενής τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading τὸν θύραν τ. μ. ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 102. On the expr. δόξαν τ. μ. μονογενούς μονογενοῦς πάρα πατρός Jn 1:14 see Hdb. ad loc. and WPW't, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335-65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενής θεός (considered by many of the others), or a God begotten of the Only One, another rdg. ὁ μονογενής ν. is found. Mpol. 202 in the doxology διὰ παῦδος αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.—On the mng. of μονογενής in history of religion cf. the material in Hdb.3 25f. on Jn 1:14 (also Plut., Mor. 423A Πλάτων...ἀυτῷ δὲ φησί δοκεῖν τούτων [SC. τὸν κόσμον] εἶναι μονογενής τω θεῷ καὶ ἀγαπητῷ; Wsd 7:22 of σοφία: ἐπί καὶ ἀνήλικα νεκρῶν ἄγιον μονογενής;—Vett. Val. 11,32) as well as the lit. given there, also Hlie segang, Der Bruder des Erlösers: Ἀγγέλος I 25, 24-33; RBuiltmann J, 47, 2; 55f; FBuechsel, TW IV 745-50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which the Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and can. This explains God to be compounded by being the only son from a father.
"Are you the Prophet?"⁵ And he answered, "No."
John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ, ἵνα ἀπόκρισιν δῷμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεούτου;

²²They said therefore to him, "Who are you? So we may give an answer to those who sent us, what do you say about yourself?"
John 1:23 ἔφη, ἔγω φωνὴ βοώντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ἡδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

²³He said, "I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness, Prepare the way for the Lord.'"⁶
John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

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

²⁵And they questioned him and said to him, "Why then do you baptize, if you are not the Anointed One, nor Elijah, nor the Prophet?"
John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ἔγω βαπτίζω ἐν ὑδάτι μέσος δὲ ὑμῶν ἔστηκεν ὁ ὄμες σὺν οἴδατε,

²⁶John answered them as follows: "I baptize in water, but⁷ among you stands one you do not know,
John 1:27 ὁ οἶπος μου ἐρχόμενος, οὐ οὐκ εἰμὶ ἄξιος ἵνα λύσῃ αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος.

²⁷The one coming after me, ⁸ the thong of whose sandal I am not worthy to untie.
John 1:28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ ἱορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

²⁸These things happened in Bethany,⁹ on the other side of the Jordan, where John was

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⁵ Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to place the quotation marks. Is John the Baptist the one saying, "Just as Isaiah the prophet said"? (NASB, NAB, NKJV, CBW, JB, JBP) Or is it John the apostle narrating who said it? (NIV, NRSV, NCV, CEV, NLT, JNT, REB) It is reasonable to think that John the Baptist was aware of how the Isaiah passage pertained to himself, and that it was so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:12-13, one of which is Elijah.

⁶ Or "the one coming after me, the thong of whose sandal I am not worthy to untie." The Greek text is ζητεῖ, and the word could mean "to seek" or "to ask." Either meaning is appropriate in this context. The verse is often translated "I baptize in water, but among you stands one you do not know, the one coming after me, the one whose sandal I am not worthy to untie." The word "sandals" or "shoes" is used here in a figurative sense, implying a high social position.

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⁸ The thong of whose sandal I am not worthy to untie. This phrase is a reference to the custom of undressing by removing the sandals, which was considered an act of humility and respect.

⁹ Or, "These things happened in Bethany on the other side of the Jordan, where John was." The phrase "on the other side of the Jordan" is a reference to the location of Bethany, which is on the eastern side of the Jordan River, opposite the city of Jericho.

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Behold the Lamb of God

John 1:29 ὁ ἐπάυριον βλέπει τὸν Ἰησοῦν ἔρχομενον πρὸς αὐτόν, καὶ λέγει, Ἰδε ὁ ἁμνὸς τοῦ θεοῦ ὁ ἀρπὼν τὴν θάρσιν 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 οὗτος ἐστιν περὶ οὗ ἐγὼ εἶπον, ὅπισώ μου ἔρχεται ἀνήφ ὡς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

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

John 1:31 καὶ γὰρ οὗτ ἦδειν αὐτόν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τούτο ἠλθὼν ἐγὼ ἐν τῷ ὑδάτι βαπτίζων.

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

John 1:32 Καὶ ἔμαρτυρον ἦν Ἰωάννης λέγων ὅτι Τιθέαμαι τὸ πνεῦμα καταβαίνου ὡσεὶ περιστεράν ἢ ύπαρκόν, καὶ ἐμεινὼ 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 γὰρ οὗτ ἦδειν αὐτόν, ἀλλὰ ὁ πέμψας ἐμὲ ἐρσεθ' ὡς ἐν ὑδάτι ἐκείνος μοι ἐπεν, ἔτf' ὅν ἐν ἰδίς τὸ πνεῦμα καταβαίνον καὶ μένον ἐπ' αὐτόν, οὗτος ἔστιν ὁ βαπτιζόν 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 γὰρ ἔστασα, καὶ μεμαρτύρηκα ὅτι οὗτος ἔστιν ὁ θεοῦ τοῦ θεοῦ.

34 And now I have seen, and now1 I have testified, that this is the Son of God."12

John and Andrew Have Found the Messiah

John 1:35 ὁ ἐπάυριον πάλιν εἰσῆκεν ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τὸ Ἰησοῦν περιστατόν λέγει, Ἰδε ὁ ἁμνὸς τοῦ θεοῦ.

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

John 1:37 καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηται λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

John 1:38 σταραχεὶς ὀς ὁ Ἰησοῦς καὶ θεασάμενος αὐτοῦ ἀκολουθοῦτας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ἄββα ὁ λέγεται μιθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;

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

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11 134a There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.

12 134b (conf) on οὗ τοῦ θεοῦ ὑπὲρ Θεοῦ Ψ N2 A B C E F G H K L M N P S U W (2) 047 063 083 0211 0233 71 2 83 33 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2 3 Lect cf.l,a vg syr,p,alms copiso arm eth geog slav or Aster Chris Cyril John-Dam; Aug† TR RP NA28 [B] on οὗ τοῦ θεοῦ Ψ2 120 on οὗ τοῦ ___ ___ Ψ75 (two more words illeg.) on ὁ ἐκλέκτος τοῦ θεοῦ Ν* 187 218 228 1784 ἱλβ,fr,ee syr,c,as Ambr, Aug on ὁ ἐκλέκτος αὐτοῦ ἱλβ,fr,ee vgsms syr,alms (syr,alms ὁ μονογενὴς αὐτοῦ) copio on lac Ψ 910 D QT V. The new ECM edition of John's gospel will cite Ψ910 and Ψ911 in favor of the ὁ ἐκλέκτος τοῦ θεοῦ reading.

13 135 John the son of Zebedee and Andrew the brother of Peter
John 1:39  λέγει αὐτοῖς, Ἔρχεσθε καὶ δοσεθε. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῶ έμείναν τὴν ἡμέραν ἐκείνην· ὁ ρα ἡς δέκατη.

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  Ἐγέρθηκεν δὲ Ανδρέας ὁ ἀδελφός Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἀκούσαντων παρὰ Ἰωάννου καὶ ἀκολούθησαν αὐτῷ.

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

John 1:41  εὑρίσκειν δύον πρώτον τὸν ἀδελφὸν τὸν Ἰωάννην τῆς Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσιαν ὃ ἔστιν μεθερμηνευομένον Χριστός;

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

John 1:42  ἗γαγεν αὐτῶν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου; σὺ κληθήσῃ Κηφᾶς (ὅτι περὶ τοῦ Ἰωάννου τὰ νῦν δέχεσθαι Χριστός).

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

Philip and Nathaniel

John 1:43  Τῇ ἐπαύριον ἤθελεσαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκειοι Φιλίππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεί 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  ἐν δὲ τὸν Φιλίππον ἀπὸ Βηθσαία, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45  εὑρίσκει ὁ Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὁν ἤγαγεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωάννου τὸν ἀπὸ Ναζαρητ.

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

John 1:46  καὶ εἶπεν αὐτῷ Ναθαναήλ, ἔκει Ναζαρητ δυναταί τι ἁγαθόν εἶναι; λέγει αὐτῷ Φιλίππος, Ἡρχοῦ καὶ ίδε.

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

John 1:47  εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἡδε Ἰσραήλ απολύθησεν ἐν ψ ό δόλος οὐκ ἔστιν.

47 When Jesus saw Nathanael coming toward him, he says about him, "Behold a true Israelite, in whom there is no artifice."
John 1:48 ἔλεγεν αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἡράξω τοῦ σε Φίλιππαν φωνῆσαι ὅταν ὑπὸ τήν συκήν εἰδόν σε.

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

John 1:49 ἀπεκρίθη αὐτῷ Ναθαναήλ, Ὅρα, οὐ εἶ ὁ υἱὸς τοῦ θεοῦ, οὐ βασιλεὺς ἐπὶ τοῦ Ἰσραήλ.

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

John 1:50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὦτι εἰπόν σοι ὦτι εἰδόν σε ὑπὸ κατάτω τῆς συκῆς πιπεριάς; μείῳ τούτων δή.

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

John 1:51 καὶ ἔλεγεν αὐτῷ, ἀμὴν ἀμὴν λέγω ὑμῖν, δύσοθε τὸν ὑπάρχον ἀνεφογότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναφαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

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

Chapter 2
Water Into Wine

John 2:1 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἤν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

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

John 2:2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

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

John 2:3 καὶ ὠστρείσαντος οὗν λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὦτιν οὐκ ἔχουσιν.

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

John 2:4 λέγεται ἡ μήτηρ τοῦ Ἰησοῦς, Τί ἔμει καὶ σοι, γυναι; οὐ πάμ ἤκει καὶ ὡριά μου.

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

John 2:5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὃ τι ἐν λέγῃ χωρίᾳ ποιήσατε.

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

John 2:6 ἦσαν δὲ ἔκει λιθίναι ὕδρια ἐξ κατὰ τὸν καθαρισμὸν τῶν Ποισαίων κείμεναι, ὄρους ἀνὰ μέτρησις δύο ἢ τρεῖς.

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

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὕδριας θάδατος, καὶ ἐγέμισαν αὐτάς ἀκός ἀνω.

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

John 2:8 καὶ λέγει αὐτοῖς, ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλινῷ οἱ δὲ ἤνεγκαν.

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

John 2:9 ὡς δὲ ἐγένεσται ὁ ἀρχιτρικλινός τὸ ὑδρο ὄρων γεγενημένον, καὶ οὐκ ἤδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδειαν οἱ ἡλικιακότες τὸ ὕδρω ποιεῖ τὸν νυμφᾶ τῷ ἀρχιτρικλίνῳ.

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 ἀνθρωπός πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ οὗτοι μεθυσθῶσιν τὸν ἐλάσσος σὺ τετηρήκας τὸν καλὸν οἶνον ἔως ἄρτι.

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

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

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

John 2:12 Μετὰ τούτου κατέβη εἰς Καρφαναούμ αὐτὸς καὶ ἦ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν ὡς πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

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

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

John 2:15 καὶ ποιήσας φραγέλλην ἐκ σχοινίων πάντας ἐξέβαιλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέβιεν τὸ κέρμα καὶ τὰς τράπεζας ἀνέτρεψεν.

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

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2:12a txt ἢ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ ὡς B Ψ 0162 1071 itc vgms Origen34 (Origen-supp) Chrysostom SBL TH ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ ὡς 66 A E F G H M N S U V X Y Γ Δ Θ Λ Π Ψ Ψ O 041 047 063 0233 f1 2 33 69 157 180 205 346 565 597 700 788 892 1006 1243 1292 1342 1424 1505 Lect itc3 vg syrpal cop sa bo eth geo sa slav Origen34; Augustine TR RP NA28 ἁδελφοὶ αὐτοῦ) [αὐτοῦ]] (C) ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ K 28 ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ P 041* ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ καὶ οἱ μαθηταὶ L 041 ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ Ν itc aur b e ff arm geo1 Epiphanius; Jerome ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ 0211 579 itc cop sa slav Origen-supp ǁ οἱ μαθηταὶ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ 1241 ǁ ἢ μήτηρ αὐτοῦ 1858 ǁ lac ὡς 66 C D P Q T 083.

2:12b ἐμείναν ὡς B Ψ 0162 1071 itc vgms Origen34 (Origen-supp) Chrysostom SBL TH ǁ ἢ μήτηρ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ 1241 1256 (1241 ἐμείνεν) 1466 itc3 syrpal arm geo sa lac ὡς 66 C D P Q T 083.

2:13a txt φραγέλλην Κ Α Β Ε Φ Η Κ Μ Ρ Ψ Υ Υ Γ Δ Α Π Ψ 083 0233 f13 2 28 157 180 205 579 597 700 1006 1009 1071 1079 1292 1126 1230 1242 1253 1342 1344 1365 1424 1505 1546 1646 2148 2174 Lect itc3 syrpal cop sa bo arch arm geo Origen Cyril34 RP NA28 ǁ φραγέλλην U Θ 063 0211 ǁ φραγέλλων Ο 047 ǁ ὡς φραγέλλων ὡς 66 75 G L au sus Wp X 0141 0162 f1 22 33 397 565 821 865 892 1010 1241 1293 1819 2129 al l 253 ita aur b c e ff arm vg syrpal slav Origen-supp Cyril34; Augustine ǁ ὡς 66 C D Q T 083 syr sa. This is interesting to me in that the Apocalypse of John often has the word ὡς before nouns, but you don’t see it often enough in the gospel of John considering that the two are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ὡς before nouns? The UBS Textual Commentary says, “If this word had been present in the original text, there is no good reason that would account for its being omitted from the other witnesses....On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; ”he made a kind of whip of chords.”

2:13b txt τὸ κέρμα ὡς B Ψ 0162 1071 itc3 syr pal NA28 ǁ τὸ κέρμα 66 75 G L au sus Wp X 083 0162 33 579 pc itc3 d ors lac ὡς 66 C D Q T 083.
and the cattle, and he poured out the coins of the money changers and overturned the tables.

John 2:16 And as he came out of the temple, he drove out all who were buying and selling in the temple, and overthrew the tables of the money changers and the seats of those who sold doves.

John 2:17 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!"

11His disciples remembered that it is written: "The zeal for your house will consume me." 28

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

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

John 2:19  ἀπεκρίθη ἦσον καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισίν ἡμέραις ἐγερῶ αὐτὸν;

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

John 2:20 εἶπαν οὖν οἱ ἱερατεῖς, Τεσσαράκοντα καὶ εξ ἑτειόν οἰκοδομήση ὁ ναὸς αὐτός, καὶ ὑ ἐν τρισίν ἡμέραις ἐγερεῖ ταύτα;

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

John 2:21 ἐκείνος δὲ ἠλευγεν περὶ τοῦ ναοῦ τοῦ σῶματος αὐτοῦ.

But he had spoken of the temple of his body.

John 2:22 ὅτε οὖν ἤγερθη ἐκ νεκρῶν, ἐμφάνισθαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἠλευγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὅτι εἶπεν ὁ ἱερέας.

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

John 2:23 ὡς δὲ ἦν ἐν τοῖς ἱεροσολύμοις ἐν τῷ πάσχῳ ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, διεξώρυχες αὐτοῦ τὰ σημεῖα ἀ ἐποίει.

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

John 2:24 αὐτὸς δὲ ἦσον οὐκ ἐπίστευσεν αὐτὸν ἀυτοῦ διὰ τὸ αὐτὸν γινώσκειν πάντας,

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

Psalm 69:9. The UBS and RP texts have the verb in the future tense, while the TR has aorist like the LXX.

Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"
John 2:25 καὶ ὅτι οὐ χρείαν ἔχειν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτός γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

26And because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1 Ἰνὴν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων·

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

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

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

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

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

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

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

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

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

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

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

John 3:7 μὴ θαυμάσῃς ὅτι εἶπον σοι, Δεῖ ὡμᾶς γεννηθῆναι ἀνωθεν.

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

John 3:8 τὸ πνεῦμα ὅπου θέλει πνεύματι καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ ὁ διά θεοῦ ἐρχεῖται καὶ τοῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

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

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

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

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

30 ἄνθρωπος ἐκ τῶν Φαρισαίων, ἄνθρωπος ἐκ τῶν Φαρισαίων, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

31 The Greek is in the plural.

32 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very assuring if Jesus is saying the process is so mysterious. He must be saying that those who are born of the Spirit, are strange and inscrutable to those who are only born of the flesh. Just as God and His Spirit are strange and inscrutable to the natural man. Still, the process of second birth would also seem strange and mysterious to the natural man.
John 3:11 ἵνα πάσας ἡμᾶς ἐχή ζωὴν αἰώνιον.

John 3:12 ὁ Ἰησοῦς λέγει ὡς τόν ιούν: Ἐφεσῶς ἂν τὸν θεόν, ὅπως τὸν θεόν ἐφέσως ἂν τὸν θεόν.


John 3:14 ὁ Ἰησοῦς λέγει ὡς τόν ιούν: Καὶ οὐδεὶς ἐφέσως ἂν τὸν θεόν ἐφέσως ἂν τὸν θεόν.

John 3:15 ὁ θεός ἐν τῷ θεῷ ἐκτὸς ἄνθρωπος ἐν τῷ θεῷ ἐκτὸς ἀνθρωποτόπος ἐκτὸς ἀνθρωποτόπος.
John 3:19 αὕτη δὲ ἦστιν ἡ κρίσις, ὅτι τὸ φῶς ἑλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἢν γὰρ αὕτων πονηρά τὰ ἔργα.
19And this is the condemnation: The light has come into the world. And human beings loved the darkness more than the light, because their works were continually evil.

John 3:20 πάς γὰρ ὁ φανερός διίσωσιν μιαίν τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἔλεγχθη τὰ ἔργα αὐτοῦ.
20For 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 ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἦστε εἰργαζόμενα.
21But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God.”

"He Must Increase; I Must Decrease"

John 3:22 Μετὰ ταύτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰούδαϊαν γῆν, καὶ ἐκεί διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.
22After these things, Jesus and his disciples went into the Judean territory, and there he was spending time with them, and baptizing.

John 3:23 Ἐν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λινῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὦδας πολλὰ ἦν ἐκεί, καὶ παρεγίνοντο καὶ ἐβάπτιζοντο·
23Now John also was baptizing at Aenon near Salim, because there was plenty of water there, and they were coming and getting baptized.

John 3:24 ὁ δὲ ἦν ἐπηλθὼν εἰς τὴν φυλακὴν ὁ Ἰωάννης.
24For John was still not yet thrown into prison.

John 3:25 Ἐγένετο δὲ οὖν ἄνταξις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.
25Then a dispute arose between the disciples of John and a certain 37 Jew 38 about ceremonial washing.

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ ἐπίθηκαν αὐτῷ, Ἰαββί, ὅς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὁ σὺ μηχαντήρης, ἵνα σὺ 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 ἐπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἐαν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.
27John answered and said, "A human cannot receive anything unless it is given to him from heaven.

36 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.
37 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.
38 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.
John 3:28  αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι ἐπον ὅτι ὦ π Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἐμπροσθέν ἐκείνου.

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

John 3:29  ὃ ἔχων τὴν νύμφην νυμφίος ἐστίν·  δὲ δὲ φίλος τοῦ νυμφίου, ὃς ἔστηκός καὶ ἀκούων ἀυτοῦ, χαρὰ χαῖρε διὰ τὴν φωνὴν τοῦ νυμφίου. ἀυτὴ ὑμνή χαρὰ ἐμὴ πεπλήρωται.

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

John 3:30  ἐκείνον δὲν αὐξάνειν, ἐμὲ δὲ ἐλάττουσθαι.

30 He must increase, and I must decrease.

John 3:31  ὁ δὲν θέλε έρχόμενος ἐπάνω πάντων ἐστίν·  ὁ ὅν ἐκ 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;" He must increase, and I must decrease.

John 3:32  ὁ ἐνωρακην καὶ ἦκουσεν τοῦτο 41 μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ ὄνειδος λαμβάνει.

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

John 3:33  ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθῆς ἐστιν.

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

John 3:34  ὁ δὲν ἄπεστειλεν ὁ θεὸς τὰ ἔρηματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

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 ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

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

John 3:36  ὁ πατὴρ εἰς τὸν υἱὸν ἐξελεημένον· ὃ δὲ ἐπειθέν τῷ υἱῷ, ὁ δὲ δεσπότης ἐκεῖνος, ἀλλ' ὁ υἱός τοῦ θεοῦ μένει ἐπ' αὐτόν.

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  Ἦς οὖν ἔγνω ὁ κύριος ὅτι ἦκουσαν ὁ Φαρισαῖοι ὅτι Ἡσυχοῦς πλέοντας μαθητάς ποιεῖ καὶ βαπτίζει Ἡ Ἰωάννης

1 Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 – καί τοις Ἰησοῦς αὐτοῖς οὐκ ἔβαπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ –

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

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

3 he left Judea and went back into Galilee.

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

4 But he had to pass through Samaria.

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὁ ἐδωκεν Ἰακώβ ἤστηρ τῷ υἱῷ αὐτοῦ.

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

John 4:6 ἦν δὲ ἐκεί πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακώς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὡρὰ ἦν ὡς ἐκπηκόντησε.

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

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

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

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

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαριτιτὶς, Πῶς ὁ Ἰουδαίως ὁ πατέρας ἡμῶν υἱὸς ἡμῶν Ἰακώβ ὑποταγέται διὰ δισκήροις οὕτως, ὥστε γὰρ συχρονίζεται Ἰουδαίοι πατρῴοι.

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

John 4:10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Ἐὰν ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τὶς ἐστίν ὁ λέγων σοι, Δός μοι πείν, σὺ ἄν ἔτοιμος αὐτὸν καὶ ἐδώκεν ἄν σοι ὑδρ ἄνιον.

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

John 4:11 λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὕτως ἀντλήμα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθὺ πάθεν οὖν έχεις τὸ ὕδωρ τὸ ζων.

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

John 4:12 μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, δός ἐδώκεν ἤμιν τὸ φρέαρ καὶ αὐτοῦ εἴς αὐτοῦ ἐπιείκει καὶ συνεκαθίστατο αὐτοῖς τῇ θρέμματι 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 εἶπεν αὐτῇ, Πῶς ἐκ τοῦ ὑδατος τούτου διψάεις πάλιν?

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

John 4:14 δός δὲ ἄν πη εἰς τοῦ ὑδατος οὐ εἰς ἄν πη, σὺ μὴ διψάεις εἰς τὸν αἰώνα, ἀλλὰ τὸ ὑδρὸς αὐτὼς γεννήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωήν αἰώνιον.

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

John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὑδρ, ἵνα μὴ διψῶ μηδὲ διέρχομαι ἐνδέκτης ἀντλεῖν.

15 The woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and

42 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
John 4:16  λέγει αὐτῇ, "Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐννάδε.

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

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

11 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 πάντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σοι ἁπάντως ἄλλης εἰρήκας.

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

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

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

John 4:20 οἱ πατέρες ἡμῶν ἐν τῷ ὧρᾳ τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμωι ἐστίν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

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

John 4:21 λέγει αὐτῷ ὁ Ἰησοῦς, Πίστευε μοι, γýναι, ὅτι ἔρχεται ὥρα ὅτε οὐσὶν ἐν τῷ ὧρᾳ τοῦτῳ οὕτω ἐν Ἰεροσολύμωι προσκυνήσετε τῷ πατρί.

15 Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him.

John 4:22 ὑμεῖς προσκυνεῖτε δ ὡς οἴδατε· ἡμεῖς προσκυνοῦμεν δ ὁδοιμέν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

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

John 4:23 ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἄστιν, ὅτε ὁ ἄλλητινον προσκυνεῖται προσκυνήσεων τῷ πατρί ἐν πνεύματι καὶ ἄλληθείᾳ· καὶ γάρ ὁ πατὴρ τοιούτους ἔστηκες τοὺς προσκυνοῦντας αὐτόν.

17 Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshipping him.

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

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

John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγέλει ἡμῖν ἄπαντα.

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

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

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τούτῳ ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμβαζαν ὅτι μετὰ γυναικὸς ἔλαλεν οὐδεὶς μέντοι εἶπεν, Τί ἕτετες; ἡ, Τί λαλεῖς με τι αὐτῆς;

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

John 4:28 ἀφῆκεν οὖν τὴν ὑδάταν αὐτῆς ἡ γυνὴ καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,

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

John 4:29 λέετε ἵδετε ἄνθρωπον ὃς εἶπεν μοι πάντα διὰ ἐποίησα· μητὶ οὗτος ἔστιν ὁ Χριστός;

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

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

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

John 4:31 Ἑν τῷ μεταξὺ ἡρώων αὐτῶν οἱ μαθηταὶ λέγοντες, Ραββί, φάγε.

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

John 4:32 δὲ δὲ ἔπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

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

John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἄλληλους, Μή τις ἦγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὦ Ἰσσοῦ, Ἐμὸν βρῶμα ἔστιν ἡ ποιήσω τὸ κείμενο τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

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

John 4:35 οὖν οὐκ ἔλεγεν ὅτι ἦταν τετραμηνός ἔστιν καὶ ὁ θερισμὸς ἔρχεται; ἤδη λέγω ὑμῖν, ἔπαρατο τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκά εἶεν πρὸς θερισμὸν ἡδί.

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

John 4:36 ὁ θεριζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοίως χαίρῃ καὶ ὁ θεριζων.

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

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἔστιν ἀληθινὸς ὅτι ἄλλος ἔστιν ὁ σπείρων καὶ ἄλλος ὁ θεριζων.

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

John 4:38 ἐγὼ ἀπεστείλα μᾶς θερίζειν ὁ σὺν ὑμῖς κεκοπίακας: ἄλλοι κεκοπίακασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

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

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44. Ιούν βρῶμα ἔστιν ἡ ποιήσω - emôn brôma estin hîna poiêso, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDQ §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3- emoi de eis elêxhthun estin Ína òph' omôn anarkhôi ò ὑπὸ ἀνθρώπινης ἡμέρας ἀλλ' οὐδὲ ἐμαυτόν ἀνακρίνων - "It is a very small thing to me that I might be judged by you." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun òµὸς 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, §28(1), says òµὸς is used as a reflexive for emauotou - emautou. I think that considering the context, "I have food you do not know about," and the pre-position of òµὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

45. Ιούν βρῶμα ἔστιν ἡ ποιήσω - emôn brôma estin hîna poiêso, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDQ §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3- emoi de eis elêxhthun estin Ína òph' omôn anarkhôi ò ὑπὸ ἀνθρώπινης ἡμέρας ἀλλ' οὐδὲ ἐμαυτόν ἀνακρίνων - "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun òµὸς 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, §28(1), says òµὸς is used as a reflexive for emauotou - emautou. I think that considering the context, "I have food you do not know about," and the pre-position of òµὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

46. Ιούν βρῶμα ἔστιν ἡ ποιήσω - emôn brôma estin hîna poiêso, literally, "My food is that I may do." The hina in this passage is usually translated like an infinitive, "to do," and rightly enough, see BDQ §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3- emoi de eis elêxhthun estin Ína òph' omôn anarkhôi ò ὑπὸ ἀνθρώπινης ἡμέρας ἀλλ' οὐδὲ ἐμαυτόν ἀνακρίνων - "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun òµὸς 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, §28(1), says òµὸς is used as a reflexive for emauotou - emautou. I think that considering the context, "I have food you do not know about," and the pre-position of òµὸς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."
The Woman’s Talk Bears Fruit

John 4:49 ‘Εκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναίκος μαρτυρούσης ὅτι Εἶπέν μοι πάντα διὰ ἑαυτῆς.

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

John 4:40 ὡς οὖν ἤλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡμῶνων αὐτὸν μεῖναι παρ’ αὐτοῖς καὶ ἐμείνεν ἐκεῖ δύο ἡμέρας.

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

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

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

John 4:42 τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σημείον πιστεύομεν· αὐτοὶ γὰρ ἀκρόαμεν, καὶ οἴδαμεν ὅτι αὐτὸς ἐστίν ἄλληθρος ὁ σωτήρ τοῦ κόσμου.

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

The Official’s Son Stays Alive

John 4:43 Μετὰ δὲ ταῦτα δύο ἡμέρας ἔξηλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

43 After the two days he departed from there into Galilee.

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

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

John 4:45 ὅτε οὖν ἤλθεν εἰς τὴν Γαλιλαίαν, ἔδεξαν αὐτὸν οἱ Γαλιλαῖοι, πάντας ἑωρακότες σῶν ἐποίησαν ἐν ἑρωσολόμους εἰς τὴν ἐσχήν, καὶ αὐτοὶ γὰρ ἤλθον εἰς τὴν ἐσχήν.

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

John 4:46 Ἡλέθη οὖν πάλιν εἰς τὴν Κανα τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὀδόων οἶνον, καὶ ἦν τις βασιλικὸς οὐ δὲ ῥίου ἦσθεν εἰς Καφαρναοῦμ’

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

John 4:47 αὐτὸς ἀκούσας ὅτι Ἰησοῦς ἦκεν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἅπαλθην πρὸς αὐτὸν καὶ ἡρώτα ἵνα καταβηθῇ καὶ ἴπτηται αὐτοῦ τὸν ἔργον, ἤμελλεν γὰρ ἀποθηκεύειν.

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

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

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

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

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

John 4:50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱὸς σου ἐμβαθώθηκεν ἐπίστευσαν ὁ ἀνθρώπος τῷ λόγῳ ὃν ἐπεν αὐτῷ ὁ Ἰησοῦς· ἐπορεύετο.

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

John 4:51 ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ἦν

51 And even as he was going back down, his servants met him saying that his boy was living.
Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1  Μετὰ ταῦτα ἦν ἡμέρα τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰερουσαλήμ.
1 After these things, there was a festival of the Jews, and Jesus went up to Jerusalem.

John 5:2  εὐτυχεῖς ἐν τῷ Ἰερουσαλημ αὐτὸς ὡς ήτοι τῆς Ἰουδαίας εἰς τὴν ἐκκλησίαν.
2 Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called Bethesda,

52:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.
52:2b John 5:2 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 language of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the southern dialect spoken in and around Jerusalem (Matt. 26:73 or Diatessaron 30:11). It is altogether probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people would have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world."

(From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
John 5:3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἁσθενοῦντων, τυφλῶν, χωλῶν, ἔξωρον. [[ἐκδηλοῦμεν τὴν τοῦ ὀδάτος κίνησιν.]]

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

[[John 5:4 ἀγγελος γὰρ κυρίου κατὰ καρδίαν ἐλουετο ἐν τῇ κολυμβήτρᾳ καὶ ἐπάρασε τὸ ὕδωρ, ὁ ὁσόν πρώτος ἐμβὰ μετὰ τὴν ταραχὴν τοῦ ὀδάτου ὑγίης ἐγίνετο οἷον ἄλογον ὑπὲρ τακτικοῦ νοσημάτι]]

[[For an angel of the Lord⁴ from time to time would bathe⁵ in the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]]

"Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Bethesdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, Βηθεσταθείμ - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5.2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a reference to a certain pool (viz. 3Q15 11,12), which is often linked to the pool mentioned in Joh 5,2. Equally often this verse has been interpreted as "corroborating the reading BETHESDA. The reason for this was the reading of the 3Q15 verse as edited in the standard edition, provided by J.T. Milik in 1962. Very recently, a new impressive two-volume restoration of the Copper Scroll appeared, the first volume of which contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumrān (3Q15). Expertise – Restauration – Epigraphie l, par D. Brizemeure et alli (STDJ 55,1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to the new edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannean passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. I Maccabees 7:19 mentions a "great cistern" at Bethzathah. Bethsaida is suspect as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

53 ⁵³ txt (A) omit v. 3b ἐκδηλοῦμεν τοῦ ὀδάτος κίνησιν. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδηλοῦμεν and κίνησιν. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link: http://www.bibletranslation.ws/trans/pachart.pdf, and choose "save as."
John 5:5 ἦν δὲ τις ἀνθρώπως ἐκεῖ τρίακοντα καὶ ὡκτὼ ἐπὶ ἑχὼν ἐν τῇ ἁπασευδῇ.

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

John 5:6 τούτοι δὲ ὁ Ἰησοῦς κατακείμενος, καὶ γνώς ὃι πολὺν ἤδη χρόνον ἐχεὶ, λέγει αὐτῷ, Θέλεις ύπηγη 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 ἀνθρώπως, Κύριε, ἀνθρώπων οὐκ ἐξω ἴνα ὑπὲρ ταραχῆ τοῦ ὀξύρ βάλῃ με εἰς τὴν κολυμβήθραν ἐν ὦ δὲ ἐρχομαι ἑγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει.

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, Ἐγινε ἄρον τὸν κραββατόν σου καὶ περιπάτει.

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

John 5:9 καὶ ἐνθέως ἐγένετο υπής ὁ ἀνθρώπως, καὶ ἤρεν τὸν κραββατὸν αὐτοῦ καὶ περιπάτει.

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

John 5:10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστιν σοι ἄρα τὸν κραββατὸν σου.

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

John 5:11 ἀπεκρίθη αὐτοῖς, ὁ ποιήσας με ὑπή γένειν μοι ἐπένε, ἄρον τὸν κραββατόν σου καὶ περιπάτει.

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

John 5:12 ἡρώτησαν αὐτόν, Τίς ἔστιν ὁ ἀνθρώπως ὁ εἰσόν οἱ, ἄρον καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἱδοὺς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξεσεν ὁδῶν ὃς ἐν τῷ τόπῳ.

13 But the man who was enabled to walk, who for Jesus had not been slipped away, a crowd being in the place.

John 5:14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἕρω καὶ ἐπένε αὐτῷ, ἵδε υπής γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοι τι γένηται.

14 After these things Jesus finds him at the temple and said to him, "Behold, you are well. Do not sin any longer, or something worse than this may happen to you."
John 5:15 ἵππλθεν ὁ ἀνθρωπὸς καὶ ἀνήγγειλεν τοῖς ἱερατοῖς ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγίη.

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

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

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατὴρ μου ἐκείνος ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξήτου αὐτὸν οἱ ἱερατοὶ ἀποκτείναι, ὅτι οὐ μόνον ἔλευσεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἤδειον ἐλεγεν τὸν θεόν, ἰδον ἐαυτὸν ποιών τῷ θεῷ.

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

John 5:19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἐλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀρ’ ἐαυτοῦ οὐδὲν ἔαν μή τι βλέπῃ τὸν πατέρα ποιώντα ἃ γὰρ ἄν ἔκεινος ποιή, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

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

John 5:20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζόνα τούτων δείκει αὐτῷ ἡργα, ἵνα υἱὸς θαυμάζῃ.

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

John 5:21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

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

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

22 Moreover, the Father judges no one, but instead has given all judgment to the Son,
John 5:23 'I will praise you, my God, for you are great;' and the person who does not praise you is not honoring the Father who sent him.

John 5:24 'Amid the land of you, when you see a man who is not your will but the will of him who sent me.

John 5:25 'Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice, and they who have done evil into a resurrection of judgment. John 5:26 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 5:27 And to him he has given authority to do the judging, because he is the son of a human. John 5:28 'The Father has life in himself, so has he granted to the Son also to have life in himself. John 5:29 And he has given power to judge, because he is the son of a human. John 5:30 Those who have done good into a resurrection of life, and the ones who have done evil into a resurrection of judgment.

Testimonies About Jesus

John 5:31 'I am not seeking my own will, but the will of him who sent me.'

If I testify about myself, my testimony is not valid.
John 5:32 ἄλλος ἐστίν ὁ μαρτυρῶν περί ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἐστὶν ἡ μαρτυρία Ἰην μαρτυρεῖ περί ἐμοῦ.

33There is another who testifies about me, and I know that the testimony which he testifies about me is true.

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

34You have sent to John, and he has testified to the truth.

John 5:34 ἐγὼ δὲ οὐ παρὰ ἄνθρωπον τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ὑμεῖς σωθήτε.

35I do not accept testimony from a human being; but I am saying these things so that you may be saved.

John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ κατόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιάθηναι πρὸς ὅπως ἐν τῷ φωτί αὐτοῦ.

36That one was a burning and shining lamp, and in his light you were willing to exult, for a time.

John 5:36 ἐγὼ δὲ ἐξαίτω τὴν μαρτυρίαν μείζων τοῦ Ἰωάννου τὰ γὰρ ἐργα οἱ δεδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἐργα ἐκ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν.

37“But I have testimony weightier than that of John. For the works which the Father has given me to finish, the same works which I am doing, they testify about me that the Father has sent me.

John 5:37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὕτε φωνὴν αὐτοῦ πῶστε ἀκηκόατε οὕτε εἶδος αὐτοῦ ἐωράκατε,

38And the Father who sent me, He has testified about me. You have neither heard His voice at any time nor seen His form.

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

39And 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 γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν καὶ ἐκεῖνα ἐισόν αἰμα μαρτυροῦσαι περὶ ἐμοῦ.

40You diligently study the Scriptures, because you think that in them you have eternal life. And these are the ones that testify about me.

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

41Yet you refuse to come to me that you may have life.

John 5:41 δόξαν παρὰ ἄνθρωπων οὐ λαμβάνω,

42"I do not accept praise from human beings;

John 5:42 ἀλλὰ ἐγὼ ὁ ἐρωτός ὅτι τὴν ἄγαπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

43But I know you, that you do not have the love of God in yourselves.

John 5:43 ἐγὼ ἔλημυθα ἐν τῷ ὑνόματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετέ με· εάν ἄλλος ἐλθῇ ἐν τῷ ὑνόματι τῷ Ἰδώρ, ἐκεῖνον λήψεσθε.

44I have come in my Father’s name, and you do not accept me; if someone else comes in his own name, him you will accept.

John 5:44 πῶς δύνασθε ὑμεῖς πιστεύεις, δόξαν παρὰ ἄλλης να λαμβάνοντες καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητείτε;

45How is it possible for you to believe, accepting honor from one another, and not seeking the praise from the only God?

John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορῶν ὑμῶν πρὸς τὸν πατέρα ἐστίν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὅτι ὑμεῖς ἥλπικατε.

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

John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

47For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47 eî de toîs ékeînous garâmâsai ou pisteûste, pòws toîs êmôis râmasai pisteûste;

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

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 Metá taúta ápîlheiâm ò Ísous perán tês thalâsios tês Galileias tês Tiberiádos.

After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias). John 6:2 ἦκολοῦθε ð δ αὐτῷ ὄχλος πολûs, ὃτι ἐθεώρουν τὰ σημεῖα ᾧ ἐποίει ἐπὶ τῶν ἀσθενόντων.

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 Ἰσσών, καὶ ἐκεῖ ἐκάθησεν μετὰ τῶν μαθητῶν αὐτοῦ.

3Jesus went up on the mountain, and there he was sitting, with his disciples. John 6:4 ἦν δὲ ἐγγὺς τὸ πάσχα, ἢ ἐστη τῶν Ἰουδαίων.

4And the Passover was near, the festival of the Jews. John 6:5 ἐπάρας ὁν τοὺς ὀφθαλμοὺς ὁ Ἰσσών καὶ θεασάμενος ὅτι πολûs ὄχλος ἔρχετα πρὸς αὐτὸν ἠλεγεν πρὸς Φίλιππον, Πόθεν ἀγοράσαμεν ἄρτους ἵνα φάγωσιν οὕτως;

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 ἐλεγεν πειράζων αὐτῷ, αὐτὸς γὰρ ἤδει τί ἐμελλεν ποιεῖν.

6But he said this testing him, for he himself had known what he was about to do. John 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἐκάθος βραχύ τί λάβη.

7Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!" John 6:8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

8One of his disciples, Andrew the brother of Simon Peter, said to him, John 6:9 ἔστιν παιδάριον ὥδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ψάρια· ἀλλὰ ταῦτα τί ἐστίν εἰς τοσούτους;

9"There is a youth here who has five barley loaves and two fish, but what are they in the face of so many?" John 6:10 ἔπειν ὁ Ἰσσών, Ποιήσατε τοὺς ἀνθρώπους ἀναπαύετεν. ἦν δὲ χάρτος πολûs ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχιλίοι.

10Jesus said, "Get the people to recline." Now there was plenty of green grass in the place. The men therefore reclined, the number about five thousand. John 6:11 ἔλαβεν οὖν τὸν ἄρτον ὁ Ἰσσών καὶ εὐχαριστήσας διεδόκη τοῖς ἀνακειμένοις, ὦμοις καὶ ἐκ τῶν ὑπαρίσκων ὅσον ἤθελον.

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

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

John 6:12 ὡς δὲ ἐνεπλήθησαν λέγει τοὺς μαθητὰς αὐτοῦ, Συναγάγετε τὰ περισσοῦσαντα κλάσματα, ἵνα μὴ τί ἀπόληται.

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

John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δῶδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἀπερίσσευσαν τοῖς βεβρωκοῦσιν.

13So they gathered, and filled twelve large baskets73 with fragments of the five barley loaves left over by those who had eaten.

John 6:14 Οἱ οὖν ἀνθρώποι ίδιντες δὲ ἐποίησαν σημεῖον ἐλεγον δὴ ὁ υἱὸς ἔστιν ἄλλης ὁ προφήτης δὲ 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."74

John 6:15 Ὁ ἵσος οὖν γνωρίζει καὶ ἀράξειν αὐτῶν ἵνα ποιήσωσιν βασιλέα ἀνεχόρισαν 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 again75 into the mountain, himself alone.

Jesus Walks on the Water

John 6:16 Ὁς δὲ ὁ ἤτοι κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

16And when evening had come, his disciples had gone down to the lake, John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπαναοῦμ. καὶ σκοτία ἦδη ἐγεγόνει καὶ οὕτω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

17and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet76 come to them, John 6:18 ἦ τε θάλασσα ἀνέμου μεγάλου πλοῦν πνέοντος διεγειρέτο.

18and as a great wind was blowing, the lake was becoming very rough. John 6:19 Ἐληλάκτος οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, after having rowed about twenty-five or thirty stadia,77 they behold him walking on the lake, and getting close to the boat, and they were afraid.

John 6:20 δὲ λέγει αὐτοῖς Ἔγώ εἰμι μὴ φοβεῖτε.

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

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

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

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

74 Deuteronomy 18:14-20

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

76 Deuteronomy 18:14-20

77 John 6:13 κόφινος - κόφινος, a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπύρις - spurs. A κόφινος was used for many things, including carrying manure, while a spurfs was a smaller basket used for carrying edibles.
"I Am the Bread Come Down out of Heaven"

John 6:22  Τῇ ἑταῖριν ὁ ὄχλος ὁ ἄστικως πέραν τῆς βαλάσσης εἶδον ὅτι πλοιαίρων ἄλλο οὐκ ἦν ἐκεῖ εἰ μῆ ἐν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

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

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

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

John 6:24  ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστων ἐκεῖ οὐδεὶ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοίαρια καὶ ἦλθον εἰς Καπερναοῦ ἔκτοτε τὸν Ἰησοῦν.

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

John 6:25  καὶ εὑρόντες αὐτὸν ἄλλα τῆς βαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὦ δέ γέγονας;

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

John 6:26  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἤτοι ἐκεῖ ἂν ὑμεῖς οἰκεῖαν ἀλλ᾽ ὅτι ἐφάγετε εἰς τὸν ἄρτον καὶ ἐξορθάσθητε.

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

John 6:27  ἐργάσθη μὴ τὴν βρώσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἵνα ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσῃ τὸν γάρ ὁ πατὴρ ἐσφάγησεν ὁ θεός.

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

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

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

John 6:29  ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἔστων τὸ ἐργόν τοῦ θεοῦ, ἵνα πιστεύετε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

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

John 6:30  εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ; 29So they said to him, "What miraculous sign then are you performing, so that we may see, and believe you? What works are you working?

John 6:31  οἱ πατέρες ἡμῶν τὸ μάνα ἔφαγον ἐν τῇ ἑρήμῳ, καθώς ἔστων γεγραμμένον, ἀρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

31Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'"
John 6:32 εἰπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατὴρ μου διδασκὼν υμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

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

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

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

John 6:34 Εἶπον οὖν πρὸς αὐτὸν, Κῦριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

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

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

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

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

John 6:37 Πᾶν ὁ διδάσκων μοι ὁ πατὴρ πρὸς ἐμὲ ἤζει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξο,

37All flesh that2 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 ὁ διαβεβηκα ἀπὸ τοῦ οὐρανοῦ οὗ ἴνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

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

John 6:39 τότε δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντός με, ἴνα πᾶν ὁ δεδωκέν μοι μὴ ἄπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσῃ αὐτὸ τῇ ἐσχάτῃ ημέρᾳ.

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

John 6:40 τότε γὰρ ἐστίν τὸ θέλημα τοῦ πατρός μου ἴνα πᾶς ὁ θεωρῶν τὸν οὐράνιον καὶ πιστεύων εἰς αὐτόν ἐχῃ ζωὴν αἰωνίου καὶ ἀναστήσῃ αὐτὸν ἐγὼ τῇ ἐσχάτῃ ημέρᾳ.

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

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81 6:36 John 5:38, 47; Diatess. 8:15, 17
82 6:37 See the footnote on 6:39.
83 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα· τῷ θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...μπ") (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 humans 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 6:41 Ἐγόγγυζον οὖν οἱ ἱσοδαίοι περὶ αὐτοῦ ότι ἐπεν, Ἐγώ εἰμι ὁ ἅρτος ὁ καταβαίς ἐκ τοῦ οὐρανοῦ,

42 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, ὦ δύος ἐστίν Ἰησοῦς ὁ υἱὸς Ἰωάννη, οὐ δὲ εἰς αὐτὸν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὦτι ἐκ τοῦ οὐρανοῦ καταβήκηκα;

43 And they were saying, "Isn’t this the Jesus son of Joseph whose father and mother we know? How can he now say, 'I have come down from heaven?'"
John 6:43 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ’ ἀλλήλων.

44 Jesus answered and said to them, "Stop grumbling among yourselves.
John 6:44 οὐδὲς δύναται ἐλθεῖν πρὸς μὲ ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἔλεγον αὐτὸν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

45 No one can come to me unless the Father sent me. And I would raise him up at the last day.
John 6:45 ἐστίν γεγραμμένον ἐν τοῖς προφηταῖς, Καὶ ἔσονται πάντες διδάκτοι θεοῦ πἀσοὶ ὁ άκούσας παρὰ τοῦ πατρὸς καὶ μαθῶν ἔρχεται πρὸς ἐμέ.

46 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 οὐ ότι τὸν πατέρα ἐωρακέν τις εἰ μὴ ὁ ὄν παρὰ τοῦ θεοῦ, αὐτὸς ἐωρακεν τὸν πατέρα.

47 Not that anyone has seen the Father except the one who is from God; he has seen the Father.
John 6:47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.

48 Truly, truly I say to you, the person who does believe in me has eternal life.
John 6:48 ἐγὼ εἰμί ὁ ἅρτος τῆς ζωῆς.

49 I am the bread of life.
John 6:49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέδανον.

50 Your forefathers ate the manna in the desert, and they died.
John 6:50 οὐδές ἐστιν ὁ ἅρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

51 But this is bread coming down out of heaven such that one may die of it and would not die.
John 6:51 ἐγὼ εἰμί ὁ ἅρτος ὁ ζων ὁ ἐκ τοῦ οὐρανοῦ καταβαίνως εἰν ὑπὸ τῆς φάγης ἐκ τοῦ θεοῦ ἄρτου ζηοι εἰς τὸν αἰῶνα καὶ ὁ ἅρτος δε ἐν ἐγὼ δώσω ἡ σάρξ μου ἐστῖν ἐν ἐγώ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. And the bread is my flesh, which I will give for the life of the world."
John 6:52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ ἱσοδαίοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

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

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

John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:55 ἡ γὰρ σάρξ μου ἄληθής ἐστιν βρῶσις, καὶ τὸ αἷμα μου ἄληθής ἐστιν πόσις.

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

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

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

John 6:57 καθὼς ἀπεστειλέν με ὁ ζῶν πατήρ κἀγὼ ἥδια τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζησεται δι’ ἐμέ.

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

John 6:58 οὕτως ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τούτοις τὸν ἄρτον ζησεὶ εἰς τὸν αἰῶνα.

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

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

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκοῦσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν;

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

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

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

John 6:62 ἐὰν οὖν ἠκούσητε τοῦ οὐρανοῦ τὸν ἄνθρωπον ἀναβάνοντα ὅπου ἦν τὸ πρότερον;

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

Armenian, Georgian, render the definite article as a possesive. This is permissible in Greek, if the context warrants it, and this is a frequent phenomenon in the Greek text of the New Testament, both the textual variant, and the lack of the possessive pronoun but still meaning possessive.

65a He is the real or true bread out of heaven, John 6:32, 55; Diatess. 13:39, 45; while the bread during Moses was the type or shadow of the real. (Colossians 2:17; Hebrews 8:5; 10:1)

65b txt αληθης...αληθης Ψ248 Ψ8 Ψ117 T B C L T W Π Ψ 0211 f 157 565 892 1009 1010 1071 1079 1195 1230 1241 1253 1365 1546 2174 ιπ/ cop arm geo Cl Or SBL TH NA28 {f} /// αληθης...αληθης Ψ968 E G H M S U V Y Δ Θ Α Ω 047 0250 2 28 700 1216 1242 1646 2148 itarbdce,ef,f1,f2,vg TR RP αληθης...αληθης Ψ248 f13 /// omit...αληθης Ψ248 /// αληθης...omit κατα το αἷμα μου αληθης εστιν ποσις D /// omit all text between αἷμα in v. 54 up to & including the αἷμα in v. 56 ms 33 (h.t.) lac A F N P Q X 063 070 0233 346

66 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh? Or would they be less shocked watching him ascend to his former state of convincing majesty
John 6:63  ὁ πνευματικὸς ἦστην ὁ ζωοποιοῦν, ὁ υἱὸς τὴς ζωῆς ὁ ζωοποιοῦν, διότι ὁ πνευματικὸς ἦστην καὶ τὰ ἀνάλημα ὅτι ἦστην πνευματικὸς καὶ ζωοποιοῦν.

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  ἄλλοι εἶναι ἐν τῷ ἐμοὶ την πιστεύσαιν, ἣν ἔχει ἄρθρον ὅτι ἡ πιστεύσαιν, ἢν ἔχει ἄρθρον τῆς ἡμεῖς πιστεύσαιν καὶ τίς ἦστην ὁ παραδώσων αὐτῶν.

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, Ἰησοῦς εἶναι ἰδίων ὅτι ὁ παραδώσων ἠλείθην πρὸς μέν. ὁ δὲ διδάσκων αὐτῶ τοῦ πατρός.

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

John 6:66  ἐκ τούτου παλαιοὶ ἔκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετὰ αὐτοῦ περιπάτησαν.

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

John 6:67  εἰπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Ἔμη καὶ ὁμοίως θέλετε ὑπάγειν;

67Jesus therefore said to the twelve, “You are not thinking of leaving too, are you?”

John 6:68  ἀπεκρίθη αὐτῷ Ὁμιλὸς Πέτρος, Ὅμηρος πρὸς τινὰ ἀπελευθεύομαι; ὁματία νῦν ἀιώνιον ἐχει.

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

John 6:69  καὶ ὁμαῖς πιστεύσασαν καὶ ἔγνωκασιν ὅτι ὁ ἄγιος τοῦ θεοῦ.

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

John 6:70  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. Ὁμοίως ὁμοίως ὁμοίως δώδεκα ἐξελεξάμεναν, καὶ εἰς ὁμοίως εἰς διάβολος ἦστιν;

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

John 6:71  ἔλεγεν δὲ τὸν Ἰουδαῖον Σίμωνος Ἱσακριστῷ, ὁ ῥήτορας ὁ ὁμιλεῖν παραδίδειν αὐτοῦ, εἰς ἐκ τῶν δώδεκα.

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

and authority, and therefore see that he is entitled to put forward a teaching (eating human flesh) so shocking to the Jewish sense of a ceremonially clean diet?

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

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

92 John 6:69 ᾠν τοῦ θεοῦ ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ πνευματικὸς ἡ π

93 John 6:70 ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γνωστὸς τοῦ θεοῦ ὁ γ

94 John 6:71 Or, "one of you is an enemy." Greek: δίδασκος - διδάσκον. This is the Greek word that the Jewish translators of the Septuagint, the Jewish Bible that was translated into Greek prior to the time of Jesus, had chosen to translate the Hebrew 'ha-satan' in 1 Chronicles 21:1, Job 2:1, and Zechariah 3:1. It means "slanderer, accuser, adversary." Jesus is probably not calling Judas "the devil," although the devil did later enter inside Judas, John 13:2, 27; Diatess. 28:22, 44. This can be translated that Judas was a devil, because he was a son of the devil, a fact proven by his deeds, John 8:41, 44; Diatess. 15:38, 40. It could be that Jesus here is making a contrast between the fact that he had selected the twelve "for himself," yet one of them is his adversary.
Chapter 7

Jesus’ Brothers Judge Him Falsely

John 7:1  Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἠθέλε γνησίως ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι εξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτέναι.

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

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

2But the Jewish Festival of Booths was near.

John 7:3  εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγει εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηται σου θεωρήσουσιν τὰ ἔργα αὕτη ποιεῖς.

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

John 7:4  οὐδεὶς γὰρ τι ἐν κρυπτῶ ποιεῖ καὶ ἵππησς αὐτοῦ ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τὸ κόσμῳ.

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

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

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καίρος ὁ ἐμὸς ὁπώς πάρεστιν, ὁ δὲ καίρος ὁ ὑμέτερος πάντοτε ἔστιν ἐτοίμος.

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

John 7:7  οὐ δύναται οὗς κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περί αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν.

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

John 7:8  ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαινῶ εἰς τὴν ἐορτήν ταῦτῃ, ὅτι ὁ ἐμὸς καίρος ὁπώς πεπληρώθηκεν.

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

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94 78 1 txt οὗ (not) Ν ὲ Δ Κ Μ Π 1071 1079 1291 1241 1242 1546 {672} {673} {813} {950} {1223} ita,aaur,h.b,c,d,e,ff g syrṣa cop lxq arm eth geo slav Diatessaron Porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine SBL NA28 [C] ἢ οὗς (not yet) ᾑ 35 ᾑ 11 B E F G H L N S T U V W X Γ Δ Θ Λ Ψ Ω 047 070 0105 0141 0211 0250 f1 f3 f12 9 28 69 124 157 180 205 597 700 788 892 1006 1100 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 34 Lec ita vg vgmst syr b,h,p,or pal cop,al pa,choric Basil TR RP TH ‖ om 33 565 579 (homoioteleuton τὴν ἐορτήν...τὴν ἐορτήν) ‖ lac p2 p5 p7 p13 p14 p16 p18 p19 p20 p21 p22 p23 p28 p29 p30 p31 p32 p33 p34 p35 p36 p37 p38 p39 p40 p41 p42 p43 p44 p45 p46 p47 p48 p49 p50 p51 p52 p53 p54 p55 p56 p57 p58 p59 p60 p61 p62 p63 p64 p65 p66 p67 p68 p69 p70 p71 p72 p73 p74 p75 p76 p77 p78 p79 p80 p81 p82 p83 p84 p85 p86 p87 p88 p89 p90 p91 p92 p93 p94 p95 p96 p97 p98 p99 p100 p101 p102 p103 p104 p105 p106 p107 p108 p109 p110 p111 p112 p113 p114 p115 p116 p117 p118 p119 p120 p121 p122 A C P Q Y 050 054 060 063 065 068 076 083 086 087 091 098 099 100 101 0109 0127 0145 0162 0166 0216 0217 0218 0230 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (p66, about the year 200), to alleviate the seeming inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret," v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of the word οὗς is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
John 7:9 ταῦτα 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 οὐ δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ ψανερῶς ἄλλ᾽ ἐν κρυπτῷ.

10 And when his brothers had gone up to the festival, then he also went up, not openly, but in secret.⁹⁵

John 7:11 οἱ οὖν ἦν ἐξῆς έξῆς εἶν ἐν τῇ ἑορτῇ καὶ ἐλέγων, Ποῦ ἔστιν ἔκεινος;

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 δῆλῳ· οἱ μὲν ἐλέγων ἵνα ἁγιασθῇ ἔστιν, ἄλλοι ἐλέγων, οὐ, ἄλλα πλανᾷ τὸν δῆλον.

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

John 7:13 οὔδεις μέντοι παρρησία ἐλάλεις περὶ αὐτοῦ διὰ τὸν φόβον τῶν ίουδαίων.

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

John 7:14 Ἡ γὰρ τῆς ἑορτῆς μεσοῦ τοῖς ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδακεν.

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

John 7:15 θαυμάζων οὖν οἱ ιουδαῖοι λέγοντες, Πῶς οὖν γράμματα οἴδην μὴ μεμαθηκὼς;

15 The Jews then were marveling, saying, "How does this man know letters, not having received instruction?"⁹⁶

John 7:16 ἀπεκρίθη οὖν αὐτοῦ ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐγὼ διδαχὴ ὑπὸ ἑστίν ἐμὴ ἄλλα τοῦ πέμψαντος με.

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

John 7:17 εἶν τις θλή τὸ θῆλμα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ᾿ ἐμαυτοῦ λαλῶ.

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

John 7:18 ὁ ἀφ᾿ ἐμαυτοῦ λαλῶν τὴν δύον τὴν ἰδίαν ζητεῖ· ὁ δὲ ἐν τῇ δύον τοῦ πέμψαντος αὐτὸν, οὕτως ἡληθής ἐστιν καὶ ἄδικα ἐν αὐτῷ οὐκ ἔστιν.

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

⁹⁵ 7:10 7:10 τὰῦτα δὲ εἶπὼν Ν 205 1424 ita bd cr d syr c copa p boach v geo Aug2/7 ropolis Ψ 68 73 2417 6027 6104 6105 6159 6238 706 1078 1241 1243 1292 1342 1505 1535 itaurc cr f f¹ l¹ u av syr b p h pal arm Basil Chrys Cyril Gaud jer Aug5/7 TR RP SBL [NA28] [C] lac A C P V 063 0233 346. It seems probable to me that ὄς was added for the same reason οὐδὼ was, to soften the appearance that Jesus was 'deceiving' people.

⁹⁶ 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."
John 7:19  οὗ Μωϋσῆς δεδώκεν υμῖν τόν νόμον; καὶ οὐδείς εξ υμῶν ποιεῖ τόν νόμον. τί με ζητεῖτε ἀποκτείναι;

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 δ ὁ χλός, Δαμιόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείναι;  

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

John 7:21 ἀπεκρίθη Ἡσσός καὶ ἔπειν αὐτοῖς, “Ἐν ἔργον ἐποίησα καὶ πάντες θαμάζετε.”  

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

John 7:22 διὰ τούτῳ Μωϋσῆς δεδώκεν υμῖν τὴν περιτομὴν—οὐχ ὦτι ἐκ τοῦ Μωϋσεως ἐστίν ἀλλ’ ἐκ τῶν πατέρων—καὶ ἐν σαββάτῳ περιτέμνετε ἀνθρώπων.  

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

John 7:23 εἰ περιτομὴν λαμβάνει ἀνθρώπος ἐν σαββάτῳ ἢν μὴ λυθῇ ὁ νόμος Μωϋσεως, ἐμοὶ χολάτε ὅτι ὄλον ἀνθρώπον ὑπή ἐποίησα ἐν σαββάτῳ;  

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

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

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

Is Jesus the Anointed One?  

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμιτῶν, ὦχ οὐτός ἐστιν ὁν ἵπτοσιν ἀποκτείναι;  

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

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97 John 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.

98 John 7:22a The Greek words I translated "Why is it," are ἐν διάτομοι—diatōto. Remember, the verse numbers are very late additions to the text. Some translations include these words, δiα τοῦ, 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.

99 John 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 ἀνθρώπος—anthropos 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 ἀνθρώπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the JNT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentle convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἀνθρώπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the scriptures of the eighth day involving the circumcision of adults. Therefore it seems reasonable to use the word "son," or "male child." Yet, because of the comparison Jesus makes in v. 23 with the grown man he had healed, "if a man receives circumcision on the Sabbath...why are you incensed at me that I have made the whole man whole on the Sabbath." For a male baby is still a "man" in broad terms.

100 John 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?”

101 John 7:24 τὴν δικαίαν κρίσιν κρίνετε—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 κρινοίν...κρίνιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς—grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίται καὶ γραμματεῖς αὐτών, "judges and clerks."
And behold he is speaking openly, and they say nothing to him. Could it be the authorities have actually come to know that this is the Christ?

Except this man, we know where he is from; but no one will know where he is from."

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

I know him, because I am from him, and that One who sent me; him you do not know.

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

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

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

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

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

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

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

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

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

And in the great and final day of the festival, there stood Jesus. And he cried out, saying, "If anyone is thirsty, he should come to me; and drink, he who believes on me. As the scripture has said, streams of living water will flow

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

John 7:39  νοητό δὲ εἶπεν περί τοῦ πνεύματος ὃ ἐμελλὼν λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν πνεύμα, ὅτι Ἰησοῦς οὐδέποτε ἐδοξάσθη.

Note: The Greek text is a reference to the Holy Spirit, as mentioned in John 7:38, where Jesus says, "If anyone is thirsty, he should come to Me and drink. The person who believes in 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 (populated by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 12:3; Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the same spiritual rock that followed them, and that rock was Christ."

John 7:40  Ἐκ τοῦ ὕδατος οὐν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, ὡς τό· ἐστιν ἄληθως ὁ προφήτης·

Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."
John 7:41 ἄλλοι ἔλεγον, Οὐδός ἔστιν ὁ Χριστός· οἱ δὲ ἔλεγον, Μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

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

John 7:42 οὐχ ἦ γραφὴ ἐπειν ὅτι ἐκ τοῦ σπέρματος Δαυΐδ, καὶ ἀπὸ Βηθλεήμ τῆς κώμης ὅπου ἦν Δαυΐδ, ὁ Χριστός ἔρχεται;

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

John 7:43 σχῆμα οὐν ἐγένετο ἐν τῷ ἄχλῳ δι' αὐτόν.

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

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

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

Unbelief of the Jewish Authorities

John 7:45 Ἡλθον οὐν ὦν ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ ἐίπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;

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

John 7:46 ἀπεκρίθησαν οὐν ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησαν ἄνθρωπος, ως οὗτος λάλει ὁ ἄνθρωπος.

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

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

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

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

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

John 7:49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γνώσκων τὸν νόμον ἐπάρατο ἐσιν.

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐθλῶν πρὸς αὐτόν τὸ πρότερον, εἰς ὃν ἐξ αὐτῶν,

50 Nicodemus, 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 ἐὰν μὴ ἀκούῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ;

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

John 7:52 ἀπεκρίθησαν καὶ ἐίπον106 αὐτῷ, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ· ἔραυνησον καὶ ίδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

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

106 ἀπεκρίθησαν καὶ ἐίπον ἑν τοῖς ἀρχιερεῖς καὶ Φαρισαίοις, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ· ἔραυνησον καὶ ίδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.
The Woman Caught in Adultery

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

53 And each went to his home.  

Chapter 8

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

1 But Jesus went to the Mount of Olives.

John 8:2  ὁρθῶς δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ θάνατος ἠρέτευ τοῦ ἀνήρ, καὶ καθίσας ἐδίδασκεν αὐτούς.

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

John 8:3  ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατειλήμμενην, καὶ στήμαντες αὐτὴν ἐν μέσῳ

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

John 8:4  λέγουσιν αὐτῷ, Διδασκάλε, αὕτη ἡ γυνὴ κατείλημπται ἐπὶ αὐτοφόρῳ μοιχευμένην;

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

John 8:5  ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετειλάτο τὰς τιαύτας λιθαζον τό οὖν τί λέγεις;

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

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The reading of 39th and the Sahidic Coptic, and possibly also 37th, is, "the Prophet does not arise out of Galilee." Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, "the." And the Majority Text says, no prophet "has arisen." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (39th 37th 39th 39th A 39th B C ν T W X Y Δ Θ Ψ 070th 014th 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1331th 1424th 2193 2323 2561* 2768* 2780* 2782* 2784* 2785* some 280+ total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11) M S Δ Ω Ω 18 35 1424th 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this https://www.bibletranslation.ws/trans/parchart.pdf.
John 8:6 τούτο δὲ ἔλεγον πειράζοντες αὐτόν, ίνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύριας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γην, μὴ προσποιούμενος.\(^{110}\)

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing in the earth\(^{111}\) with his finger, not pretending.

John 8:7 ὡς δὲ ἔπεμεν ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπαν αὐτοῖς, ὁ ἀναμάρτητος ύμῶν πρῶτος ἐπ' αὐτὴν βαλέται 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 ἤγγασεν εἰς τὴν γην.

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

John 8:9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐδα.

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

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

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

John 8:11 ἢ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτανε.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτὸς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμί τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθὼν ἔμοι οὐκ ἐπειστήριεν ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ το τῷ 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, ἢ μαρτυρεῖ· ἢ μαρτυρία σου οὐκ ἔστιν ἀλήθης.

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀλήθης ἔστιν ἡ μαρτυρία μου, ὅτι οὐδὲν ἠλθὼν καὶ ποῦ ὑπάγω· ύμεις δὲ οὐκ οἴδατε πόθεν ἔρχομαι· ἢ ποῦ ὑπάγω.

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

\(^{110}\) δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκεῖνος ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδής δ' ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκείνος δ' ἐξει τοφε' ἐπειδὴ δ' ἐκείνος ἐκεί

\(^{111}\) http://www.mechon-mamre.org/p/pt/pt1117.htm This is in contrast to those who believe in the Son of God and are born again. Their names are written in heaven, not in the earth which will be destroyed. Luke 10:20; Hebrews 12:23; Phil 4:3; Rev. 13:8; 17:8; 20:12,15; 21:27; Psalm 69:28.
John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὖν κρίνω σοῦδένα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινῆ ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγώ καὶ ὁ πέμψα με πατήρ.

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

John 8:17 καὶ ἐν τῷ νῷ ὑμώμ δὲ ἐν τῷ υμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.

17 Now even in your law it is written, that the testimony of two persons is valid.112

John 8:18 ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψα με πατήρ.

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

John 8:19 ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὗτε ἐμὲ οἴδατε οὗτε τὸν πατέρα μου εἰ ἐμὲ ἴδειτε, καὶ τὸν πατέρα μου ἄν ἴδειτε.

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

John 8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ καὶ συνεδρίᾳ ἐπίασεν αὐτὸν, ὅτι οὐκ ἐλπίζειν ἢ ὥρα αὐτοῦ.

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

John 8:21 ἐπεν οὖν πάλιν αὐτοῖς, ἐγὼ ὑπάγω καὶ ξητῆσατε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθαι· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 8:22 ἐλεγον οὖν οἱ ἱουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν ὁ Ἰησοῦς, ὅτι λέγει, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 8:23 καὶ ἠλέγεν αὐτοῖς, ὑμεῖς ἔχετε κτῶν κατώ ἑστέ, ἐγὼ κτῶν ἀνώ εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἑστέ, ἐγὼ οὐκ εἰμί ἐκ τούτου κόσμου τούτου.

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

John 8:24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν· έαν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθαι ἐν ταῖς ἁμαρτίαις ὑμῶν.

24 I said to you that you will die in your sins. For if you do not believe that I am who I am,113 you will die in your sins.”

John 8:25 ἠλέγεν οὖν αὐτῷ, Σὺ τις εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἁρχήν ὁτι καὶ λαλῶ ὑμῖν;

25 Therefore they were saying to him, “Who are you?” Jesus said to them, “Why am I even speaking to you at all?”114

112 8:17 Deuteronomy 19:15
113 8:24 ὅτι ἐγὼ εἰμί – hōtē eō eimi; literally, “that I am.” This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."

114 8:25 The BAGD lexicon says, “τὴν αρχήν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-ἀλλὰς at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12 [31], 5; 133; Lucian, Eunuch. 6.6; Ps.-Lucian. Sat. 3; Poxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1. 100; 15, 235 al.... The BDF grammar $160 says the τὴν ἀρχήν, “the beginning,” here is an adverbial accusative, and means something like, “To begin with...” or, “at all.” The words δέ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, δέ, “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
John 8:26 ἐσώ περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κἂν ὁ ἦκουσα παρ' ἀυτοῦ ταύτα λαλῶ·

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.

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

John 8:28 ἦπεν οὖν ὁ Ἱσοῦς, Ἡταν ψυχήν του υἱόν του ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἄν ἐμαυτοῦ ποιῶ ὑδαίν, ἀλλὰ καθὼς ἐδίδαξεν με ὁ πατήρ ταύτα λαλῶ.

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 μετ' ἐμοῦ ἔστιν· οὐκ ἀφήκην με μόνον, ὅτι ἐγὼ τὰ ἀρεστά αὐτῷ ποιῶ πάντωτε.

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

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

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

The Children of Abraham

John 8:31 Ἔλεγεν οὖν ὁ Ἱσοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαῖους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταὶ μοῦ ἔστε,

Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

and you will know the truth, and the truth will make you free.”

John 8:33 Ἀπεκρίθησαν πρὸς αὐτὸν, Σπέρμα Ἀβραὰμ ἐσμέν, καὶ οὕδεν δεδουλεύκαμεν πώποτε: πῶς οὐ λέγεις ὅτι Ἐλευθεροὶ γενήσεσθε;

They responded to him, "We are seed of Abraham, and to no one have we ever been enslaved. How do you mean, that we will become free?"

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἱσοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἔστι τῆς ἀμαρτίας.

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

John 8:35 Ὅ δε δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ οὐς μένει εἰς τὸν αἰῶνα.

And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 Ἐὰν οὖν ὁ ισός ὑμᾶς ἐλευθερώσῃ, ὅτι οὐς ἔλευθεροί ἔστε.

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

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραὰμ ἐστε: ἀλλὰ ζητεῖτε με ἀποκτείνας, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

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

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 ἀρχῇ being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχὴν means "to begin with." The Greek textual ambiguity in τοί discussed in a note at the end of this document.

115 8:26 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῦ ἔλεγεν.

116 8:28a ἰῆσος ἐγὼ εἰμι - hoti ego 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 am," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

117 8:28b According to Bauer, ἄν ἐμαυτοῦ is an expression known in Classical Greek using the preposition ἄν to indicate the originator or authorizer of the action.
The Children of the Devil

John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐι ὁ θεὸς πατὴρ υἱῶν ἦν, ἡγαπάτε ἀν ἐμὲ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἐκὼν οὐδὲ γὰρ ἃ ἐμαυτοῦ ἐλήμυνα, ἀλλὰ ἐκεῖνος μὲ ἀπεστείλεν.

43 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 τι τὴν λαλίαν τὴν ἔμην οὐ γινώσκετε; ὁτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἔμον.

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

8:38 ἔγω ἐὼρακα παρὰ τῷ πατρί λαλῶ: καὶ ὑμεῖς οὐν ἐγὼ ἐκούσατε παρὰ τοῦ πατρὸς υἱῶν, ποιεῖτε.

The things that I have seen with the Father, I speak, and you then the things you have heard from your father,” 118 you are doing.”

John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, ὁ πατὴρ ἦμὼν Ἀβραὰμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐι τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε.

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

John 8:40 οὐ γὰρ ἐστὶν ἐπιτείματα, ἀνθρώποις ὃς τὴν ἀληθείαν ὑμῖν λειλάληκα ἢ ἦκουσα παρὰ τοῦ θεοῦ· τότε Ἀβραὰμ οὐκ ἐποίησαν.

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

John 8:41 Ἑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς υἱῶν. Εἶπαν αὐτῷ, Ἑμεῖς ἐκ πορείας οὐ γεγεννημένα: ἕνα πατέρα ἔχομεν, τὸν θεὸν.

41 You are doing the works of your father.” They said to him, “We were not conceived in fornication.” 119 We have one father: God.”

Notes:

118 8:38: ηκουσατε παρα του πατρος
119 8:41: We were not conceived in fornication; we have one father: God.

The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akoû, 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 is35 restful 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"
John 8:44  'He is speaking from his own self, that he did not come of himself? It is ὑποθομένων ἂν ἐπὶ ἄρχης, καὶ ἐν τῇ ἁλθείᾳ σῶς ἐστιν.  ὅταν λαλῇ τῷ περιδίων λαλεῖ; ὅτι ψεύτης ἦστιν κἂν πατὴρ αὐτοῦ.

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

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

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

John 8:46 τίς ἐξ ὑμῶν ἔλεγχει με περὶ ἁμαρτίας; εἰ ἁλθείαν λέγω, διὰ τι ὑμεῖς οὐκ ἐκεῖτε; διὰ τότε ὑμεῖς οὐκ ἐστε.

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

John 8:47 ὅ ὦν εἰς τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, καὶ ὑμεῖς ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

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

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

John 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ἡμείς διότι Σαμαρίτης εἰς οὐ καὶ δαιμόνιον ἐχεις;

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

John 8:49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

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

John 8:50 Ἐγὼ δὲ οὐ ἐξήκοντος λέγω, οὐκ ἐκ τοῦ θεοῦ καὶ κρίνων.

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

John 8:51 Ἀμὴν ἐστιν λέγω ὑμῖν, ἐὰν τὸν ἐμὸν λόγον τηρήση, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα.

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 ἐπον αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἐχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰώνα.

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

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

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

122 ὁ λόγος The Greek word translated "the lie" at the end of verse 44, is αὐτοῦ. - auto, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτοῦ is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύτης to ὅταν λαλῇ τῷ περιδίων, 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 auto very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:53  μή σὺ μεῖξον εἴ τού πατρὸς ἡμῶν Ἄβραάμ, ὡστις ἀπέθανεν; καὶ οἱ προφηταὶ ἀπέθανον· τίνα σεαυτὸν ποιεῖς?

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

John 8:54  ἀπεκρίθη Ἰησοῦς, Ἐὰν ἔγω δοξάσω ἐμαυτόν, ἢ δόξα μου οὐδὲν ἐστίν· ἐστίν ο πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὦ θεὸς ἡμῶν ἐστίν.

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

John 8:55  καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. καὶν εἴπω δὲ οὐκ οἶδα αὐτόν, ἐσομαι ὡμοίοις υἱοί φεστάτοι· ἄλλα οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ πρῶ.

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

John 8:56  Ἄβρααμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἰδὲ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

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

John 8:57  εἶπον οὖν οἱ οὐδαίσιοι πρὸς αὐτόν, Πεντηκόντα ἐτη ὑπό ἔχεις καὶ Ἄβρααμ ἐωρακας;

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

John 8:58  εἶπεν αὐτοῖς Ἰησοῦς, ἢμην ἀμήν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

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

John 8:59  ἦραν αὐνλίθους ἵνα βάλλωσιν ἐπ’ αὐτὸν Ἰησοῦς δὲ ἐκρύβη καὶ ἔξηλθεν ἐκ τοῦ ἴερου.

59Then they picked up stones to throw at him. But Jesus hid himself, and went forth from the temple.
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 When he had said these things, he spit on the ground, and made mud with the saliva, and rubbed the mud on the man’s eyes.

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

John 9:4 And he said to him, “Go, wash in the pool of ‘Siloam’ ” (which when translated is “Sent”). He went therefore and washed, and came back seeing.

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

John 9:6 And they said to him, “How were your eyes opened?”

John 9:7 He answered, “The man named Jesus made mud and rubbed my eyes with it, and he told me, ‘Go to Siloam and wash.’ So when I went and washed, I saw again.”

John 9:8 They were saying therefore to him, “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 9:9 The Pharisees taught that an unborn child could sin.
John 9:14 ἐὰν δὲ σάββατον ἐν ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψεξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

John 9:15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεφεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἔπεθηκεν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐνυφάμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινός, ὅσον ἦτο ὁ Θεός παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ πραγματεύεσθαι. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτώλος τοιαύτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

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

John 9:17 ἔλεγον οὖν ὁ τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἦν ἐναπεφυέται σοι τοὺς ὀφθαλμοὺς; Ο δὲ εἶπεν ὅτι Προφήτης εστίν.

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

John 9:18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἦσος ὅτι ἐφόνησαν τοὺς γονεῖς αὐτοῦ τὸ ἀναβλέψαντος.

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

John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, ὦτὸς ἦστιν ὁ υἱὸς ἡμῶν, ὅν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννηθή; πώς οὖν βλέπει ἄρτι;

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

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἰδαμεν ὅτι οὗτος ἦστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννηθή.

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

John 9:21 πώς δὲ νῦν βλέπει οὗτος οἶδαμεν, ἢ τίς ἦν οὗτος ἀπὸ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἰδαμεν· αὐτὸν ἐρωτήσατε, ἡλικιαν ἔχει, αὐτὸς περί έαυτοῦ λαλήσει.

21But how he now sees, we do not know. Or who opened his eyes, we do not know. Ask him; he has majority. He will speak for himself." John 9:22 ταῦτα ἐπαναλαμβάνει ἡγείτα οὐκ εὑροῦντο τοὺς Ἰουδαίους, ἦπε γὰρ συνετεθείνο τοίς Ἰουδαίοις ἵναι ἐν τοῖς αὐτῶν ὁμολογήσεις Χριστόν, ἀποσυνάγωγος γένηται.

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

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

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
John 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπέρωτήσατε.

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

John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου δὲ τὴν τυφλός καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ; ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλὸς ἦστιν.

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

John 9:25 ἀπεκρίθη οὖν ἐκείνος, Εἴ ἀμαρτωλὸς ἦστιν οὐκ οἶδ' ἐν οἴδα, ὅτι τυφλὸς ὄν ἄρτι βλέπω.

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

John 9:26 εἶπον οὖν αὐτῷ, Τί ἐποίησαν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμοὺς;

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

John 9:27 ἀπεκρίθη αὐτῶι, Εἶπον ὦμιν ἡδή καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἄκουσιν; μή καὶ ὑμεῖς θέλετε αὐτὸν μαθῆται γενέσθαι;

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

John 9:28 καὶ ἐλοιðόρεσαν αὐτὸν καὶ εἶπον, Σὺ μαθητής εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσεός ἐσμὲν μαθηταί;

28And they ridiculed him 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.

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

John 9:30 ἀπεκρίθη οὗ ἄνθρωπος καὶ εἶπαν αὐτῶι, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἦστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνώξην μου τοὺς ὀφθαλμοὺς.

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

John 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβής ἢ καὶ τὸ θέλημα αὐτοῦ ποίη τοῦτον ἀκούει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνώξηκα τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

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

John 9:33 εἶ μὴ ὅτι οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐκόν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίαις σὺ ἐγέννησας ὅλος καὶ σὺ διδάσκεις ἡμᾶς· καὶ ἐξεβάλον αὐτὸν ἔξω.

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

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**Spiritual Blindness**

John 9:35 Ἡκούσαν Ἡσυχοῦς ὅτι ἐξεβάλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν ιύνο τοῦ ἄνθρωπου;130

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

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129 9:24 Literally, "Give glory to God." Or give credit to God, that he knows the truth anyway, so you might as well admit that this man is sinful. Give up on trying to hide the truth from God.

130 9:35 ΣΤΤ text τοῦ ἄνθρωπον διὸ τὸς Κ α β δ' W 397 pc ιτL syr5 copab pbo7, arch5, m 6TH Origen SBL TH NA28 {A} || ucov Χ τὸ θεοῦ Α Ε Φ Κ Ι Λ Μ Σ Υ Χ Γ θ Α Ψ Ω Ο 047 070 0141 0211 0233 0250 0306 Φ Ψ2 28 33 157 180 205 565 579 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 Μ lat syrP5 copd8 TR RP || lac. Ψ43 C H N P T V Π.
Chapter 10

The Good Shepherd

John 10:1  'Then Jesus said to them, 'If you were blind, you would have no sins. But as you are now saying, 'We see,' your sins remain.'

11 Truly, truly I say to you, someone not entering the sheep fold through the door, but instead climbing up another way, that one is a thief and a bandit.
John 10:2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστίν τῶν προβάτων.

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

John 10:3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα προβάτα φυνεὶ κατ᾽ ὄνομα καὶ ἔζηγει αὐτά.

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

John 10:4 ὅταν τὰ ἱδα πάντα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ

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

John 10:5 ἀλλοτριῷ δὲ οὐ μὴ ἀκολουθήσουσιν ἄλλα φεύγονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

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

John 10:6 ταύτῃ τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἐγνώσαν τίνα ἢν ὁ ἐλάλει αὐτοῖς.

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

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

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

John 10:8 πάντες δοῦλοι ἐμοῦ πρὸ ἐμοῦ κλέπται εἰσίν καὶ λησταί· ἄλλοι οὐκ ἦκουσαν αὐτῶν τὰ πρόβατα.

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

John 10:9 ἐγὼ εἰμὶ ἡ θύρα· δι’ ἐμοῦ εἰσέλθωσαν καὶ εἰσελθοῦσαν καὶ εξελεύσονται καὶ νομίμην εὑρήσει.

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

John 10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μή ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ὑμᾶς ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται

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 τῆς ψυχῆς αὐτοῦ τίθην ὑπὲρ τῶν προβάτων'

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

John 10:12 ὁ μισθωτὸς καὶ οὐκ ἦν ποιμήν, οὐ οὐκ ἦστιν τὰ πρόβατα ἰδία, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἄρπαξε αὐτὰ καὶ σκορπίζει·

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

John 10:13 ὅτι μισθωτὸς ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

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

133 108 5/9 ἠλθον πρὸ ἐμοῦ Ψ ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστίν τῶν προβάτων.

134 103 5/9 ἠλθον πρὸ ἐμοῦ Ψ ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστίν τῶν προβάτων.
John 10:14 Ἡγώ εἰμί ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκοισι με τὰ ἐμὰ,
14τὸν 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 ἦστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινά δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γεννᾶται μία ποιμήν, εἰς ποιμήν.

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

John 10:17 διά τούτο με ὁ πατέρα ἣγαγα ὦ ἔχω τῆς ψυχῆς 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 οὐδεὶς αἱρεῖ αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἔγω τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

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

John 10:19 Σχίσα πάλιν ἐγένετο ἐν τοῖς ἱερατικοῖς διὰ τοῦ λόγου τοῦτος.

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

John 10:20 ἔλεγον δὲ πολλοὶ εἰς αὐτῶν· Εἰμὶ θείναι καὶ καίεται; τί αὐτοῦ ἀκούετε;

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

John 10:21 ἄλλοι ἔλεγον, Ταύτα τὰ ῥήματα οὐκ ἦστιν δαιμονιζομένου· μὴ δαιμονίων δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

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

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς ἱεροσολυμίων· ἔχειμὶ ἵν,

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

23and Jesus was walking in the temple, in the Portico of Solomon.
John 10:24  ἐκύκλωσαν οὖν αὐτὸν οἱ ἱουδαῖοι καὶ ἔλεγον αὐτῷ, ὡς πότε τὴν φυχὴν ἡμῶν ἀφεῖς; εἰ οὐ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρήσια.

25Then the Jews surrounded him, and were saying to him, "How long are you keeping our souls in suspense? If you are the Christ, tell us clearly.

John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἱσσοῦς, εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἂ ἐγὼ ποιῶ εἰ ὑμῖς ὄνοματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

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

John 10:26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν. ὡς ακολουθοῦσιν, ὃ καγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι,

27My sheep hear my voice, and I know them, and they follow me.

John 10:28 καγὼ δίδωμι αὐτοῖς ὄψιν αἰωνίου, καὶ οὐ μη ἀπόλοιμαι εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάζει τις αὐτὰ ἐκ τῆς χειρὸς μου.

28And I give to them eternal life, and they will by no means perish, into all time, and no one will snatch them out of my hand.

John 10:29 ὁ πατήρ μου οὐ δεδωκέν μοι μεῖζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς. ὡς ακολουθοῦσιν, ὃ καγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι,

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

John 10:30 ἐγὼ καὶ ὁ πατήρ ἐν ἐμέν.

30I and the Father are one.

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

32Again, the Jews lifted up stones in order to stone him.

John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἱσσοῦς, Πολλὰ ἔργα καλὰ ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποίου αὐτῶν ἔργον ἐμὲ λιθάσατε;

33Jesus responded to them, "Many good works I have shown you from the Father. For

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1026 omit Φ66 Ψ7 μ Μ Λ W Θ Π 0141 33 597 821 1241 2561* dl60 ἰται, νε vg copsa,bol6βach' arm geo L8

1027 ctx aκουει (plur) Φ66 Μ Λ W Θ 0211 33 157 1071 1211 Or Did SBL TH NA28 */ καθως ειπον υμιν A D E F G H M S U X Y Γ Δ Λ Ψ Ω 047 0211 0233 f3 2 28 157 180 205 565 579 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1508 ττο Lect 1b.d.e.f.g.la11 συρp,h,(pal)
coppb,bol6β eth geo slav goth Cyrlm TR RP καθως ειπον υμιν οτι Φ66* lac Φ45 C N P Q T V 070

1028 ctx aκουει (plur) Φ66 Μ Λ W Θ 0211 33 157 1071 1211 Or Did SBL TH NA28 */ aκουειν (pl subj) 579 aκουει (singular) Φ59 A D E F G H K M S U Y Γ Δ Λ Ψ Ω 047 f2 2 28 565 700 892 1424 1844 ττο TR RP lac Φ45 C N P Q T V 070 0233. The singular number reading aκουει is not in concord with the neuter plural subject τα προβατα τα εμα, "my sheep" (plural) nor with the rest of the verse, aura, "them," aκουειν. "they follow." BDF Sec 133: "Perhaps no syntactical peculiarity of Greek is more striking to us than the use of the singular verb with a neuter plural subject (neuter plurals were originally in part feminine singular collectives: Schwyzer I 581f.). The rule appears to have been most strictly followed in Attic (Schwyzer II 607); Homer and Koiné are less consistent, while the plural is used exclusively in MGr. In the NT (as in the LXX and pap: Mayser II 3, 28ff.) is marked diversity, and often in individual instances the MSS diverge." What is interesting to me here is that Φ59 seems out of place. This leads me to believe that John originally wrote the plural verb, and Φ59 and others "corrected" it.


1029b ctς δεδωκέν μοι μειζων παντων E F G ΗΚ Μ Σ Ν δ Θ Π 047 f2 2 28 33 157 565 700 1071 1424 HF RP οτι δεδωκέν μοι μειζων παντων Υ Γ Τ ω δεδωκέν μοι μπαντων μειζων Κ Λ W Ψ οτι δεδωκέν μοι μειζων παντων 124 οτι δεδωκέν μειζων παντων Φ66 οτι δεδωκέν μοι μπαντων μειζων Φ66 οτι δεδωκέν μοι μειζων παντων 579 οτι δεδωκέν μοι μπαντων μειζων Μ U οτι δεδωκέν μοι μπαντων Λ οτι δεδωκέν μοι αυτα μπαντων παντων f3 69 346 788 οτι δεδωκέν μοι παντων μειζων TR οτι δεδωκέν μοι μπαντων εστιν μειζων Χ οτι εδωκεν. ... ... του μειν Φ57 οτι δεδωκέν μοι μπαντων μειζων B7 οτι δεδωκέν μοι μειζων παντων Α οτι δεδωκέν μοι μπαντων μειζων Θ οτι δεδωκέν μοι μπαντων μειζων B9 ΝΑ28 δΙ οτι δεδωκέν μοι μιζων παντων 0211 lac Φ45 C N P Q T V 070 0233.
which work of them are you stoning me?"

John 10:33  ἀπεκρίθησαν αὐτῷ οἱ ἱουδαῖοι, Περὶ καλοῦ ἔργου ὧν λιθάζομεν σε ἅλλα περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρωπὸς ὃν ποιεῖς σεαυτὸν θεόν.

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

John 10:34  ἀπεκρίθησαν αὐτῷ ὁ ἱσσοῦς, ὅπερ ἐστὶν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἢ ἐγὼ εἶπα, θεοὶ ἐστε;

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

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

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

John 10:36  νῦν ὁ πατὴρ ἥγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι θλασφημεῖς, ὅτι εἶπον, Υἱὸς 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 σὺ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι;

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

John 10:38  εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύете, τοῖς ἑργοῖς πιστεύετε, ἵνα γνώτε καὶ γινώσκητε ὅτι ἐν ἐμῶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

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

John 10:39  ἔξητον πάλιν αὐτὸν πιάσαι καὶ ἔξηθην ἕκ τῆς χειρὸς αὐτῶν.

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

John 10:40  Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἱορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰώαννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

40 And he went back to the other side of the Jordan, to the place where John had earlier
been baptizing, and he stayed there a while.
John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἐλέγον ὅτι ἵωάννης μὲν σημείον ἐποίησεν οὔδεν, πάντα δὲ δοκεὶ ἵωάννης περὶ τοῦτο ἀληθῆ ἦν.
41And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."
John 10:42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
42And many there believed in him.

Chapter 11
The Death of Lazarus

John 11:1 Ἐν δὲ ταῖς ἀσθενέις, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.
John 11:2 Ἐν δὲ Μαριὰμ ἡ ἀδελφὴ αὐτοῦ μὕρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριῶν ἀνθιζέθης, ἦς ἡ ἀδελφὴ Λάζαρος ἠσθένει.
2And the Mary who anointed the Lord with perfumed ointment and wiped his feet off with her hair, was the one whose brother was ailing.
John 11:3 ἀπέστειλαν οὖν αὐτὸν λέγουσα, Κύριε, ἵνα σαλεύῃς εἰς αὐτήν.
3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."
John 11:4 ἀκούσας δὲ ὁ Ἱσοῦς εἶπεν, Ἀδελφὴ ἡ ἀσθενείας οὐκ ἐστιν πρὸς θάνατον ἀλλὰ ὑπὲρ τῆς ἀναστάσεως τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱός τοῦ θεοῦ διὰ 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 ἤγαγε δὲ οἱ Ἰσοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν τῆς αὐτῆς καὶ τὸν Λάζαρον.
5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 ὡς οὖν ἠκούσεν ὅτι ἀσθενεί, τότε μὲν ἐμεινεν ἐν ψυχῇ ἡν ἡμέρα
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, Ἀγωνεῖν εἰς τὴν ἱούδαίαν πάλιν.
7Only then, after this, he says to the disciples, "Let us go back to Judea."
John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξητοῦσι συν λιθᾶσαι οἱ ἱούδαιοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
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 Ἰσοῦς, ὡς ἐδώκα ὡς ἐστιν τῆς ἰμέρας, εἰς τὰς περιποτῆς ἐν τῇ ἰμέρᾳ, 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 ἔως ἐν τὰς περιποτῆς ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἐστίν 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 αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ παρεύομαι ἵνα ἐξεπνίοσον αὐτῶν.
11He said these things. And after this, he is saying to them, "Our friend Lazarus has

145 11:6 Here is the particle μὲν, supposedly anacoluthic, that is, not following through to its expected conclusion, which in the case of μὲν means without its usual complementary ἐπεί in following. However, I see it as complemented by the word ἐπεί - ἐπεί at the beginning of verse 7. If this ἐπεί were not complementary to μὲν, then the phrase ἐπεί ἡμῶν κεκοίμηται, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
fallen asleep, but I am going in order to wake him up.”
John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῶν, Κύριε, εἰ κεκοίμηται σωθήσεται.

12 The disciples therefore said to him, “Lord, if he has fallen asleep, that will help him.”
John 11:13 εἶπεν δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκείνοι δὲ ἐδοξοῦν ὅτι περὶ τῆς κομῆσεως τοῦ ὑπὸνου λέγει.

13 But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.
John 11:14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν,

14 So then, Jesus said to them plainly, “Lazarus died.
John 11:15 καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεί: ἀλλὰ ἂγωμεν πρὸς αὐτὸν.

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

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

“I Am the Resurrection and the Life”
John 11:17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

17 Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18 ἦν δὲ ἡ Βηθανία ἐγκύκλων τῶν Ἰεροσολύμων ὡς ἀπὸ στάδιων δεκαπέντε.

18 Now Bethany was close to Jerusalem, about fifteen stadia apart,
John 11:19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐλήλυθεσαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἣν παραμιθήσαντα ἀετὰς περὶ τοῦ ἀδελφοῦ.

19 and many of the Jews had come to Martha and Mary, to console them regarding their brother.
John 11:20 ή οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οίκῳ ἐκαθέζετο.

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

21 Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.
John 11:22 καὶ νῦν οἶδα ὅτι ὁ θεὸς ἂν αἰτήσῃ τὸν θεόν δώσει σοι ὁ θεός.

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

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

24 Martha says to him, "I know that he will rise again in the resurrection at the last day.”
John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμί ὁ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἀγὼ ἀναστάσεις.

25 Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;
John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα πιστεύεις τούτο;

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

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146 11:18 About 3 kilometers, less than 2 miles.
147 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

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

John 11:28 Καὶ τοῦτο εἶποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα, ὦ διδάσκαλος πάρεστι καὶ φωνεῖ σε.

29And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."

John 11:29 ἐκείνῃ δὲ ὡς ἤκουσεν ἤγερθη τοῖς καὶ ἤρεξε τρόπον πρὸς αὐτὸν·

30That 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 ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἢ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθοῦμενοι αὐτῆς, ἴδοντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθαν, ἤκολουθησαν αὐτῇ, δοξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύῃ ἐκεί.

32The 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 ή οὖν Μαριὰμ ὡς ἤλθεν ὅπου ἦν Ἰησοῦς ἴδουσα αὐτὸν ἐπεεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ἢ ὁ δὲ σὺν ἄν μου ἀπέθανεν ὁ ἀδελφός.

33Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβρισάτο τῷ πνεύματι καὶ ἐτάραξεν ἐαυτὸν,

34Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself.

John 11:34 καὶ ἔπειν, Ποῦ τεθείκατε αὐτὸν; λέγουσιν αὐτῷ, Κύριε, ἐρχοῦ καί ἰδε.

35And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

36Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, ἰδε πῶς ἐφιλεῖ αὐτὸν.

37Δακρύζω, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύζω - dakrúz, instead of one of the more usual words for weeping or crying. With δακρύζω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
John 11:37  τινές δὲ ἐξ αὐτῶν ἔπαν, ὡς ἐδύνατο οὗτος ὁ ἀνοίγας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

38But some of them said, "Shouldn't he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

Jesus Raises Lazarus from the Dead
John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο επ’ αὐτῷ.

39Then Jesus, again heaving inside himself, arrives at the tomb. And a cave it was, and a stone was there, covering over it.

John 11:39 λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ὤςει, τεταρτάτους γὰρ ἐστιν. 5

40Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day." 6

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, ὥσπερ εἶπόν σοι ὅτι εὰν πιστεύῃς ὄψη τὴν δόξαν τὸν θεοῦ; 7

41Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

John 11:41 ἤραν οὖν τὸν λίθον. ὦ δὲ Ἰησοῦς ἠρεν τοὺς ὀφθαλμοὺς ἅνω καὶ εἶπεν, Πάτερ, εὐχαριστεῖς οὐτὶ ἆκουσιν σοῦ. 8

42They therefore took away the stone. And Jesus lifted his eyes aboveward, and said, "Father, I thank you, that you have heard me. 9

John 11:42 ἔγω δὲ βέβαιον δὲ πάντοτε σοι ἀκούεις: ἄλλα δὲ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπέστειλας. 10

43But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me. 11

John 11:43 καὶ ταύτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δέσποτα ἔξω. 12

44And having said these things, he shouted out with a loud voice, "Lazarus, come out!" 13

John 11:44 ἐξῆλθεν οὖν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ὁ υἱὸς αὐτοῦ σουδάριῳ περιεδέπετο. λέγει αὐτοῖς ὁ Ἰησοῦς, λύσατε αὐτὸν καὶ ἀφέτευκεν αὐτὸν ὑπάγειν. 14

45The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die
John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἱουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι αὐτοῖς ἔποιησαν, ἐπίστευσαν εἰς αὐτοὺς. 15

46Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him. 16

John 11:46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ὅτι ἐποίησαν Ἰησοῦς. 17

46But some of them went to the Pharisees, and told them what things Jesus had done.
Rev. 21:9

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?

48 If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place and authority that is from the Jews.'

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

50 Neither are you considering how it is expedient for you to die for the people, and not the whole nation perish."
John 11:55 Ἰν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα· ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἴνα ἀγιόσωσιν ἑαυτοὺς.

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

John 11:56 ἔζητον οὖν τὸν Ἰσραήλ καὶ ἔλεγεν μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες; Τί δοκεῖ ὦμιν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν;

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

John 11:57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρίσαιοι ἑντολάς ἴνα εἶναι τὰς γυνὰς ποῦ ἔστιν μηνύσῃ, ὡς πάσχῃν αὐτον.

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

Chapter 12

Jesus Anointed at Bethany

John 12:1 Ὁ οὖν Ἰσραήλ πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ἦν ἤγερεν ἐκ νεκρῶν ὁ Ἰσραήλ.

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

John 12:2 ἔσποψαν οὖν αὐτῷ δεῖπνον ἑκεῖ, καὶ ἡ Μαρὰ οἰκονόμη, ὁ δὲ Λάζαρος εἰς ἦν ἐκ τῶν ἀνακεκίμενῶν σὺν αὐτῷ.

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

John 12:3 ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτύμου ἤλεψεν τοὺς πόδας τοῦ Ἰσραήλ καὶ ἐξέμαζεν ταῖς θρεῖσιν αὐτῆς τοὺς πόδας αὐτοῦ· καὶ ἐκ σπαράντω ἐκ τῆς ὁμής τοῦ μύρου.

3Then Mary, having taken a litre of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4 ἔλεγεν δὲ Ἰωάννας ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτόν παραδίδειν,

4But Judas the Keriothite, one of his disciples, the one about to betray him, says, John 12:5 Διά τι τότε τὸ μύρον οὖν ἐπράθη εἰρηκοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

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

John 12:6 εἶπεν δὲ τότε οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεῖν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκόσκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

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

11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."

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12:3 In modern litres, about one half litre, or about a pint. The *litra* was a loanword from the Latin *libra*, for "pound," a 12-ounce pound.

12:5 About a year’s wages.
John 12:7 ἐπεν oὖν ὁ Ἰησοῦς, "Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τιρήσῃ αὐτήν.

John 12:8 τοὺς πτωχούς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμε δὲ οὐ πάντοτε ἔχετε. The poor you always have with you, but me, you do not always have.

John 12:9 Ἔγνω σοὶ ὁ δήλος πολύς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστιν, καὶ ἠλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἄλλον ἰνα καί τὸν Λάζαρον ἰδωσιν ὄν ἠγειρεν ἐκ νεκρῶν.

9Then the 162 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.

John 12:10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καί τὸν Λάζαρον ἀποκτείνωσιν, 11So the chief priests resolved that they would kill Lazarus also.

John 12:11 ὅτι πολλοὶ δὲ αὐτὸν ὑπήγον τῶν Ἰουδαίων καί ἐπίστευον εἰς τὸν Ἰησοῦν.

12for many of the Jews were going out because of him, and then believing in Jesus.

162 12:9 Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
The Triumphal Entry

John 12:12 Τῇ ἐπαύριον ὁ ὀχλὸς πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς ἱεροσόλυμα,

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

John 12:13 ἔλαβον τὰ βατά τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἕκραυγαζον, Ἱωάννατο ἐυλογημένον ὁ ἐρχόμενος ἐν ὄνοματι κυρίου, βασίλειος τοῦ Ἰσραήλ.

13 they took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!"163 "Blessed is he who comes in the name of the Lord,"64 the king of Israel!

John 12:14 εὐρών δὲ ὁ Ἰησοῦς ὅναρισκεν ἐκάθισεν ἐπ’ αὐτό, καθὼς ἐστίν γεγραμμένον,

14 And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθῆμενος ἐπὶ πολύν δύνα

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

John 12:16 ταῦτα οὖν ἔγνωσαν αὐτόι οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάθη Ἰησοῦς τότε εὐνύμησαν ότι ταῦτα ἦν ἐπ’ αὐτῶ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῶ.

16 These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.

John 12:17 ἐμαρτύρει οὖν ὁ ὀχλος ὁ ὃν μετ’ αὐτοῦ ὃ τῶν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

17 The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

John 12:18 διὰ τούτου ὑπήντησαν αὐτῷ ὁ ὀχλος ὅτι ἠκούσαν τότε αὐτῶν πεποιηκέναι τὸ σημεῖον.

18 Because of this the crowd came out to join him, that they had understood him to have done this sign.

John 12:19 οἱ οὖν φαρισαῖοι εἶπαν πρὸς ἐαυτούς, θεωρεῖτε ὅτι οὐκ ὤφελείτε οὐδὲν· ἢδε ὁ κόσμος ὑπό αὐτοῦ ἀπῆλθεν.

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 Ἡμῶν δέ Ἑλληνες τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ:

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

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163 12:13a Ὑσανᾶ = Aramaic נֶשֶׁא - hōšâ' nā", similar to the Hebrew נֶשֶׁא - hōšâ' nā", an expression reminiscent of the נֶשֶׁא הָנָּא in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὡ Κύριε, ὁσόν δὴ - Ὡ Κύριε, σοσόν δὲ, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

164 12:13b Psalm 118:26

165 12:15 Zechariah 9:9

John 12:21 οὗτοι δὲν προσήλθον Φιλίππω τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλατιᾶς, καὶ ἡράτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.
21These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."
John 12:22 ἔρχεται ο Φιλίππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φιλίππος καὶ λέγουσιν τῷ Ἰησοῦ.
22Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.
John 12:23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, ἔληλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
23And Jesus responds to them as follows: "The hour has come, that the Son of Man should be glorified.
John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ ὀστοῦ πεσὼν εἰς τὴν γῆν ἀποθάνη, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνη, πολὺν καρπὸν φέρει.
24Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.
John 12:25 ὁ φιλόν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτὴν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰωνίων φυλάξει αὐτὴν.
25The person who loves his life loses it, and the one who hates his life in this world will preserve it into eternal life.
John 12:26 ἐὰν ἐμοὶ τὰ διακονέω, ἐμοὶ ἀκολουθεῖται, καὶ ὅπου εἰμὶ ἐγώ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις τοῖς διακόνοις μεῖμαι, αὐτὸν ὁ πατὴρ.
26If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.
John 12:27 Νῦν ἡ ψυχὴ μου τεταράκταται, καὶ τι ἐπίσης; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἠλθὼν εἰς τὴν ὥραν ταύτην.
27"Now, my soul has become troubled. And what shall I say—'Father, save me from this hour'? No, for this very thing I have arrived to this hour."
John 12:28 πάτερ, δοξάσον σοι τὸ ὄνομα. ἤθελεν οὖν φωνή ἐκ τοῦ οὐρανοῦ. Καὶ ἐδοξάσα καὶ πάλιν δοξάσω.
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 ἐλεγεν βροντὴν γεγονέναι· ἄλλοι ἐλεγον, Ἀγγελος αὐτῷ λελάληκεν.
29The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."
John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Οὐ δὲ ἐμὲ ἡ φωνή ἀπτό γεγονεν ἀλλὰ δὲν ὑμᾶς.
30Jesus answered and said, "Not for my sake has this voice happened, but for you.
John 12:31 νῦν κρίσις ἐστὶν τοῦ κόσμου τοῦτοῦ, νῦν ὁ ἄρχων τοῦ κόσμου τοῦτοῦ ἐκβλήθησαι ἐξε·
31Now comes judgment of this world. Now the ruler of this world will be thrown out.
John 12:32 καγὼ ἐάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.
32And I, if I be lifted up from the earth, will attract all mankind to me."
John 12:33 τοῦτο δὲ ἐλεγεν σημαίνοις ποιώς ἐμαυτός ἦμελλεν ἀποθησκεῖν.
33Now this he was saying signaling what manner of death he was about to die.
John 12:34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος. Ἰημεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστός μένει εἰς τὸν αἰώνα, καὶ πῶς σὺ λέγεις ὅτι δι' ἐν ψωθήναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστίν οὗτος ὁ υἱός 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
Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.

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

The Authorities Continue in Unbelief

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

Jesus said these things, because he saw Jesus’ glory, so he spoke about him.

Even so, many even of the rulers believed in John 12:36 while you have the light, so that darkness d...
John 12:45  καὶ ὁ θεοφόρων ἐμὲ θεωρεῖ τὸν πέμψαντά με.

46 and the one looking upon me is looking upon the one who sent me.

John 12:46 ἐγὼ ύμων εἰς τὸν κόσμον ἐλήλυθα, ἵνα πάς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

47 I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ εἶν τῆς μοι ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἔλθων ἵνα κρίνω τὸν κόσμον ἀλλ’ ἵνα σώσω τὸν κόσμον.

47” And if someone hears my sayings and does not keep them,174 I do not judge him. For I did not come in order to judge the world, but to save the world.

John 12:48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρινόντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρα.

48 The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 ὦτι ἐγὼ ἂς ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ἰσέμφως με πατὴρ αὐτὸς μοι ἐντολήν δέδωκεν τί εἴησαι καὶ τί λαλήσω.

49 For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὦτι ἐντολή αὐτοῦ ἡμῶν αἰώνιος ἐστιν. ὁ σὺν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατὴρ, ὅστις λαλῶ.

50 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.”

Chapter 13

The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἐρήτης τοῦ πάσχα εἶδος ὁ Ἰησοῦς ὦτι ἠλθεν175 αὐτοῦ ὡς ἰνα μεταβῆ ἐκ τοῦ κόσμου εἰς τὸν πάτερα, ἄγαπήσας τοὺς ιδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν 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 δείπνουν γενόμενον, τοῦ διαβόλου ἢν ἐβεβληκώσας εἰς τὴν καρδίαν ἦν παραδόν τῷ Ἰουδαίῳ Ἱσαὰκῳ τοῦ Μήδους Ἰσαὰκῳ τοῦ Τίττῳ.

2And supper having started,176 with the devil having already put it in the heart of Judas, son of Simon of Kerioth to betray him,

174 12:47 12:47 txt akouso...καὶ μη φυλαξη "hears and does not keep" P εκ Κ A B K L X P S f1 f3 f5 33 157 565 1071 vg syr coptas, cw, bo arm Diatess Ephrem SBL TH NA28 {/} / akouso...καὶ μη φυλαξη "hears and keeps" D Θ 070 579 1241 it vgm copitam, phi, / akouso...καὶ μη πιστευε "hears and does not believe" E FG M Y Γ Δ Α Ω 047 0141 0233 0250 02 124 461 700 892 1192 1424 1844 φ1 φ2 syrii goto TR RP / akouso...καὶ μη πιστευε "is listening and does not believe" S 0211 1424 * (Swanson) / μη akouso...μη μη φυλαξη "neither hears nor keeps" W / lac φ45 C N P Q T 28


176 13:2 13:2 txt γενομενου P2 Α D E F G H K M S U Y Γ Δ Α Ε Π Ω 047 0141 0211 0233 f1 f3 f5 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1342 1424 1505 Λatak itaaurb, co, fi, f1, / lac vg slav Chrys Severian Cyril; Aug Spec TR RP / γενομενου P2 Ε L W X Ψ 070 579 1241 t, d, r arm eth Or SBL TH NA28 {/} / _______ vou P75 / lac φ45 C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
John 13:3  εἶδος ὅτι πάντα ἐδωκεν αὐτῷ ὁ πάτηρ εἰς τὰς χείρας καὶ ὃτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4  ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέιτου διέξωσεν ἑαυτόν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5  ἐτα βάλλει ὑδωρ εἰς τὸν νιπτῆρα καὶ ἠρέστα νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάθεσεν τῷ λειτω ὣ ἡ διεξωσμένος.

5Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.


6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7  ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι ἐγὼ ποιῶ σὺ οὐκ οἶδας ἢρτα, γνώση δὲ με τα ταυτα.

7Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8  λέγει αὐτῷ Πέτρος, οὐ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ, ἦν μὴ νίψω σε, οὐκ ξεῖς μέρος μετ’ ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9  λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χείρας καὶ τὴν κεφαλήν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10  λέγει αὐτῷ ὁ Ἰησοῦς, ὁ λευσμένος οὐκ ξεῖ χρείαν εἰ μὴ τοὺς πόδας νύσσασαι, ἀλλὰ ἐστίν καθαρὸς δόξι καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ’ οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, but is clean on the whole. And you men are clean; though not all of you."

John 13:11  ἰδει γὰρ τὸν παραδίδοντα αὐτόν· διὰ τούτο εἶπεν ὃτι ὁ χί πάντες καθαροὶ ἔστε.

11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12  ὅτε οὖν ἐνίσχυν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱματιά αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γνῶσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?'

John 13:13  ὑμεῖς φωνεῖτε με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14  εἰ οὖν ἐγὼ ἐνίψα ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς οφείλετε ἄλληλων νίπτειν τοὺς πόδας;

14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15  ὑπόδειγμα γὰρ ἐδώκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16  ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστίν δοῦλος μειξῶν τὸν κυρίον αὐτοῦ ὕπε ἀπόστολος μειξῶν τὸν πέμψαντος αὐτῶν.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17  εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.
John 13:18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἔξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὅ τρίγυον μου τὸν ἄρτον ἐπήρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

18I am not speaking about all of you; I know whom I have chosen; but, so that the scripture is fulfilled, 'Someone eating my bread has lifted up his heel against me.'¹⁷⁸

John 13:19 ἀπαρτὶ λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γενήσεται ὅτι ἐγὼ εἰμί.

19Yes indeed;¹⁷⁹ I am telling you before it happens, so that when it happens, you may believe who I am.¹⁸⁰

John 13:20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἐν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

20Truly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.”

John 13:21 Ταῦτα εἶπον ὁ Ἰησοῦς ἑταράχθη τῷ πνεύματι καὶ ἑμαρτύρησαν καὶ ἔπειπε, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 ἐξελεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀποφύγοντες περὶ τίνος λέγει.

22The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ἢν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάτα ὁ Ἰησοῦς.¹⁷⁹

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεῦει οὖν τούτῳ Σίμων Πέτρος πυθόμενος περὶ αὐτοῦ ὑπεύθυνε τίς ἐν εἰς περὶ οὖν λέγει.

John 13:25 ἀναπεσομεν οὖν ἐκείνος οὕτως ἐπὶ τῷ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν;

25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκείνος ἔστιν ὁ ἐγὼ βάφω το πσυμίων καὶ δώσω αὐτῷ, βάφας οὖν τὸ ψυμίων λαμβάνει καὶ δίδωσιν Ἰωάννην Σίμωνος Ἰσκαρίωτον.

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of

John 13:26 Πέτρου ὁ μετὰ τοῦ ἰπτετού συνελήφθη καὶ ἐμαρτύρησεν καὶ ἐβασιλεύσεται εἰς τὸ ἡλικίαν αὐτοῦ.

178 13:18 Psalm 41:9

179 13:19 Greek: ἀπαρτὶ - aparti. Most Greek NT editions (TR HF RP SBL NA28, but not TH) have ἀπ’ ἀρτι, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP’ ARTI, a contraction for APO ARTI.) If however as DeBruynker says, it was originally one word, ἀπαρτὶ, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations’ attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, INT, REB, NRSV) coped with it by dropping out the "from" of ἀπό altogether. These rendered it something like, "I am telling you now before it happens..." And thirdly, there are the translations (Young's, ASV, Recovery, NASB, NAB) that left it, "from now on," and also singular as the Greek says, awkwardly as it may be. See also Rev. 14:13, where DeBruynker says it was originally one word, ἀπαρτὶ, and it would make sense that vai (yes) was added by later copyists as a replacement for the same idea.

180 13:20 Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."

181 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.
Where Is Jesus Going?

John 13:31  "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:32  "If God is glorified in him, God will also glorify the Son in himself, and glorify him at once."

John 13:33  "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:34  "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 13:35  "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:36  "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. 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 13:37  "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:38  "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. 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 13:39  "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:40  "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. 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 13:41  "Then after he had gone out, Jesus says, "Now is the Son of Man glorified, and in him God is glorified."

John 13:42  "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. 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.'"
Chapter 14

John 14:1  Μὴ ταρασσεσθῶ ὑμῖν ἢ καρδία: πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ μετατρέψετε.

1Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2  εὐ τῇ οἷκᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσίν: εἰ δὲ μὴ, εἶπον ἃν ὑμῖν ὃτι πορεύομαι ἐπιτύμασαι τόπον ὑμῖν;

2In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you? 15

John 14:3  καὶ εὰν πορευθῶ καὶ ἐπιτυμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλίμψωμαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὑπὸ εἰμὶ ἐγὼ καὶ ὑμεῖς ἔτεθη.

3And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4  καὶ ὅπου ἐγὼ ὑπάγω ὑιοῦτε τὴν ὁδὸν.

4And where I am going, you know the way.” 187

Jesus the Way to the Father

John 14:5  Ἀγεῖ αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις; πῶς οἴδαμεν τὴν ὁδὸν;

5Thomas says to him, "Lord, we don't know where you are going — how is it we know the way?" 188

John 14:6  ἔλεγεν αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ ὑδεῖς ἔχεται πρὸς τὸν πατέρα εἰ μὴ δ’ ἐμοῦ.

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7  εἰ ἔγνωκατε με, καὶ τὸν πατέρα μου γνώσεσθε καὶ ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ εὑράκατε αὐτὸν.

7If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him.”

185 14:2 See chapter 13 verse 36.

186 14:3  βγ καὶ ἐπιστέασον ϝς Φέρκ, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἀρτι; τὴν ψυχήν μου ὑπέρ σοι θήσω.

3Peter says to him, "Why am I not able to follow you now? I will lay down my life for you.”

John 13:38  ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπέρ ἐμοῦ θήσεις; ἂμὴν ἂμὴν λέγω σοι, οὐκ εἶδες ὁ λογισμὸς ὃς οὐ ἀρνήσετε με ἐμεῖς.

3Jesus 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.

187 14:5a See chapter 13 verse 36.

188 14:5b See chapter 13 verse 36.
John 14:8 λέγει αὐτῷ Φιλίππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνῳ μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φιλίππε; ὁ ἐωρακώς ἐμε ἔωρακεν τὸν πατέρα: πώς οὐ λέγεις, Δείξον ἡμῖν τὸν πατέρα;

9Jesus says to him, "All this time I have been with you, and you have not come to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν εμοί ἄντι: τὰ ρήματα ὧν ἐμὲ ἐμαυτός οὐ λαλῶ ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτά πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ἡμῖν, ὁ πιστεύων εἰς ὑμᾶς τὰ ἔργα ἐγώ ποιῶ κἀκεῖνος ποιήσει, καὶ μείξονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα περεύομαι:

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.

John 14:13 καὶ διὰ τὴν αἰτήσεν ἐν τῷ ὀνόματί μου οὐκ οὐκ θησίοι, ἵνα 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 εάν τι αἰτήσετε με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

14If you ask me191 for something in my name, I192 will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε:

15If you love me, you will keep my commandments.

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190 14:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

191 14:14a txt με "me" φ36 K B E H U W Γ Δ Θ Ω 060 0211 f13 2 7 8 9 28 33 124 461 475 579 700 788 892 1006 1073 1203 1212 1230 1242 1324 1514* 1519 1646 itc f vg syrP,h RP SBL TH NA28 {B} μοι "me" 346 τὸν πατέρα 249 pc omit A D G K L M Q S Y Lc Π Ψ 18 27 35 69 157 180 597 1071 1079 1192 1194 1195 1216 1241 1243 1294 1424 1505 1514c 1519 1546 2148 2174 itc,aur,de,q,ri vgms cop,sa,pbo,bo,acht,fay eth slav Cyrillem; Vict-Rome Aug75 TR omit entire verse X Λ* 0141 f 118 157 565 1009 1210 1365 itb vgms syr,spal arm geo Diatess\[11\] lap φ53 φ25 C F N P T V 047 0233.

192 14:14b txt ἐγὼ φ36 Χ D E G H Κ M* Ψ S U Y W Δ Θ Λ* Π Ω 0211 f13 2 7 8 9 18 27 28 35 69 157 461 475 579 700 788 1073 1192 1194 1203 1212 1216 1243 1424 1505 1514 1519 1646 TR RP SBL TH NA28 {B} τοῦτο φ75 A B L Γ Ψ 060 33 124 1071 itc,aur,de,q,ri vg syrP,sa,ac,bo Epiph ποιεῖ τὸ ρήμα τοῦ ἐγὼ φ66c 1241 τὸ ἐγὼ τοῦτο με* omit entire verse X Λ* 0141 f 118 157 565 1009 1210 1365 itb vgms syrs,spal arm geo Diatess\[11\] lap φ53 C F N P T V 047 0233.

And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17  

tó πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό οὐδὲ γνώσει υἱῶν οὐ γνώσκετε αὐτό, ὅτι παρʼ ὑμῖν μένει καὶ ἐν υἱῶν ἐστιν.

17The 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 ἄφησον υἱῶν ἄφαντος, ἔρχουμαι πρὸς υἱῶν.

18I will not leave you as orphans; I am coming to you.

John 14:21  

ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε υἱῶν ἔσται, ὃς λέγεται πάντως καὶ ὁ κόσμος με οὐκέτι θεωρεῖ.

21The 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  

Ἀγεί αὐτῷ Ἰσούς, οὐκ ὁ Ἰσακράτης, Κύριε, καὶ τί γέγονεν ὅτι ἦμιν μέλλει εἰμανίζει σατανατον καὶ οὐχὶ τοῦ κόσμου;

22Judas (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 Ἰσούς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ πάτηρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ κοινήν παρʼ αὐτῷ ποιήσομεθα.

23Jesus answered, and said to him, “If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24  

ὁ μή ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἕμοι ἄλλος τὸ πέμπωντός με πατρὸς.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25  

Ταύτα λελάληκα ὑμῖν παρʼ ὑμῖν μένων·

25These things I have spoken to you while abiding with you.

John 14:26  

ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἁγιόν ὁ πέμψει ὁ πατήρ ἐν τῷ ὅνοματί μου, ἐκεῖνος ὑμᾶς διδάσκει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ὁ εἶπον ὑμῖν.

26But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27  

Εἰρήνην ἀφίημι υἱῶν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ παρασκεύου ὑμῖν η καρδία μηδὲ δειλάτω.

27Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:28  

Ἦκοισετε ὅτι ἐγὼ εἰπὼν ὑμῖν, ὡτάγω καὶ ἔρχομαι πρὸς υἱῶν. εἰ ἦγαπάτε με ἐχάριτε ἂν, ὅτι παρεοιμάι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μεῖν ὑμᾶς ἔστιν.

28You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

John 14:29 καὶ νῦν ἐξῆρκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

29) And now I have told you, before it happens, so that when it happens, you will believe.

John 14:30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἐρχεται γὰρ ὁ τῶν κόσμων ἀρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

30) I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

31) but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 ἐγὼ εἰμί ἡ ἄμελος ἢ ἐλήπνη, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

1) I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν, αἰρεῖ αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἴνα καρπὸν πλεῖον 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 ἴδη ὑμεῖς καθαροὶ ἐστέ διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

3) You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα ὃ ὁ ἄνθρωπος ὁ λόγος ἐν τῷ λόγῳ ἐν τῷ ἔκδοτω, ὡστάς ὠδη ὑμεῖς ἐὰν μή ἐν ἐμοὶ μένητε.

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 ἡ ἄμελος, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ ὡστάς φέρῃ καρπὸν πολύν, ὁτί χωρὶς ἐμοί οὐ δύνασθε ποιεῖν οὐδέν.

5) I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἐὰν μή τις μένῃ ἐν ἐμοί, ἐξηράνθη ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ οὐδεὶς ἀνάγουσιν αὐτά καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καῦται.

6) If someone does not abide in me, he is thrown aside like the branch that is withered;

156) Greek: καὶ, as substitute for δοτι - ὅτι, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather αὐτά," the topic is neuter plural, which can take a singular verb. I translated αὐτά as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside, the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.
and they gather such and cast them in the fire, and they are burned.

John 15:7: ἐὰν μείνῃ ἐν ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, δὲ ἐὰν θέλετε αἰτήσασθε καὶ γενήσεται ὑμῖν.

7If you abide in me, and my sayings abide in you, ask whatever you will, and it will happen for you.

John 15:8: ἐν τούτῳ ἐδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γέννησθε ἐμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.


9Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10: ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἁγίᾳ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω ἀυτοῦ ἐν τῇ ἁγίᾳ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.

John 15:11: Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἐν ὑμῖν ἤ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

11These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12: αὕτη ἔστιν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἦγαγον με.

12This is my commandment: that you love one another, as I have loved you.

John 15:13: μείζονα ταῦτας ἁγάπην οὐδείς ἔχει, ἵνα τὰς τὴν ψυχὴν ἑαυτοῦ θῇ υπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14: ὑμεῖς φίλοι μοῦ ἔστε ἐὰν ποιῆτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15: οὐκέτι λέγω ὑμᾶς δούλους, ἵνα ὁ δόλος οὐκ αἰδεῖν τι ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἶρηκα φίλους, ὦτι πάντα ἔ ἡκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16: οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἐθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα δ’ ἀν ἀιτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου δῷ ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17: ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18: Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

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196 15:8a 1txt γενησθε (aor subj) [P66 B D L 0250 it vg Amphil Chrys] Cypcomm Aug SBL TH NA28 {C} / sitis (pres subj) (paradigm) efficiamini (pres pass subj) "be made, be proven" / possitis fieri "be able to become"

197 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.
John 15:19 eἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ἱδίον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλὰ ἐγὼ ἔξελεξαίμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ κόσμος.

19If you were of the world, the world would love its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἴπον ὑμῖν, ὅτι ἐστίν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξοντι εἰ τὸν λόγον μου ἐπηρήσαν, καὶ τὸν ὑμέτερον τηρήσουν.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21 ἀλλὰ ταῦτα πάντα ποιήσουν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασαν τὸν πέμψαντά με.

21But all these things they will do against you because of my name, for they do not know the One who sent me.

John 15:22 εἰ μὴ ἠλθὼν καὶ ἐλάλησα αὐτοῖς, ἀμαρτιάν οὐκ ἔχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 ὃ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24 εἰ τὰ ἔργα μὴ ἐποίησαν ἐν αὐτοῖς ἡ αὐτοῖς ἀλλος ἐποίησεν, ἀμαρτιάν οὐκ ἔχοσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήσασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both been seen and hated both me and my Father.

John 15:25 ἀλλὰ ἵνα πληρωθῇ ὁ λόγος ὃν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμίσησάν με δωρεάν.

25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26 Ὡταν ἔλθῃ ὁ παράκλητός ὁ ἐν γώ ἐπέμψα ὑμῖν πάρα τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὁ παρά τοῦ πατρός ἐκποιεῖται, ἐκείνος μαρτυρήσει περὶ ἐμοῦ·

26"When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1"These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυναγώγωσα ποιήσωσαν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσωσαν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἔμε.

3And these things they will do, because they have not known the Father, neither me.
John 16:4  ἀλλὰ ταύτα λελάληκα ύμιν ἵνα ὅταν ἔλθῃ ἡ ὁρὰ αὐτῶν μνημονεύῃτε αὐτῶν ὅτι ἐγὼ ἐπὶν ύμῖν.

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταύτα δὲ ύμιν ἐξ ἀρχῆς οὐκ ἐπίν, ὅτι μεθ’ ύμων ἡμῖν.

"And I have not told you these things from the beginning, because I was with you.

John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὕδεις ἐξ ύμων ἐρωτάμε, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

John 16:6 ἀλλ’ ὅτι ταύτα λελάληκα ύμιν ὅ λπη πεπλήρωκεν ύμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ’ ἐγὼ τὴν ἁλληθείαν λέγω ύμῖν, συμφέρει ύμῖν ἵνα ἐγὼ ἀπέλθω, εάν γὰρ μὴ ἀπέλθω, ὁ παράκλητος σοῦ ἐλέεσται πρὸς ύμᾶς ἕαν δὲ πορευθήσεται, πέμψω αὐτὸν πρὸς ύμᾶς.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκείνος ἐλέεσται 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 πιστεύοντοι εἰς ἐμέ 9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι οὐ ἂρχων τοῦ κόσμου τοῦτου κέκριται.

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἐν πολλὰ ἔχω ύμιν ἐλέεστε, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι;

12"I have many things yet to say to you, but you are not yet able at the present time to bear

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*202 164 txt

ὁρὰ αὐτῶν μνημονεύητε αὐτῶν

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*203 168 It is hard to chose an English word to render the Greek word here, ἐλέγξω - ἐλέγχω. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγξω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγξω and then you will have a more complete sense of what it means.
The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσηθε με; καὶ ὃ ὁπώς πρὸς τὸν πατέρα;

Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?

John 16:18 ἔλεγον οὖν, Τί ἔστιν τοῦτο, τὸ μικρὸν; οὐκ οίδαμεν τι λαλεῖ.

They kept saying therefore, "What is this 'little while'? We don't know what he is saying."

John 16:19 ἔγνω ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Ἐρεῖτε μετ' ἀλλήλων ὅτι ἐπιγινόμενον ἢ μικρόν καὶ οὐθεωρεῖτε με, καὶ πάλιν μικρόν καὶ δύσηθε με;

Jesus knew that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'? And they kept saying, 'When is this little while and what is it that he is saying'?

John 16:20 ἠμῖν ἴσως ἔργον ἡμῖν ὑπήρχετο καὶ θρηνήσατε ὑμεῖς, ὅ δέ κόσμος χαρήσεται ὑμῖν, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

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 ἡ γυνὴ ὡς ἄκακος μηνὶ ἔχει, ὅτι θάνειν ἐν ὕπαθει ὡς ὁ κόσμος θάνει ἐν τῷ παιδίῳ, οὐκέκτητι μην ἐπήρθη τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγνήσθη ἀνθρώπος εἰς τὸν κόσμον.

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.
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.

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.

In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.”

His disciples are saying, “There, now you are talking with clarity and not speaking any allegory.

Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”

Jesus answered them, “For now you believe.

Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

These things I have spoken to you, that in me you may have peace. In the world you do have209 tribulation; but be of good cheer: I have overcome the world.”

209 16:33 ἔχετε D 69 124 788 8925 it vgr CL,ww Antoniades Scrv1894 TR ἐν τῷ κόσμῳ θλίψιν ἔχετε ℊΔ 157 1424
Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἔλαλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε.

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you; John 17:2 καθὼς ἔδωκας αὐτῷ ἐξοσπάνειν πάσης σαρκός, ἵνα πάντα δὲ δέδωκας αὐτῷ δόξη αὐτοῖς ζωὴν αἰώνιον.

2Inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.

John 17:3  αὕτη δὲ ἐστίν ἡ αἰώνιος ζωῆ, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν καὶ ὑμᾶς ἁπάτετις Ἰησοῦν Χριστὸν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4  ἔγω σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελείωσας ὃ δέδωκας μοι ἵνα ποιήσων.

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5  καὶ νῦν δόξασόν μοι σὺ, πάτερ, παρὰ σεαυτῷ ἡ δόξη ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοὶ.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6  Εφανέρωσα σοῦ τὸ ὅνομα τοῖς ἀνθρώποις οὓς ἔδωκας μοι ἕκατον κόσμου. σοὶ ἔχασα καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7  νῦν ἐγνώκαν ὅτι πάντα ὅσα δέδωκας μοι παρὰ σοῦ εἰσίν·

7Now they are persuaded that all the things you have given to me are indeed from you; John 17:8 ὅτι τὰ ῥήματα ὑμῶν τοῦ ἀνθρώπου ὃ δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀλήθειαν ὅτι παρὰ σοῦ ἔξαλλον, καὶ ἐπιστεύσαν ὃ τι σὺ με ἀπέστειλας.

8For the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.

John 17:9  ἐγὼ περὶ αὐτῶν ἐρωτῶ σὺ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκας μοι, ὑμᾶς εἰσίν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10  καὶ τὰ ἐμα πάντα σα ἐστίν καὶ τὰ σὰ ἐμα, καὶ δεδόσασαι εν αὐτοῖς.

10Indeed everything of mine is yours, and of yours is mine. And I am glorified in them; John 17:11 καὶ σκέτει εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καγὼ πρὸς σε ἐρχομαι. Πάτερ ἄγιε, τήρησον αὐτούς ἐν τῷ οὐρανῷ σοῦ δέδωκας καὶ ἵνα ἔρχοντας εἰς τὸν κόσμον ἡμεῖς.

11Yes, no longer am I to be in the world, yet they are in the world, and I am coming to
you. O holy Father, keep them in your name, that flesh that\textsuperscript{214} you have given to me, so that they may be one, just as we are one.

John 17:12 ὁτε ἦμην μετ' αὐτῶν ἔγνυ ἐπίρουν αὐτοὺς ἐν τῷ ὧν ὦνομάς σου ὡς δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς εξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

\textsuperscript{12}While I was with them,\textsuperscript{215} I kept them in your name, that flesh that\textsuperscript{216} you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,\textsuperscript{217} so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐξωσίν τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν εαυτοῖς.

\textsuperscript{13}But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἡγίασον αὐτοὺς ἐν τῇ ἁλθείᾳ ὁ λόγος ὁ σῶς ἁλθείᾳ ἐστιν.

\textsuperscript{14}Sanctify\textsuperscript{218} them in the truth; your word is truth.

John 17:15 καθὼς ἐμε ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

\textsuperscript{15}Just as you sent me into the world, I also have sent them into the world.

John 17:16 καὶ ὅπερ αὐτῶν ἡγίαζο ἐμαυτόν, ἵνα ὄσιν καὶ αὐτοὶ ἦγησαμένοι ἐν ἁλθείᾳ.

\textsuperscript{16}And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

\textit{Jesus Prays for All Believers}

John 17:20 ὦ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ὑμᾶς.

\textsuperscript{20}Not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ὡσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὄσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

\textsuperscript{21}that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

\textsuperscript{214}17:11 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

\textsuperscript{215}17:12a τοῖς φιλοκάν τὴν ἀπολογίαν \textsuperscript{216} τοῖς καθὼς αὐτοῖς μετ' αὐτῶν ἐν τῷ κόσμῳ A C D E Γ H K M N U S X Y Γ Θ Λ Τ Π Ω 047 054 041 0211 123 2 28 33 118 157 565 579 700 1424 2561 16(1,2,3) syr cop 0068 0069 0111 TR R P Q T V 0233 13 565.

\textsuperscript{216}17:12b This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

\textsuperscript{217}17:12c οὐ δὲ τῆς ἀπολογίας. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλών, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

\textsuperscript{218}17:17 διάψων - hagiásō; dedicate or set something apart for God's holy purposes.
The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

22The glory which you have given to me, I also have given to them, so that they may become fully developed into one,\textsuperscript{219} that the world may know that you sent me, and that you have loved them just as you loved me.

23I in them, and you in me, so that they may become fully developed into one,\textsuperscript{219} that the world may know that you sent me, and that you have loved them just as you loved me.

24"O Father, that flesh that\textsuperscript{220} 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.

25"O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

26And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

Chapter 18

Gethsemane

John 18:1  Ταῦτα εἰπὼν Ἰησοῦς ἠξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κήπος, εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2 ἦδεν δὲ καὶ Ἰούδας ὁ παραδίδωσιν 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.

Jesus Arrested

John 18:3  ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἄρχωρεων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort\textsuperscript{221} and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπὶ αὐτὸν ἠξῆλθεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

4Then, aware of all the things coming upon him, Jesus went forward, and he says to

\textsuperscript{219} 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

\textsuperscript{220} 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
them, "Whom are you seeking?"

John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰσῆλθε δὲ καὶ Ἰουδᾶς ὁ παραθύδιος 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 ὥς ὁν εἶπεν αὐτοῖς, Ἐγὼ εἰμί, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεαν χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν ὁν ἐπρώτησαν αὐτοῖς, Τίνα ζητεῖτε; οἱ δὲ ἔπαν, Ἰησοῦν τὸν Ναζωραῖον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Ἐπον ὡμίν ὅτι ἔγω εἰμι: εἰ οἱ ἐμε ζητεῖτε, ἀφετε τούτους ὑπάγειν

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἵνα πληρωθῇ ὁ λόγος ὅτι ἔπεαν ὧτι Οὐς δέδωκας ἐξ αὐτῶν οὐδένα.

9In order that the word which he had spoken would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σίμων ὁν Πέτρος ἔχων μάχαραν εἶλκουσαν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἄρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ χείλιον τὸ δεξίον. ἦν δὲ ὅνομα τῷ δοῦλῳ Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 ἔπεαν ὁν ὧ Ιησοῦ τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὧ δέδωκεν μοί ὁ πατὴρ οὐ μὴ πίω αὐτό;

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ἡ οὖν σπείρα καὶ ὁ χιλιαρχὸς καὶ οἱ υπηρέται τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἔγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, δε ἦν ἄρχιερεύς τοῦ ἑναυτοῦ ἐκείνου’

13and they led him to Hananiah first, for he was father-in-law of Caiaphas, who was high priest for that year.

John 18:14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς ἱουδαίοις ὃτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὡς ἦν μαθητής ἐκείνος ἦν γνωστός τῷ ἄρχιερε, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἄρχιερεως,

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὃ δὲ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ ἔξω. ἐξήλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τῷ ἄρχιερεως καὶ εἶπεν τῇ θυρωρίᾳ καὶ εἰσῆλθεν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorman, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἢ πατίδικῃ ἢ θυρωρῷ, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Οὐκ εἰμί.

17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man’s disciples, are you?" He says, "No I am not."
John 18:18: εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ υπηρέται ἀνθρακιὰν πεποιηκότες, ὡς ὁ ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἢν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίνομενος.

18And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19: ὁ οὖν ἄρχιερεύς ἤρωτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20: ἀπεκρίθη αὐτῷ Ἰησοῦς, ἔγω παρρησίᾳ λελάληκα τῶν κόσμων· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ ἱερεῖς καὶ οἱ μαθηταὶ συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδὲν.

John 18:21: Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said.

John 18:22: ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεσκευῆς τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόνων, Οὕτως ἀπόκρινη τῷ ἄρχιερε; As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23: ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24: ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καίαφαν τὸν ἄρχιερα.

(Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25: Ἡν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαίνομενος, εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἴη· ἤρνησατο ἑκεῖνος καὶ εἶπεν, Οὐκ εἰμί.

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26: λέγει εἰς ἐκ τῶν δούλων τοῦ ἄρχιερος, συγγενῆς ὁν τὸ ἀπέκοψεν Πέτρος τὸ ὡτίον, Οὐκ ἐγὼ σε εἰδόν ἐν τῷ κήπῳ μετ’ αὐτοῦ; One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27: πάλιν οὖν ἤρνησατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28: Ἀγονεύσων οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἢν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29: ξύλεθην οὖν τὸν Ἰησοῦν· καὶ ἐπὶ τοῦ ἠφόρητον τοῦτον; Then Pilate came outside to them. And he says, "This man? You are bringing what kind
You are the king of the Jews?"
John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμή ἦταν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τοῦτο ἦν ἡ βασιλεία ἡ ἐμή, οὐ πιστεύεται οἱ ἐμοὶ ἤγανόντο ἀν, ἦν μὴ παραδοθῶ τοῖς Ἰουδαίοις· γὰρ ἐγὼ ἢ εἶδες ἐντεῦθεν.

35Jesus 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 σὺν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλείας εἰ σὺ; ἀπεκρίθη ὁ Ἰησοῦς, Σύ λέγεις ὅτι βασιλείας εἰμι. ἐγώ εἰς τοῦτο γεγένημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πάς ὁ ὁ ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

36Pilate 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 ἔστω ἀλήθεια; Καὶ τοῦτο εἴπων πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμισθήκαμεν εὐρίσκω ἐν αὐτῷ αἰτίαν.

37Pilate 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 ἔστω δὲ συνήθεια ὑμῖν ἵνα ἕνα ἄπολυσο ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἄπολυσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

38But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

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222 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dê, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

223 18:38 Basis for capital punishment.
John 18:40 ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τούτον ἄλλα τὸν Ἄραββᾶν. ἤν δὲ ὁ Ἄραββᾶς λῃστής.

40 They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαυτώσεν.

1 At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιώται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτὸν,

2 And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.

3 Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, Ἰδε ἂν ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκει ἐν αὐτῷ.

4 And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον. καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἄνθρωπος.

5 Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 ὥστε οὖν εἰδὼν αὐτὸν οἱ ἁρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος. λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.

6 When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαίοι ἡμεῖς νόμον ἔχουμεν, καὶ κατὰ τὸν νόμον ὀφείλει ἄποθησέν, ὅτι ὦν θεοῦ ἑαυτὸν ἐποίησεν.

7 The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8 οὖν ἔλεγον ὁ Πιλάτος τούτον τὸν λόγον, μάλλον ἐρωθήθη,

8 When therefore Pilate heard this information, he was more afraid,

John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτόριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σὺ; ὃ δὲ Ἰησοῦς ἀπόκρισαν οὐκ ἔδωκεν αὐτῷ.

9 and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10 λέγει οὖν αὐτῷ ὁ Πιλάτος, ἔμοι σὺ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσασαι σε;

10 Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11 ἀπεκρίθη ὁ Ἰησοῦς. οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοί, εἰ μὴ ἦν σοὶ δεδομένον ἁνωθὲν διὰ τούτο ὁ παραδίδοσις μὲ σοὶ μείζων ἁμαρτίαν ἔχει.

11 Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12 ἐκ τούτου ὁ Πιλάτος ἐξῆλθεν ἀπολύσαι αὐτὸν· οἱ δὲ Ἰουδαίοι ἐκραύγασαν λέγοντες, Ἐάν τούτον ἀπολύσῃς, οὐκ εἴ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

12 From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

"John 19:13 O oin Pilatos akousas tov logon tou tov hagion exo ton Iousouin, kai ekathisen epibhmatos eis to topou legomenon Liptostrowton, 'Ebraiisti de Gabbatha.

13When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

"John 19:14 hyn de paraskuei tou paisha, ora hyn ois ekki. kai legei tois 'Ioudaiois, 'ide o basileus umwn.

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

"John 19:15 ekrapagasan oin ekinein, Aron aron, stafrwson auton. legei autois o Pilatos, Tov basilea umwn stafrwso; apokrihtasan oi arxheires, Ouk exoimen basilea ei mh Kaisara.

15They then shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

"John 19:16 tote oin paredwken auton autois ina stafrwthi.

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Paralebaven oin ton Iousouin.

They took Jesus therefore.224

"John 19:17 kai bastazouin evaute tov stafrwv exelthven eis tov legomenon Kranivou Topon, o' legetai 'Ebraisthi Golgotha.

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [קְרֵתָא].

"John 19:18 ous auton estafwran, kai met' autou allous dwo entewven kai entewven, meson de tov 'Iousoun.

18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

"John 19:19 exeisen de kai titlon o Pilatos kai ethiken ep tov stafrwv hyn de gegeomenvon, 'Iousos o Nazwraios o basileus tov 'Ioudaivon.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: 'JESUS THE NAZARENE, THE KING OF THE JEWS.'


20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

"John 19:21 elcevo oin to Pilatos oi arxheires ton 'Ioudaivon, Mh garfe, O basileus tis 'Ioudaivon, ala' oti ekineos eipen, Basileus eimi ton 'Ioudaivon.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"
John 19:22 ἀπεκρίθη ὁ Πλάτος, ὁ γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιώται ὤτε ἐστάρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντός δὲ ἄλοιμον.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 ἔπαν τὸν πρὸς ἄλληλους. Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἐστίν: ἵνα γὰρ πληρωθῇ, Διομερίσαντο τὰ ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον. Ὅ μὲν οὖν στρατιώται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be.” So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"225 those things therefore the soldiers did.

John 19:25 ἔστηκεν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἄδελφη τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ὅδε τὴν μητέρα καὶ τὸν μαθητήν παρεστῶτα ὄν ἡγάπα, λέγει τῇ μητρί, γύναι, ἰδὲ ὦ ὀὐς σου.

26Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 εἶτα λέγει τῷ μαθητῇ, ἰδὲ ἡ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὀρας ἔλαβεν αὐτήν ὁ μαθητής εἰς τὰ ἕδα.

27Then he says to the disciple, "Behold, your mother." And from that time on, that disciple took her into his own home.

Jesus’ Death

John 19:28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἦδε πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.226

John 19:29 σκέφθηκεν ἐκεῖτο ἔδωκες μετόν· ὀπόγιον οὖν μεσῶν τοῦ ἔδωκες ὑσσώπῳ περιελείπη μεσότεροι τῷ στόματι.

29A container full of vinegar227 was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 δὲ ὁ σταυρὸς ἐκεῖ ἔδωκεν τῷ Ἰησοῦν ἔπει, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τῷ πνεύμα.

30When therefore he had received the vinegar, Jesus said, "It is finished.” And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν ἦν ἦδον ὁ σαββάτου, ἤν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σῶματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγώσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

31The Jews therefore, since it was Preparation Day,228 asked Pilate that their legs be

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225 19:24 Psalm 22:18
226 19:28 Psalm 22:15
227 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
228 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) ”Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."
broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths.\textsuperscript{229}

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρώτου κατέαξαν τὸ σκέλη καὶ τοῦ ἄλλου τοῦ συντεφωβηθέντος αὐτῶν.

\textsuperscript{32}The soldiers came therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐκι δὲ τῶν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἢδη αὐτῶν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

\textsuperscript{33}but when they came to Jesus they realized he was already dead, and did not in his case\textsuperscript{230} break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξέν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

\textsuperscript{34}But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἔωρακὼς μειαρτύρηκεν, καὶ ἀληθινή αὐτοῦ ἐστιν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

\textsuperscript{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 νῦν συντρίβησται αὐτοῦ.

\textsuperscript{36}And these things happened so that the scripture would be fulfilled: "Not a bone of it\textsuperscript{231} shall be broken."

John 19:37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὄφευνται εἰς ὃν ἐξεκέντησαν.

\textsuperscript{37}And again, another scripture says: "They shall look upon him whom they have pierced."\textsuperscript{232}

\texttt{Jesus’ Burial}

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησαν τὸν Πιλάτον Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἁρή τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἔπετρεψεν ὁ Πιλάτος, ἠλθὲν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

\textsuperscript{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 ἠλθὲν δὲ καὶ Νικόδημος, ὃ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα αἵματος καὶ ἀλός ὡς λίτρας ἐκατόν.

\textsuperscript{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.\textsuperscript{233}

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθησαν αὐτὸ ὅθονις μετὰ τῶν ἀρωμάτων, καθὼς ἔθεσεν ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

\textsuperscript{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.

\textsuperscript{229} 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

\textsuperscript{230} 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

\textsuperscript{231} 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

\textsuperscript{232} 19:37 Zechariah 12:10

\textsuperscript{233} 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καίνὸν ἐν ὧν οὐδέπω οὐδεὶς ἦν τεθειμένος·

41 And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν ἱοδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἰησοῦν.

42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή έρχεται πρωὶ σκοτίας ἐτί οὐδὲς εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἴμηρον 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 τρεχεί οὖν καὶ έρχεται πρὸς Σίμωνα Πέτρου καὶ πρὸς τὸν ἄλλον μαθητήν ὅν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ έθηκαν αὐτῶν.

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 Ἠξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἠρχότα ς εἰς τὸ μνημείον.

3 Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο ὁμοῦ καὶ ὁ ἄλλος μαθητής προεδραμεν τάχισον τοῦ Πέτρου καὶ ἠλθὲν πρῶτοι 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 θόνια, οὐ μέντοι εἰσῆλθεν.

5 And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἐρχεται οὖν καὶ Σίμων Πέτρος ἄκολουθον αὐτῶ, καὶ εἰσῆλθεν εἰς τὸ μνημείον καὶ θεωρεί τὰ θόνια κείμενα,

6 Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7 καὶ τὸ σουάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτῶ, οὐ μετὰ τῶν θόνιων κείμενον ἄλλα χωρίς ἐντετυλιγμένον εἰς ἕνα τόπον.

7 and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλλθὼν πρῶτος εἰς τὸ μνημείον, καὶ εἶδεν καὶ ἔπιστευσεν εἰς τὸν θρόνον του Ψωμοῦ του μνημείου, καὶ εἶδεν καὶ ἔπιστευσεν εἰς τὸν θρόνον του Ψωμοῦ του μνημείου.

8 Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.235

234 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But here in John, Mary the Magdalene says "We don't know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

235 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking
John 20:9 **ο**νάκυκλον ἡμεῖς ἦσαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστήναι.

9For they did not yet understand the scripture that he had to rise from the dead.

**Jesus Appears to Mary of Magdala**

John 20:10 ἀπέλθον σὺν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθε πρὸς τὸ μνημείον ἐξω κλαίουσα. ὡς σὺν ἔκλαιεν παρέκμυψεν εἰς τὸ μνημεῖον,

But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκόις καθεξομένους, ἑνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοὺς ποσίν, ὡς ἐκεῖνο τὸ σῶμα τοῦ Ἰησοῦ.

12and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.

John 20:13 καὶ λέγουσιν αὐτῇ ἐκείνοι, Γόνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριον μου, καὶ οὐκ οἴδα ποῦ ἔθηκαν αὐτόν.

13And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him."

John 20:14 τάσπερ εἰσόδου εἰσέβαλεν εἰς τὰ ὑπόσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστώτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστίν.

14When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ Ἰησοῦς, Γόνα, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκεῖσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῷ, Κύριε, εἰσέρχεται ἐν τοῖς διαφόροις, αὐτὸς ὁ κηπουρός ἐστιν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀφάνες.

15Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεὶς ἐκείνη λέγει αὐτῷ Ἐβραῖστι, Ραββουνί (ὅ λέγεται Διδάσκαλε).

16Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μου ἄπτω, οὕτω γὰρ ἀναβεβηκα τρός τὸν πατέρα· πορεύον ἃ πρὸς τοὺς διδάσκαλοις μου καὶ εἰπὲ αὐτοῖς, Ἀναβάσαν ἐν τῷ πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.

17Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"

John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακα τὸν κύριον, καὶ τάσπερ εἶπεν αὐτῇ.

18Mary 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 οὐσὶς οὖν ὁ φίλος τῆς ἡμέρας ἐκείνη τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὡς ἐκεῖνοι εἰς μέσον καὶ αὐτοῖς, Εἱρήνη ὑμῖν.

19Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their

around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.
midst. And he says to them, "Peace be with you."
John 20:20 καὶ τοῦτο εἶπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἔχαρησαν οὖν ὦ οἱ μαθηταὶ ἴδοντες τὸν κύριον.

20And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.
John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Ἐιρήνη ύμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κάγω πέμπω ύμᾶς.

21Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."
John 20:22 καὶ τοῦτο εἶπὼν ἐνεφύσησαν καὶ λέγει αὐτοῖς, Λάβετε πνεύμα ἁγίου·

22And having said this, he blew, and says to them, 'Receive the Holy Spirit.
John 20:23 ἥν τινων ἄφησε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς, ἐὰν τινῶν κρατήτε κεκάτηται.

23Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas
John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἤλθεν 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 άλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὦ δὲ εἶπεν αὐτοῖς, Ἐάν μὴ ἤδε ἐν ταῖς χερσὶν αὐτοῦ τό τοῦ ἡλίου καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τόπον τῶν ἥλιων καὶ βάλω μου τῆς χείρας εἰς τὴν πλευρὰν 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 οὐκὼ πάλιν ἦσαν ἔξω οἱ μαθηταὶ αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνη ύμῖν.

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 εἶτα ἔλεγεν τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὄδε καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευρὰν σου, καὶ μὴ γίνου ἄπιστος ἄλλα πιστῶ.

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 Θωμᾷ καὶ εἶπεν αὐτῷ, ὁ κύριός μου καὶ ὁ θεός μου.

28Thomas responded and said to him, "My Lord and my God."
John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὃτι ἐώρακας με πεπίστευκας μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύσαντες.

29Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

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236 20:22 ἐμφροσύνη - emphasis, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פְּסָא used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

237 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἓρειν γεγραμένα ἐν τῷ βιβλίῳ τούτῳ:

30While328 therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book, John 20:31 οὖν ἔγραψεν ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσατε ζωὴν ἔχετε ἐν τῷ οἴνῳ αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ,329 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1 Μετὰ ταῦτα ἔφανερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς βαλάσσης τῆς Τιβεριάδος ἐφανερώσεν δὲ σύν.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberius. And this is how he revealed himself.

John 21:2 ἦσαν δὲ Σίμων Πέτρος καὶ Θωμᾶς καὶ Λέων γενόμενος Διδυμὸς καὶ Παναθανήλ ὁ ἄνδρα τῆς Γαλατίας καὶ οἱ τοῦ Ζεβεδείου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὕπαγω ἀλειείναι. λέγουσιν αὐτῷ, Ἐρχομέθα καὶ ἡμεῖς σὺν αὐτῷ ἔξηκαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνῃ τῇ νυκτὶ ἐπίσαν ὦδέν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4 πρῶτος δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No." Jesus therefore says to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7 λέγει οὖν ὁ μαθητὴς ἑκείνος ὅν ἦγατα τὸ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριος ἐστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστίν, τὸν ἐπενδύτην διεζώσατο, ἣν γάρ γυμνός, καὶ ἐβάλεν ἐαυτὸν εἰς τὴν βάλασσαν.

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

238 20:30 There is a μεν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

239 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

240 21:5 The Greek word translated "fish" is προσφάγιον - prosphagon; "a relish," a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φάγειν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δφον, "side dish." In other words, what is eaten besides bread. And according to Bauer, δφον often meant simply "fish." (This word δφον is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake
John 21:8 ὦ δὲ ἄλλο μαθητή τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πτημῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἱχθῶν.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἄπο τῶν ὀφαρίων ὧν ἐπισάσατε νῦν.

10Jesus says to them, "Bring some of the fish which you have now caught."
John 21:11 ἀνέβη οὖν Ἰησοῦς καὶ ἐλήμφησεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἱχθῶν μεγάλων ἐκατον πεντήκοντα τριῶν' καὶ τοσούτων ὄντων οὐκ ἐσόχθη τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὗτες δὲ ἐτὸλμα τῶν μαθητῶν ἐξετάσασα αὐτῶν, ὦ τις εἰς εἰδότες ὅτι ὁ κύριός ἐστιν.

12Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.
John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὁμοίως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τοῦτο ἴδῃ τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθείς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter
John 21:15 Ὄτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνιά μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs."
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἴδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρὸβατά μου.

16Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."
John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἴδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρὸβατά μου.

17He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me?" And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."

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241 According to Chrysostom, *Dio Chrysostom*, 55[72], the mariners would wear only underwear while working.
242 Equivalent to 100 yards, or 92.4 meters.
243 The Byzantine text reads "Simon son of Ἰωνᾶ - Jonah." According to BDF §53(2), Ἰωνᾶ is a shortening of Ἰωνᾶν(ν)ς, partly due to the influence of the Syriac word γνᾶθνι for the same (both renderings of the Hebrew יְנַה). (So also in Matt. 16:17.) This phenomenon of Ἰωνᾶ as a shortened substitute for Ἰωνᾶν(ν)ς is also found in Septuagint manuscripts.
244 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, and φιλέω in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
And What About John?

John 21:20  Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἦγαπα ὁ Ἰησοῦς ἀκολουθοῦντα, δὲ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἑπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἔστιν ὁ παραδίδονς σε;

John 21:21  τούτον οὖν Ἰδών ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

John 21:22  λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχωμαι, τί πρὸς σέ; σὺ μοι ἀκολούθει.

John 21:23  ἔξελθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνησκεῖ. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνησκεῖ, ἀλλ`, Ἐὰν αὐτὸν θέλω μένειν ἐως ἔρχωμαι, τί πρὸς σέ;

John 21:24  Ὁ υἱός ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ ὁ Πέτρος ἔδωκεν τὸν κόσμον χωρίς τα γραφόμενα βιβλία.

John 21:25  Ὅταν ἐγὼ καὶ ἄλλα πολλὰ ἐποίησαν ὁ Ἰησοῦς, ἀτίνα ἦν γράφηται καθ’ ἑν, οὖν αὐτὸν σῶμα τὸ κόσμου χωρίς τα γραφόμενα βιβλία.

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.
Principal Witnesses to the gospel of John

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<tr>
<th>Date</th>
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Endnotes

Endnote #1

GENDER INCLUSIVENESS

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defauldy 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 \(\acute{\alpha} \nu \theta\rho \omega \pi\omicron\sigma\) – \(\acute{\alpha} \nu \theta\rho\omicron\omega\sigma\) 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 gali (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
his version says, "...and on account of this, the Judeans began harassing Yeshua because he did these things on Shabbat." It does seem at times that the writer of the gospel of John hints that by the term "the Jews," he means the inhabitants of Judea and Jerusalem. John 7:1 says, "And after these things, Jesus was walking around in Galilee, for he was not wanting to walk in Judea, because the Jews were seeking to kill him." John 11:54 says, "Thus from that time on they [the Sanhedrin] were resolved that they would kill him." Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?'" (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they Conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they
readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as ha'aretz, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3:22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you...

Romans 11:13-21

Endnote #3

Critical Apparatus re. Bethany vs. Bethabara in John 1:28
This is the most complete data available to me as of Oct 08, 2008, including a full accounting of extantness versus lacunae of all majuscules cited on the IGNTP site, and correcting Rueben Swanson’s error regarding Γ (036).

Вїтавї G X 565 1071 1192c 1519

Вїтвавї C2 K Tvid Γ Π Ψc 083 0141 1 2c 33 180 1079 1192* 1230 1292 1365c 1505c 1546 1646c (777 777 {AD syr s, pal mss cop s, amm arm geo Origen Eusebius Epiphanius mss acc. to Chrysostom Cyril TR (Joshua 18:22 LXX)

Вїтвавї X 892mg pc syr hseg (Joshua 18:22 Heb.; 15:6, 61 Grk. LXX; cf. also Judges 7:24 LXX)

Вїтвавї U 18 35

Вїтвавї L 13 69 828

Вїтвавї 1646*

lac P65 P Q V Y 047 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309.

Origen declares that in his time, "nearly all the manuscripts” said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL:

Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule.” source: IGNTP
### Witnesses arranged by date, up to the 12th century:

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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; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococianni 206, A.D. 692. These are the manuscripts from which it is absent on purpose: P6 56 75 Avid B Cvid L N T W X Y Δc Θ Y 070vid 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 776 777 778 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333* 1424* 2193 2323 2561* 2768 (some 280+ total) plus the majority of lectionaries TH NA28 [A] // include it with scribal marks: E (only 8:2-11 indicating Lection boundaries?) M S A (only 8:3-11 – indicating Lection boundaries?) Π 4 8 14 18 24 28 35 83 95? 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 797 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424M6 1443 1445 1514 (about 270 minusculus total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) G H K U Δ*vid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 // contains 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.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neo testamentaria 13: 35-59) would list P6vid as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present.” Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find,
therefore, in certain gospels...” Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link: http://www.bibletranslation.ws/trans/pachart.pdf

Some observations on Style

When you translate this passage from the Greek, you could say that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than is John’s style.

Here is the pericope in question:

John 7:53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
53And each went to his home.

Chapter 8

John 8:1 Ἡσοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαίων.
1But Jesus went to the Mount of Olives.

John 8:2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας εἶδεν 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 Ἀγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι γυναῖκα ἐπὶ μοιχεία κατειλήμμενην, καὶ στήσαντες αὐτήν 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, Διάδακαλε, αὕτη ἡ γυνὴ κατειλήπτηται ἐπ’ αὐτοφώρῳ μοιχευομένην.
4they say to him, “Teacher, this woman was caught in the act of adultery.

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς ἐνετέλεσε τὰς τοιαύτας λιθάζειν· σοῦ οὖν τί λέγεις;
5And in the Law, Moses charged us to stone such women. What then do you say?”

John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἡσοῦς κατώ κύψας τῷ δακτύλῳ κατέγραψεν εἰς τὴν γῆν.
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ως δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὃ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν υπάλετο λίθον·
7 After they kept on questioning him, he straightened up and said to them, "The one of you who is sinless should throw a stone at her first."

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

8 And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔχρησαν εἰς καθ’ εἰς ἄρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ χώρας.

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 αὐτή, Γύναι, ποῦ εἶσιν; οὖν δὲ σε κατέκρινεν;

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

John 8:11 ἡ δὲ εἶπεν, Οὖν δὲ ὁ Ἰησοῦς, Οὔδε ἐγὼ σε κατάκρινόν πορεύον, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανεν.

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 Π66 Ψ 58 K 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 (syrC5 and the best manuscripts of syn2), 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 (It311). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 armms) or after Luke 21:38 (f13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes
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 "δέ" 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 "δέ" 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 "δέ" 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 οὐδέ suddenly occurring “much more frequently”, this is not the only place in John where a run of οὐδέ’s happens to occur. Cf. οὐδέ in Jn 2:17, 21, 23, 24; 3:1; cf. also οὐδέ in Jn 3:18, 19, 21, 23; cf. also οὐδέ in Jn 3:29, 30, 36, 4:4, 6; cf. also οὐδέ 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 οὐδέ in my Greek New Testament.

Again, the Pericope contains 11 instances of οὐδέ in 12 verses. But the examples given above are:

Cf. οὐδέ 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 οὐδέ 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 οὐδέ in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

   cf. also οὐδέ in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don't accept the 6:11 instance; it is not in my Greek New Testaments.)

   cf. also 7:2, 6, 7, 9, 10.
5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κάτακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.
In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters interacting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their "The Greek New Testament According to the Majority Text," Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τὸῦ τὸ δὲ ἔλεγον πειράζοντες αὐτὸν - Now this they were saying tempting him.” This same kind of phrase, τὸῦ τὸ δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τὸῦ τὸ δὲ ἔλεγεν πειράζων αὐτὸν But he said this testing him

7:39 - τοῦ τὸ δὲ ἐίπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦ τὸ δὲ ἅφ’ ἑαυτοῦ οὐκ ἐίπεν But this, from himself he did not say.

12:6 - ἐίπεν δὲ τοῦτο ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τοῦτο τὸ δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο τὸ δὲ ἐίπεν σημαίνον ποίῳ 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 case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; 1 Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμάρτανε - "sin no more" in 8:11 occurs only one other time in the New
Testament, at John 5:14. In those exact inflections, this is true.

However, Wieland Willker points out a dozen phrases that are typical Lukan usage, in his pdf document to which I give the link below. This all would not be inconsistent with some writer other than John or Luke, who shares some writing traits of both John and Luke.

Another Byzantine text advocate, Dr. Maurice Robinson, believes that the Pericope was omitted by some copyists early on, as a result of the practice of dividing up the scriptures into liturgical sections, "lectionary readings," for various times of the year. Such that the Pericope was put at the end of manuscripts, because the story was thought inappropriate for the Pentecost reading. A summary of his arguments can be found at this link:
https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows sylilistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

I have compiled a chart of the Greek manuscripts of the entire Pericope of the Adulteress, in the Swanson style, showing all the variant readings in the pericope. That is a pdf, and can be downloaded here:

Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the dirt. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters."


Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?
John 8:25, Diatessaron 15:32

GREEK TEXT: Την ἀρχὴν δὲ 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: ANDTHENHEISNOWHEREWHATAMYSSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting
John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅ τι - ὧ τι, which mean "that which." Or are they one word, ὅτι - ὧ τι, 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 ἄρχην in the accusative case would be adverbal and equivalent to ὅλως - ὧ λῶς - "altogether." This use of ὧ τι 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 - ὧ τι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as לְמָה and מַה.
2. As an exclamation, with ὧ τι as a Hebraism after מָה ("That I speak to you at all!")
3. As an affirmation, with ὧ τι 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.

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