The Gospel of

JOHN

part of

The Holy Bible

July 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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NOTES TO THE READER

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

1:51  txt ὁψεσθε ⁶⁶ ⁷⁵ Willoughby Papyrus K B L W 0141 397 579 821 850 1819 1820 2129 ita,b,c, cop arm Epiph Or SBL TH NA28 /Mt 26:64/ A E F G H K M S U X Y Γ Δ Θ Λ Π Ψ Ω 047 0211f 0233 f 3 28 33 157 565 700 892 1071 1241 1424 Ι Δ Θ Λ Π Ψ Ω 047 0211f 0233 f 3 28 33 157 565 700 892 1071 1241 1424 Ι ita,b,c, syr TR RP lac ⁶⁶ ⁷⁵ C D N P Q T V 063 083 syrs.c

The bold 1:51 is the chapter and verse number, "txt" means this first variant is the Greek text which the translation in English is translated from; the Greek words following "txt" are the words of the txt reading, and the variant readings are separated by the slanted double lines. Next are the symbols for the manuscripts and other witnesses which support that reading. Papyri are listed first, then majuscule or "uncial" Greek manuscripts, then minuscules, then "versions," which means early translations into other languages: Old Latin first (ita,b,c,), 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:

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

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

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

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

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

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

For a list of the abbreviations and dates of early Versions and Fathers, see https://www.katapi.org.uk/UBSGrNT/Intro2.htm.
The Greek word is ἐγένετο - egéneto. There is a double meaning to the Greek word. It conveys both the idea of to understand, and to overpower and seize. But the same duplicity is found in our English words. For example, the word *apprehend* can mean both to catch & seize, or also to understand; the word *grasp* can mean to catch and seize, or also to understand; the English verb, to *master*, can mean both to overcome, or also to understand. The darkness has never caught up to the light or enveloped it or swallowed it up, so has never been able to comprehend it, or overcome it, or extinguish it.
And the Word became flesh, and moved his tent in among us, and we beheld his futation of the Adoptionists. This idea has merit, especially since the same early criticism is that the more difficult so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to more clearly refute was introduced by Egyptian Gnostics, (others say semi-

John 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.’”

And out of his fullness we have all received, yes, grace upon grace. BART EHRMAN says the orthodox.

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

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1:15 A C E F G H K M S V W and μονογενης θεος is far too difficult to be genuine. I understand this point of view, since it is one of the canons of textual cr

1:16 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.’”

1:17 And the glory of the glory of the glory of the glory as of an only begotten from a Father, full of grace and truth. The law was given through Moses; grace and truth came through Jesus Christ.

1:18 For the law was given through Moses; grace and truth came through Jesus Christ. The law was given through Moses; grace and truth came through Jesus Christ. The law was given through Moses; grace and truth came through Jesus Christ. The law was given through Moses; grace and truth came through Jesus Christ.

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2 1:15 tnt δε επιον ψ69 ψ75 N1 A B* D* K L M U Δ Θ Λ Π Ψ f 132 28 επεν 33 157 565 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1424 1546 1646 2148 ψ69 ψ75 M Lect ιτaurb, ϖδς ϕgl syncp,h,k,pal copas,bo arm geo Origen Nonnuς TR RP SBL TH NA28 (w) επιον 0211 ϖ δε επιον N1 B* C* W Origen επιον σ 063 δε ελεγεν C δε επιον ουμ D W ψ69 X it ϕgαν εθ ει omit relative clause and add δε after ερχομενος N1 u ψ65 F N P.

3 1:18 tnt υιος ψ69 ψ75 N1 A C E F G H K M S V W sup (Wsupp eι μη υιος ψ69 ψ75, X Y Γ Δ Θ Π Ψ Ω 047 063 0141 0211 f 132 28 157 180 205 461 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1292 1344 1424 1505 1546 1646 2148 M Lect ιτaaur,b,c,e,f,ffι syncp,h,pal arm eth geol slav Irenaeus1/3, Clement from Theodotus1/2, Clement1/3 Hippolytus Origen1/2 Letter of Hymanaeus Alexander Eustathius Eusebius4/7, Serapion1/2, Athanasius of Alexandria Gregory-Nazianzus Chrysostome Theodoret Cyril1/4 Proclus Theodoret John-Damascus; Tertullian Hegemonius Victorinus-Ormosbiaster Hilary5/7 Ps-Ps-crisaliani Ambrose10/11 Faustinus Gregory-Elvira Pheobadius Jerome Augustine Varadamid TR RP TH ψ69 ψ75 N1 B* C* L syr,p,hep geo 0107 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 c,p,h,pal, arm geo Origen Nonnuς TR RP SBL TH NA28 [b] δε εφισέων υιος εις θεον εις θεον N1 B C D E F G H K M S V W sup ψ69 ψ75, 11/12, 11/12 Origenes2/4, Eusebius3/7, Basil2/2, Gregory-Nyssa Epiphanius Serapion Cyril1/2 lam la γας 22 28 36 ϕ59 ϕ60 ϕ61 ϕ65 ϕ52 ϕ55 ϕ59 ϕ60 ϕ63 ϕ67 ϕ80 ϕ90 ϕ93 ϕ95 106 107 108 109 110 ϕ119 120 121 122 D N P Q T 050 054 060 065 068 070 078 083 086 087 091 090 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0250 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0367. (The above list accounts for all Papyri and uncials containing at least a portion of gosp. of John) The variant υιον ςς has been translated as God the Only Son, and God the only begotten, and, the only son who is God, as opposed to the rest of God’s children, who, though also sired by God, are not God. In the UBS textual commentary, the editorial committee gave the reading υιος σς a B rating of certainty. Their main reasons were that this was the earliest reading, and that this was the most difficult reading (one of the canons of textual criticism is that the more difficult reading be preferred, since copyists would tend to smooth over or simplify, rather than the other way around.) The testimony to the NA28 is impressive, and it is over 200 years earlier than the Majority Text reading, since the earliest MT reading is supported by the old Italic manuscript No. 3 (p2), which is IV century, and the NA28 has support Papyrus 66, the year 200. But there are those who say that the reading υιος σς is far too difficult to be genuine. I understand this point of view, since it is very hard to translate. Just witness the widely divergent renderings of this reading in current English Bible translations. Alan Wikgren dissented from the UBS committee majority, and said, “It is doubtful that the author would have written υιος σς, which may be a primitive, transcriptional error in the Alexandrian tradition (γς ς). At least a D decision would be preferable.” Bart Ehrman says the υιος “God” reading is an “orthodox corruption,” a reading introduced by orthodoxy scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since the same early manuscripts ψ69 ψ75 and B contain the seeming orthodox corruption in John 7:8, “I am not YET going up to this feast.” On the other hand, I propose we examine the “orthodox corruption” idea from a different angle, as follows. Today, there are many Byzantine Text advocates who argue that the υιος reading here was introduced by Egyptian Gnostics, (others say semi-Arians), that is, introduced by the NON-orthodox. The Byzantine advocates say the idea of a “begotten God” is Gnostic or Arian and heretical. If that is so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to more clearly refute
Father, he has made him known.

The Pharisees Question John

John 1:19 And another of his disciples, named Andrew, was first a listener of Jesus. He is the brother of Simon Peter.

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

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

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

And they asked him, "Who then? Are you Elijah?" And he says, "I am not."
"Are you the Prophet?" And he answered, "No."

John 1:22  εἶπαν οὖν αὐτῷ, Τίς εἶ; ἤνα ἀπόκρισιν δῶμεν τοῖς πέμψαιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

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

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

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

John 1:24  Καὶ ἀποσταλμένοι ἦσαν ἕκ τῶν Φαρισαίων.

24And those who were sent were of the Pharisees.

John 1:25  καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σοὶ οὐκ εἶ ὁ Χριστὸς οὐδὲ 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, Ἐγὼ βαπτίζω ἐν υδάτι μέσος δὲ υμῶν ἐστήκει δὲ ὑμεῖς ὁδόν οἴδατε,

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

John 1:27  ὁ ὅπισω μοι ἐρχόμενος, οὐκ οὖν εἰμί ἄξιός ἵνα λύσω αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος.

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

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

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

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5 1:21 Deuteronomy 18:14-20

6 1:23 Isaiah 40:3. Or, "He said just what the prophet Isaiah said: ..." A matter of interpretation here is how to 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 he so stated. Verse 20 says that he confessed and did not resist. In other words, he communicated openly and freely about what he believed he was. On the other hand, it may be well to leave it such that the Isaiah prophecy is applicable to both John the Baptist and to the two witnesses in Revelation 11:12-13, one of which is Elijah.
Behold the Lamb of God

John 1:29  Τῇ ἑκάστῃ βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, ἵδε ὁ ἁμνὸς τοῦ θεου ὁ πρῶτον τὴν ἁμαρτίαν τοῦ κόσμου.

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

John 1:30  οὐτὸς ἐστιν περὶ οὗ ἔγιν ἐπίτοιχον, ὶπόποι μου ἔρχεται ἀνήγορος ἐμπροσθέν μου γέγονεν, ὦτι πρῶτος μου ἦν.

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

John 1:31  κἀγὼ οὐκ ἦδειν αὐτόν, ἀλλὰ ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τοῦτο ἠλθὼν ἐγώ ἐν τῷ ὄπωτι βαπτίζομεν.

31And 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 ἐμφάνισεν τῷ Ἰσραήλ τὸ πνεῦμα καταβαίνον ὑπὲρ ἰδίων, καὶ ἐμείνειν ἐπὶ αὐτόν

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

John 1:33  κἀγὼ οὐκ ἦδειν αὐτόν, ἀλλὰ ὁ πέμψας με βαπτίζειν ἐν ὄπωτι ἐκείνῳ μοι ἐπένεεν, ἤτοι ἐν τῷ πνεύμα καταβάσαν καὶ μένειν ἐπὶ αὐτόν, οὐτὸς ἐστιν ὁ βαπτιζόμενον ἐν πνεύματι ἀγίῳ.

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

John 1:34  κἀγὼ ἔφρασα, καὶ μεμαρτύρηκα ὅτι οὗτος ἐστιν ὁ ὀφθάλμος τοῦ θεου.

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

John and Andrew Have Found the Messiah

John 1:35  Τῇ ἑκάστῃ βλέπει τὸν Ἰησοῦν καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36  καὶ ἐμβάλεσά τινι Ἰησοῦν περισσότερον λέγει, ἵδε ὁ ἁμνὸς τοῦ θεοῦ.

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

John 1:37  καὶ ἑκάστου ὁ δύο μαθητὰς λαλοῦσαν καὶ ἠκούοντο τῷ Ἰησοῦν.

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

John 1:38  σταραφεὶς ἐν τῷ Ἰησοῦ καὶ παθημάτων αὐτῶν ἀκολουθοῦσας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ὁ Ῥαββί ὁ λέγεται μεθερμηνευόμενον Διδάσκαλε, ποῦ μένεις;

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

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11 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
12 There is no word "now" in the Greek, but the verb is in the perfect aspect, which means a past action continuing to present results.
13 John the son of Zebedee and Andrew the brother of Peter.
John 1:39: λέγει αὐτῷς, Ἐρχομαι καὶ δοξάσει. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

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

John 1:40: Ἡν Ἀνδρέας ὁ ἀδελφός Σίμωνος Πέτρου εἶς ἐκ τῶν δύο τῶν ἄκουσάντων παρά Ἰωάννου καὶ ἀκολουθήσαντῶν αὐτῷ.

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

John 1:41: εὐρίσκει ὦτος πρῶτον τὸν ἀδελφόν τὸν Ἰδιον Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκατεν τὸν Μεσσίαν ὁ ἐστιν μεθερμηνευόμενον Χριστός.

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

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

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

Philip and Nathaniel

John 1:43: Τῇ ἑπαρίσσῳ ἠθέλησαν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι.

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

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

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

John 1:45: εὐρίσκει Φιλίππον τὸν Ναθαναήλ καὶ λέγει αὐτῷ, ὁ οὐ έγραψαν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ιωσίφ τον ἄπο Ναζαρέτ.

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 Ἡσαναήλ, Ἐκ Ναζαρέτ δυναταί τι ἀγαθόν εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχομαι καὶ ἰδε.

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

John 1:47: εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε Ἰσραήλ Ἰσραήλ ἐστιν.

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

14 142a txt Ιωάννου Π66 Π73 Π066 ΝΒ* (Ἰωάννου) L W supr 33 ita b, f, f4, v, g, m, scop, av, bo νA28 {B} // Ἰωάννας Θ vg, w, st // Ἰωάννας 1241 // Ἰωάνα A B C* E F G H K M S U X Γ Δ Λ Π Ψ Ω 047 0141 0211 0233 ℓ1 2 28 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect it 1c(4) vg 1c (itàur vg ms Barina) syr v,p,h,pal copb arm eth geo slav Serap Epiph Chrys Cyrlem TR RP // frater Andreae ite // lac Φ5 C D N P Q T V 063 070. According to BDF 533(2), Ἰουανά is a shortening of Ἰωάννας, partly due to the influence of the Syriac word יוען the same (two renderings of the Hebrew יֵעָן). (So also in Matt. 16:17.) This phenomenon of Ἰουανά as a shortened substitute for Ἰωάννας is also found in Septuagint manuscripts. Ἰωάννας is also shortened to Ἰωάννα or Ἰωάννα as in Luke 3:30, the ancestor of Christ. Compare 1 Esdras 9:23 with its variant reading. My electronic copy of the LXX there has Ἰωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonah there.

15 142b Greek, Petros. The writers of the gospels translated the name from the Aramaic language, which Jesus spoke, to the language of the readers—Greek, because they apparently desired that their readers know the man as Rock, which is the English translation of Petros. In that spirit of the writers, we English speakers are to know him as Rock. With that in mind, I have nonetheless from this point on used the Anglicized transliteration of Petros, which is Peter, since it is so familiar.

16 145 txt Ναζαρέτ Π66 Π Α B H L Δ SBL TH NA28 {/>} // Ναζαρέτ Π73 Π1066 Κ Μ Λ Π Ψ TR RP
John 1:48 λέγει αὐτῷ Ναζανηλ, Πόθεν με γινώσκεις ἀπεκρίθη Ἰησούς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φιλίππων φωνήσας ὑμῖν ὑπὸ τὴν συκῆν 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 Ναζανηλ, Ὁ βαβυλωνικὸς, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς ἐί τοῦ Ἰσραήλ.

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

John 1:50 ἀπεκρίθη Ἰησούς καὶ εἶπεν αὐτῷ, ὅτι εἶπον σοι ὅτι εἰδόν σε ὑπὸ κατάτω τῆς συκῆς πιστεύεις; μείζον 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 λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω υμῖν, δύο οὖν ὑδάτων ἀνεφόρητα καὶ τοὺς ἁγγείους τοῦ θεοῦ ἀναβαίνοντας 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 τῆς τρίτης γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἔκει.

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

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

John 2:3 καὶ ὑστερήσαντος ὁ θεός λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, ὃνον οὐκ ἔχουσιν.

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

John 2:4 λέγει ἡ μήτηρ τοῦ Ἰησοῦς, Τί ἔμει καὶ σοι, γυναι, οὗπο ἤκει ἡ ὥρα μου.

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

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

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

John 2:6 ἤσαν δὲ ἐκεῖ λιθινά υδρίαι εξακολούθησε κατὰ τὸν καθαρισμὸν τῶν ὦντας καίμενοι, καταρρέει αἱ μετρήσεις δύο ἢ τριών.

6Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures.19

John 2:7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς υδρίας ὀβατος, καὶ ἐγέμισαν αὐτὰς ἡμεῖς ἄνω.

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

John 2:8 καὶ λέγει αὐτοῖς, Ἄντλησαν τὸν κύδωνα τῷ ἄρχιτρικλίνῳ καὶ δίδασκαν τὸν ἄρχιτρικλίνῳ.

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 ἐγένεσατο ὁ ἄρχιτρικλίνος τὸ ὕδωρ οὗτος γεγενημένον, καὶ οὗτ ἤδει πόθεν ἐστίν, οὓς διάδωκεν ἡ μήτηρ ὡς ἤνεγκαν.

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, Πάς ἀνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσος σὺ τετηρήκας τὸν καλὸν οἶνον ἔως ἁρτί.

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

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

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

John 2:12 Μετὰ τούτο κατέβη εἰς Καρφαναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν οἱ πολλὲς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγυς ἦν τὸ πάσχα τῶν ᾿Ιουδαίων, καὶ ἀνέβη εἰς Ἱεροοἶλομα ὁ Ἰησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τούς πωλοῦντας βόσι καὶ πρóβατα καὶ περιπετείς καὶ τοὺς κερματιστὰς καθημένους,

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

John 2:15 καὶ ποιήσας φραγέλλον ἐκ σοιονίων πάντας ἐξέβαλεν ἐκ τού ἱεροῦ, τά τε πρóβατα καὶ τοὺς βόσι, καὶ τῶν κολυμβηστῶν ἐξέχεξεν τὸ κέρμα καὶ τάς τραπέζας ἀνέτρεψεν.

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

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2:15b ὡς φραγέλλον Ν A B E F H K M P S V X Y Γ Δ Π Ψ Ω 083 0211 0233 28 33 397 565 821 865 892 1010 1243 1293 1819 2129 || lac C D Q T 083

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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 books are by the same author. Does the gospel of John reflect a later writer more refined in his style then? Or did the copyists refine John by deleting such vulgarisms as using ὡς before nouns? The UBS Textual Commentary says, “If this word had been present in the original text, there is no good reason that would account for its having been omitted from the other witnesses…On the other hand, it is probable that copyists introduced the word in order to soften somewhat the bald statement that Jesus made a whip of cords; he made a kind of whip of chords.”
and the cattle, and he poured out the coins of the money changers and overturned the tables,
John 2:16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν ἐπένεπ, Ἀρατε ταῦτα ἐντεύθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίον.
13 and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"
John 2:17 ἡμῖν ἐδόθη τοῦ οἴκου αὐτοῦ ἢ γεγραμμένον ἢστιν ὅτι, ζηλοῦσα τοῦ οἴκου σου καταφάγεαι, με.
17 His disciples remembered that it is written: "The zeal for your house will consume me."24
John 2:18 ἀπέκριθησαν οὖν οἱ ἱεραδίαι καὶ εἶπαν αὐτῷ, ἵνα ἰσαρίους ἡμῖν, ὅτι ταῦτα ποιεῖς.
18 The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19 ἀπεκρίθη ἤσοὺς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισίν ἡμέραις ἐγερὼ αὐτὸν.
19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
John 2:20 εἶπαν οὖν οἱ ἱεραδίαι, Τεσσαράκοντα καὶ εἰς ἔτει οἰκοδομήθη ὁ ναὸς αὐτὸς, καὶ σὺ ἐν τρισίν ἡμέραις ἐγερὼ αὐτὸν; 20 Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"
John 2:21 ἐκεῖνος δὲ ἐλεγεν περὶ τοῦ ναοῦ τοῦ σῶματος αὐτοῦ.
21 But he had spoken of the temple of his body.
John 2:22 ὅτι οὖν ἤγερθη ἐκ νεκρῶν, ἐμυσίσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἐλεγεν, καὶ ἐπιστέφανας τῇ γραφῇ καὶ τῷ λόγῳ ὅπερ εἶπεν ὁ ἤσοὺς.
22 When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.
John 2:23 ὥς δὲ ἦν ἐν τοῖς Ιερουσαλημίωις ἐν τῷ πάσχα ἐν τῇ ἐορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἐποίει· 23 And while he was in Jerusalem at the Passover during the Festival, many believed in his name — seeing the miraculous signs he was doing.
John 2:24 αὐτὸς δὲ ἤσοὺς οὐκ ἐπίστευσεν αὐτὸν αὐτοῦ διὰ τὸ αὐτὸν γινώσκειν πάντας,
24 But Jesus on his part did not commit himself to them, because he knew all people,
John 2:25 καὶ ὅτε ὦτ χρείαν έπελ ὦ τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτός γὰρ ἐγίνετο τί ἦν ἐν τῷ ἀνθρώπῳ.

25and 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 Ἡν δὲ ἀνθρώπος 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 αὐτόν νυκτὸς καὶ ἔπειν αὐτῷ, Ὅρατε, οἴδατε ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταύτα 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 ἔπειν αὐτῷ, Ἄμην ἂμην λέγω σοί, 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 αὐτόν ὁ Νικόδημος, Πῶς δύναται ἀνθρώπος γεννηθῆναι γέρων ὡς; μὴ δύναται εἰς τὴν κοιλύμια τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθῆναι 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, Ἄμην ἂμην λέγω σοί, ἐὰν μὴ τις γεννηθῇ ἐξ ὀντός καὶ πνεύματος, οὐ δύναται εἰσελθῆναι 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 σοί, Δεῖ ὑμῖν 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 πνεύμα, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ ὁ διὰ τὸν πίθον ἔρχεται καὶ ποὺ ὑπάγει’ οὕτως ἐστίν πάς 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 ἔπειν αὐτῷ, Πῶς δύναται ταύτα γενέσθαι;

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

John 3:10 ἀπεκρίθη Ἰησοῦς καὶ ἔπειν αὐτῷ, Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταύτα οὐ γινώσκεις;

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

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31 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἀνθρώπος ek tòn Pharisaión, "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."

32 The Greek is in the plural.

33 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.
things?\textsuperscript{13}

John 3:11 ἀμήν ἀμήν λέγω σοι ὅτι ὁ οἰδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν ματρυίαν ἡμῶν οὐ λαμβάνετε.

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

John 3:12 εἶ τὰ ἐπίγεια εἶπον ὦμι καὶ οὐ πιστεύετε; πῶς ἐὰν εἴποι ὦμι τὰ ἐποφάναια πιστεύετε;

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

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

\textsuperscript{13}And no one has gone up into heaven except the one who came down from heaven, the Son of Man.\textsuperscript{34}

John 3:14 καὶ καθὼς Μωϋσῆς ψώσει τὸν ὄριν ἐν τῇ ἐρήμῳ, οὕτως ψψωθηναι δεῖ τὸν οὐιὸ τοῦ ἀνθρώπου,

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

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

\textsuperscript{15}so that everyone who believes in him may have eternal life.

John 3:16 οὕτως ἐγένετο ὁ θεός τοῦ κόσμου, ὡσεὶ τὸν οὐιὸν\textsuperscript{35} τὸν μονογενὴ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν μὴ ἀπέλθη ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.

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

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεός τὸν οὐιὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

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

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ μὴ πιστεύων ἢδη κέκριται, ὃτι μὴ πεπιστευκένει εἰς τὸ ἱναμα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

\textsuperscript{34} 3:10 Nicodemus should have known these concepts from I Samuel 10:6,7,9,11; Ezekiel 11:19,20; 18:31,32; 36:26,27; Isaiah 26:11-19

\textsuperscript{35} 3:13 txt ἀνθρώπου \textsuperscript{lac} \textsuperscript{sacc} Swanson \textsuperscript{lac} \textsuperscript{36} K B V L T W 083 086 33 1010 1241 1293 \textsuperscript{cop} \textsuperscript{sabot,arch,fay geo διατεσσαρων Origine\\ntl2/4 Eusebian Adamantius Gregory-Nazianzus Apollinaris Gregory-Nyssa Didymus Epiphanius\textsuperscript{14/16} Cyril\textsuperscript{14/16} (Cyril\textsuperscript{16/16} Theodoret\textsuperscript{14/16}; Jerome\textsuperscript{15} SBL TH NA28 [B] ἀνθρώπου ὁ ὦν ἐν τῷ οὐρανῷ ὁ ὦς ἐκ τοῦ οὐρανοῦ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν μὴ ἀπέλθη ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.

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

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John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ μὴ πιστεύων ἢδη κέκριται, ὃτι μὴ πεπιστευκένει εἰς τὸ ἱναμα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

\textsuperscript{18}The person who believes in him is not condemned. The person who does not believe is condemned already, because he has not believed in the name of God’s only begotten Son.
John 3:19 ἀὕτη δὲ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἔληλυθεν εἰς τὸν κόσμον καὶ ἤγάπησαν οἱ ἀνθρώποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν θυμάται τὰ ἔργα.

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

John 3:20 γὰρ ὁ φαύλα πράσσων μιμεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

20 For everyone practicing evil things hates the light, and does not come toward the light, so that his works may not be exposed.

John 3:21 ὃ δὲ ποιοῦν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργαζόμενα.

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

"He Must Increase; I Must Decrease"

John 3:22 Ἡ οὖν ἀνθρώπος λαμβάνει τοῦ ἄνθρωπον, καὶ ἐκεῖ διατρίβει·

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

John 3:23 Ἰησοῦς ἤρθε καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίνῳ ἐγγὺς τοῦ Σαλείμ, ὅτι ὅδε πολλὰ ἦν ἐκεῖ, καὶ παρεγέρνσται καὶ ἐβαπτίζοντο·

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

John 3:24 ὁ δὲ Ἰησοῦς λέγει τοῖς μαθηταῖς τοῦ Ἰωάννου ἐπὶ καθαρισμῷ·

24 For John was still not yet thrown into prison.

John 3:25 Ὁ Ἰησοῦς δὲ λέγει τοῖς μαθηταῖς τοῦ Ἰωάννου ἐπὶ καθαρισμῷ·

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

John 3:26 καὶ ἠλθεν πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ἐαρβή, ὅτι ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὁ δὲ εὐαγγελίζει καὶ πάντες ἔρχονται πρὸς αὐτὸν.

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

John 3:27 ἔπεκριθη Ἰωάννης καὶ εἶπεν, ὃς δύναται ἀνθρώπος λαμβάνειν οὐδὲ ἐν ἑαυτῷ ἡ ἐποίημα αὐτοῦ ἐκ τοῦ οὐρανοῦ.

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

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32:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

32:25a 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.

32:25b 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.
There are so many occurrences of the word “earth,” and speaks of the earth. The one who comes from heaven is above all; 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.

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

Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 – kaítoige Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἄλλ’ 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 αὐτὸν 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 ὃ ἐδωκεν Ἰακώβ ἰωσήφ 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 ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὅ οὖν Ἰησοῦς κεκοπιακώς ἐκ τῆς ὁδοποιίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρᾳ ἦν ὡς ἐκτη.

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 ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφᾶς ἀγορᾶσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς ὅν Ἰουδαίος ἦν παρ’ ἐμού πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὕτως; οὐ γὰρ συχρωνίζω τοῖς Ιουδαίοις Σαμαρίταις.

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, Εἰ ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πείν, σοὶ ἂν ἦταν αὐτόν καὶ ἐδωκεν αὐτῷ ναχων ζων.

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, οὕτε ἀντλήμα ἔχεις καὶ τὸ φρέαρ ἐστίν βαθὺ ποθὲν σοῦ ἔχεις 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 μὴ σὺ μεῖζον εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, δέ εἶδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἦν αὐτῷ ἐπιεῖν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;

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

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

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

John 4:14 δέ δὲ αὖ πὴ ἐκ τοῦ ὑδατός οὐ ἐγὼ δῶσω αὐτῷ, οὐ μὴ διψήσεις εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δῶσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὑδάτος ἀλλομένου εἰς ζωὴν αἰωνίων.

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 τούτο τὸ ὕδωρ, ἵνα μὴ δυσ βή διέρχωμαι ἐνδάδε αντλεῖν.

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

42 44 Samaria was the district north of Judea and south of Galilee. For Jesus to get to Galilee from where he was (Judea), he had to pass through Samaria in between; either that or go all the way around the east side of the Jordan River and Sea of Galilee, as some Jews would actually do, wanting so much to avoid Samaria. See the endnote at the end of this document, entitled, "The meaning of the phrase, 'The Jews' in the Gospel of John," which discusses this situation.
neither would I have to keep coming over here to draw.”


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

John 4:17 ἀπεκρίθη ἡ γυνή καὶ εἶπεν αὐτῷ, ὢν ἥκω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπες ὅτι ἄνδρα οὐκ ἥκω

11The woman answered and said to him, "I do not have a husband."

Jesus says to her, "Commendably, you said, 'I do not have a husband.'

John 4:18 πέντε γὰρ ἄνδρας ἔχεις, καὶ νῦν ὃν εἶχες οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθῆς ἐρήκας.

12For you have had five husbands, and he you now have is;

This you have said honestly."

John 4:19 λέγει αὐτῇ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σο.  

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

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

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

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πιστεύε μοι, γινώσκε, ὅτι ἔρχεται ὄρα ὃτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμωι προσκυνήσετε τῷ πάτρι.

15Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

John 4:22 ὑμεῖς προσκυνεῖτε ὅ σοι οἴδατε· ὑμεῖς προσκυνοῦμεν ὅ σοιδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

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

John 4:23 ἀλλὰ ἔρχεται ὄρα, καὶ νῦν ἐστίν, ὅτε οἱ ἄλλητες προσκυνεῖται προσκυνήσωσιν τῷ πάτρι ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτως ἥκετο τοὺς προσκυνοῦντας αὐτὸν.

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

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

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

John 4:25 λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκείνος, ἄναγγελε ἡμῖν ἄπαντα.

19The 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, Ἐγὼ εἰμι, ὁ λαλῶν σοι.

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τούτῳ ἠλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμβαζον ὅτι μετὰ γυναικὸς ἔλαβεν οὖν εἶπεν, Τί ζητεῖτε; ἢ, Τί λαλεῖς μετ’ αὐτής;

21And 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 ἀφῄκεν οὖν τὴν ὑδάτιν αὐτῆς ἡ γυνή καὶ ἀπήλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις;

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

John 4:29 δεῦτε ἰδεῖτε ἄνθρωπον ὃς εἶπέν μοι πάντα διὰ ἑποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

23"Come, see a man who told me everything I ever did. Could he be the Messiah?"
John 4:30 ἐξήλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

John 4:31 Ἐν τῷ μεταξὺ ἤρωτων αὐτῶν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε.

In the meantime, his disciples were pleading with him, saying, "Rabbi, eat." John 4:32 ὅ ὑπέθεν αὐτοῖς, ἔγιν ψρύσιν ἐξόψατο ἵνα ὑμεῖς σὺν σῶτε.

But he said to them, "I have food to eat that you do not know about." John 4:33 ἐλεγόν ὅν ὁ μαθηταὶ πρὸς ἀλλήλοις, Μὴ τις ἤγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὁ Ἰσσών, ἔμοι βρώμα ἐστίν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ έργον.

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 οὐχ ὑμεῖς λέγετε ὅτι ἓτε τετραμήνον ἐστίν καὶ ὁ θερισμὸς ἔρχεται; ἵδον λέγω ὑμῖν, ἔπατα τοὺς ὁρθόλυμοι ὑμῖν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσίν ἐν πρὸς θερισμὸν ἡδί.

Do you not say, "There is four months yet," and then comes the harvest? Behold, I say to you, lift up your eyes, and look upon the fields. For they are white even now for harvest. John 4:36 οἱ θερίζων μισοῦν λαμβάνει καὶ συνάγει καρπόν εἰς ζωήν αἰώνιον, ἵνα ὁ σπείρων ὁμοί χαρή καὶ ὁ θερίζων.

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

John 4:37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ἀληθινός ὅτι ἄλλος ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

For the saying, 'One is the sower and another is the reaper,' is true in this: John 4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὑμᾶς ὑμεῖς κεκοπιάκατε ἄλλοι κεκοπιάκατοι, καὶ ὑμεῖς εἰς τὸν κόσμον αὐτῶν εἰσεληλύθατε.

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

44 4:34 ἔμοι βρώμα ἐστίν ἵνα ποιήσω - emôn brôma estin hîna poiēsô, 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 BDAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3- ἐμοὶ δέ εἰς ἐλεήσιον ἐστίν ἵναι ὑμῖν ὁμόν ἀνακριθῇ ἢ ὑπὸ ἀνθρώπων ἡμέρας ἀλλ' ὑπὸ ἐμαυτοῦ ἀνακρίνων - "It is a very small thing to me that I might be judged by you..." See also 1 Cor. 9:18, "My reward is that I may make the gospel free of charge..." As for the pronoun ὑμᾶς in the text above in John 4:34, most interpreters apparently consider it a non-reflective one, and meaning the same as you and simply meaning "my." Blass, § 285(1), says ὑμᾶς is used as a reflexive for ἐμαυτοῦ - emau'tou. I think that considering the context, "I have food you do not know about," and the pre-position of ὑμᾶς here (emphasis), that this means something like, "For me, that I can do the will of him who sent me, is food, and that I can finish his work." You think I have no food, but for me, this is food..."

45 4:35a Most interpreters claim this is a proverb, and they translate this as above. But I have not seen them give evidence that there was any such proverb. Perhaps instead the disciples had just recently been remarking, as they traveled through grain fields, that harvest time was four months away, and Jesus used their remark as a segue. So maybe one should translate this, "Were you not saying, 'There is four months yet, and then comes the harvest?'" (The uncial Θ does in fact read this way.) This event could have actually taken place a month or two after the Passover, and so this was actually happening four months before harvest time.

46 4:35b txt ἔτη Ψεατρικὴ ἈΒϹΚΣΚΨ Ν Μ ΥΨ WSup ΓΔΘΛΨ 083 f¹ 23 124 157 565 579 700 1071 1424 syncp. h.pal copax. h.pal arm Origentic TR RP NA28 {\textit{omit}} Ψ84 7 (Κ το instead) L S Π Ω 047 086 f¹ 28 118 1241 1484* Συρ. H lac F X 346

44 4:35c The word ἡδή at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: "For they are white for harvest. 36 The other harvesting is already taking his wages..."
The Woman’s Talk Bears Fruit

John 4:39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευοι εἰς αὐτόν τῶν Σαμαρητῶν διὰ τὸν λόγον τῆς γυναῖκος μαρτυρούσης ὑπὸ τινὸς μοί πάντα δόση ἐποίησα ἐκεῖ;

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 σὺν ἡλίῳ πρὸς αὐτόν οἱ Σαμαρείται, ἤρωτον 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 συνῆλθον ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ;

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

John 4:42 τῇ τῇ ψυχῆς ἐλέγον ὅτι οὐκέτι διὰ τὴν σιν λαλίαν πιστεύουμεν· αὐτοὶ γὰρ ἄκηκόμεν, καὶ οἴδαμεν ὅτι αὐτός ἐστιν ἄλλη 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 ἔμεινεν ἐκεῖθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν·

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

John 4:44 ὁ ἵππος γὰρ Ἰησοῦς ἐμαυρώθησεν ὅτι προφητής ἐν τῇ ίδιᾳ παρθένῳ τιμήν οὐκ ἔχει.

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

John 4:45 ὁ ἵππος γὰρ Ἰησοῦς ἐμαυρώθησεν ὅτι προφητής ἐν τῇ ίδιᾳ παρθένῳ τιμήν οὐκ ἔχει.

45 And even as he was going back down, his servants met him saying that his boy was

John 4:46  ἐλθόν ὑπὲραν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὕδωρ ζύον, καὶ ἕν τις βασιλικὸς ὥς ὁ ἵππος ἠμέτρηκεν εἰς Καρπαναοῦμεν;

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

John 4:47 ὁ ἵππος ἀκουόμεν ὅτι Ἰησοῦς ἤκουε ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθον πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἵππος σας τὸν ὕδωρ, ἤμελλεν γὰρ ἀποθνῄσκειν.

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

John 4:48 ἐπείνα ὅτι Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σμείων καὶ τέρατα ἴδῃς, νῦν μὴ πιστεύσῃτε.

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

John 4:49 ἔλεγεν πρὸς αὐτὸν ὁ βασιλικὸς, Ὀρκίως, καταβῇ καὶ πρὶν ἀποθανεῖν πρὸς σας τὸν ἵππον μου.

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

John 5:0 ἔλεγεν αὐτῷ ὁ Ἰησοῦς, ὁ ὥς σου ἡμῖν ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν ἔπειν ἀπὸ τό Ἰησοῦς καὶ ἐπορεύετο.

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

John 5:1 ἔδη δὲ αὐτοῦ καταβάλλειν δοῦλοι αὐτοῦ ὑπήρθεσαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ἦθελεν.

51 And even as he was going back down, his servants met him saying that his boy was living.

49 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευοι εἰς αὐτόν τῶν Σαμαρητῶν διὰ τὸν λόγον τῆς γυναῖκος μαρτυρούσης ὑπὸ τινὸς μοί πάντα δόση ἐποίησα ἐκεῖ;
John 4:52 ἐπέθετο οὖν τῆν ὄραν παρ᾽ αὐτῶν ἐν ἡ κομψότερον ἐσχήν· ἔπαν οὖν αὐτῷ ὅτι Ἐχθές ὄραν ἐξέδωκεν ἀρίμην αὐτὸν ὁ πατὴρ ὑμῶν.

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

John 4:53 ἔγγον οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὕπαθείᾳ ἐν ἐπίπεδην αὐτῷ ὁ Ἰησοῦς, ὃς ὑψίστως τοῦ κόσμου, καὶ ἐπίστευον καὶ ὁ δήμος αὐτοῦ χαίρει.

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

John 4:54 Τούτῳ πάλιν δεύτερον σημείων ἐποίησαν ὁ Ἰησοῦς ἔλθων ἐκ τῆς ἱερᾶς ἐς τὴν Γαλιλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1 Μετὰ ταῦτα ἦν ἐορτή τῶν ἱεραπότων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

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

John 5:2 ἦστιν δὲ ἐν τοῖς Ἱεροσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγομένη ἔβραυντι Βηθεσθάδη, πέντε σταδίων ἕξοικα.

2Now there is in Jerusalem near the Sheep Gate50 a pool, which in Hebrew51 is called Bethesda,52 having five colonnades.

50 5:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.

51 5:2b It is possible that the word "Hebrew" is meant to mean the language of the Hebrews, as opposed to Greek. By that time the language of the Jews was mostly Aramaic, the language of their former conquerors to the north. Indeed, parts of the Old Testament were originally written in Aramaic. In the words of Bruce Metzger, "Aramaic was the mother tongue of the great majority of Jews at that time. Though the rabbis and learned scribes still had fluent command of the classical Hebrew of the Old Testament, it was approaching the status of a dead language for the ordinary Jewish population. During the exile in the sixth century B.C. the Jews had begun to use Aramaic, a Semitic language related to Hebrew somewhat as Spanish is related to Portuguese. At the beginning of the Christian era, in the synagogues of Palestine as well as of Babylon, the text of the Old Testament was read not only in the original Hebrew but also in an Aramaic paraphrase (called a Targum) for the benefit of those who knew little or no Hebrew. At least two dialectal forms of Aramaic were current in Palestine. The dialect used in Galilee was recognizably different in pronunciation from the so
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In these a great number of disabled people used to lie, the blind, the lame, the paralyzed. ["waiting for the movement of the water."]


[6] [For an angel of the Lord from time to time would bathe in the pool, and stir up the water. So the first one getting down in after the stirring of the water would be healed, whatever disease he had formerly been afflicted with.]
John 5:5 ἦν δὲ τις ἀνθρώπος ἐκεί τριάκοντα καὶ ὄκτω ἔτη ἔχων ἐν τῇ ἁθενείᾳ.

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

John 5:6 τοῦτον ἴδων ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἐκεῖς ἀνήρ φρόνου ἔχει, λέγει αὐτῷ, Θελεῖς ὑγίης γενέσθαι?

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἄνθρωπος, Κῦριε, ἄνθρωπον οὐκ ἔχω ἢνα διὰ ταραχὴ τὸ ὦδωρ βάλη με εἰς τὴν κολυμβήθραν ἐν ὦ δὲ ἔρχομαι ἐγώ ἄλλος πρὸ ἐμοῦ καταβιαινεί.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἕγιερ ἄρον τὸν κραβμένον σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθείως ἐγένετο υγίης ὁ ἄνθρωπος, καὶ ἤρεν τὸν κραβμένον αὐτοῦ καὶ περιπάτει.

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

John 5:10 ἠλεγξον οὖν οἱ ἱουδαίοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔξεστιν σοὶ ἄραι τὸν κραβμένον σου.

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

John 5:11 ἀπεκρίθη αὐτοῖς, ὁ ποιήσας με ἕκεινός μοι ἔπεν, ἄρον τὸν κραβμένον σου καὶ περιπάτει.

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

John 5:12 ἡρώτησαν αὐτὸν, Τίς ἔστιν ὁ ἄνθρωπος ὁ εἰσόδοις σου ἄρον καὶ περιπάτει;

12They asked him, "Who is it that tells you to pick up and walk?"

John 5:13 ὁ δὲ ἱαθεὶς οὐκ ἤδει τίς ἔστιν, ὁ γὰρ Ἱησοῦς ἐξένευσεν ὁ χολοῦ όντος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἱησοῦς ἐν τῷ ῥεόῳ καὶ ἔπειν αὐτῷ, ἰδε υγίης γέγονες· μηκέτι ἀμάρτανε, ἵνα μὴ χείρον σοι τῇ γένηται.

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

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tαραχῆ, and νόσημα -- the last three words only here in the New Testament. They say that the additions may have been made in order to explain how the water gets stirred in verse 7. There should not be any doubt that this passage was not in the original gospel of John. For a Swanson-style table of the variants in this passage, right-click this link: [http://www.bibletranslation.js/trans/parchart.pdf](http://www.bibletranslation.js/trans/parchart.pdf), and choose "save as." See also Wieland Wilker's excellent commentary on this variant.
John 5:15 ἀπῆλθεν ὁ ἀνθρωπός καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγίη.

16 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 Ἰουδαίοι τὸν Ἰησούν, καὶ ἐξήτουν αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὅτι πατήρ μου ἐῶς ἁρτί ἐργάζεται, κἀγώ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτείναι, ὅτι οὗ μόνον ἔλευξεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίον ἐλέγεν τὸν θεόν, ἰδίον εαυτοῦ ποιῶν τῷ θεῷ.

19 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 ἐλέγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ’ ἐαυτοῦ οὐδὲν ἐάν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα ἃ γὰρ ἄν ἐκείνος ποιήσῃ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

20 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 One does, these things also the Son does likewise.

John 5:20 ὃ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τοῦτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζετε.

21 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 ὅσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκρούς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

22 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 οὕτω γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσαν δεδωκεν τῷ υἱῷ.

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

61 John 5:15 ἀπῆλθεν ὁ ἀνθρωπός καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγίη.

62 The Greek verb translated "breaking" here, is λῦω - λύο. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is the teaching of the New Testament, and of Christ himself, that Jesus Christ kept the law. It is agreed by all, however, that Jesus definitely set aside the prevailing Jewish concept of the Sabbath day. It may also be safely asserted that the majority of Christ's followers understand the New Testament to teach that subsequent to Pentecost the 7th day Sabbath observance is no longer a requirement. There is ample evidence in the N.T. of this. As for the apostle John, he wrote this his gospel relatively a long time after the life of Christ, and thus by the time of its writing, the Christian non-observance of the Sabbath day was already well established. See my treatise entitled, "What is Sabbath."

63 John 5:19 Ἀν' ἐαυτοῦ is an expression known in Classical Greek using the preposition ἀν' to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34
that all may honor the Son just as they honor the Father. The person who does not honor the Son is not honoring the Father who sent him.

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

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

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

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

Testimonies About Jesus

If I testify about myself, my testimony is not valid.
John 5:32 ἄλλος ἦστιν ὁ μάρτυρῶν περὶ ἐμοῦ, καὶ σῶδα ὅτι ἄληθής ἦστιν ἡ μαρτυρία ἦν μαρτυρεῖ περὶ ἐμοῦ.

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

John 5:33 ὥσιμος ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἄληθείᾳ.

33You have sent to John, and he has testified to the truth.

John 5:34 ἐγὼ δὲ ὦ παρὰ ἀνθρώπων τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ὑμεῖς σωθῆτε.

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

John 5:35 ἐκείνος ἦν ὁ λύχνος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιάθηναι πρὸς ὦραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δεδωκέν μοι ὁ πατὴρ ἤνα τελειώσω αὐτά, αὕτα τὰ ἔργα ἃ ποιῶ, μαρτύρει περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατήρ ἐκείνος μεμαρτύρηκεν περὶ ἐμοῦ. οὐτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὐτε εἴδος αὐτοῦ ἐωράκατε,

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

John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ έχετε ἐν ὑμῖν μένοντα, ὅτι ὁν ἀπέστειλεν ἐκείνος τοῦτῳ ὑμεῖς οὐ πιστεύετε.

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

John 5:39 ἐραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ έκείναι εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

39"You 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 πρός με ἵνα ζωὴν ἔχετε.

40Yet you refuse to come to me that you may have life.

John 5:41 δόξαν παρὰ ἀνθρώπων ὦ λαμβάνω,

41"I do not accept praise from human beings;

John 5:42 ἀλλὰ ἐγὼ άγνωσκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ έχετε ἐν ἐαυτοῖς.

42"but I know you, that you do not have the love of God in yourselves.

John 5:43 ἐγὼ εἰλημναύ ἐν τῷ ὄνοματι τοῦ πατρός μου καὶ οὐ λαμβάνετε με· εὰν ἄλλος ἔλθῃ ἐν τῷ ὄνοματι τῷ Ἰησοῦ, εἶκα ὑμεῖς ἐλήμφησεν.

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

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

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

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

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

John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσῆι, ἐπιστεύετε ἄν ἐμοί, περὶ γὰρ ἐμοῦ ἐκείνος ἔγραψεν.

46For if you were believing Moses, you would be believing me, for he wrote about me.
Chapter 6
Jesus Feeds the Five Thousand

John 6:1 Metá taúta ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

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

John 6:2 ἦκολοῦθε δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθέωρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενόντων.

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

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

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

John 6:4 ἦν δὲ ἐγγύς τοῦ πάρκου, ἢ ἐστή τῶν Ἰουδαίων.

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

John 6:5 ἐπάρασ τὸν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν ἐλέγεν πρὸς Φίλιππον, Πάθεν ἀγοράσαμεν ἄρτους ἵνα φάγωσιν οὔτωι;

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

John 6:6 τοῦτο δὲ ἔλεγεν πείραξον αὐτὸν, αὐτὸς γὰρ ἦδε τί ἔμελλεν ποιεῖν.

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

John 6:7 αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἠρκοῦσιν αὐτοῖς ἵνα ἔκαστος βραχὺ τί λάβῃ.

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 ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια ἀλλὰ ταύτα τί ἔστιν εἰς τοσούτους;

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

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

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

John 6:11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκε τοῖς ἀνακειμένοις, ὦμοις καὶ ἐκ τῶν ὑφαρίων ὃς νῦν ἦτα λεγε

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

69 NA28 {/} John 6:11

70 "But since you are not believing his writings, how will you believe my statements?"
John 6:21  now darkness came, and Jesus had not yet come to the mountain, himself alone.

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

Jesus Walks on the Water

John 6:16  And when evening had come, his disciples had gone down to the lake, and when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

John 6:13  οὐκ οὖν ἀνεχώρησεν παλιν οὖν, καὶ ἐγέρσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἀνεπερίσευσαν τοῖς βεβρωκόσιν.

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

John 6:14  ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁμαργάτετε τὰ περισσούσαντα κλάσματα, ἵνα μή τι ἀπόληται.

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

John 6:17  ὥστε οὖν ἀνεκοθαρσίας ἐποίησαν σημεῖαν ἐλεγον δι οὕτως ἐστιν ἄληθῶς ὁ ἐρχόμενος εἰς τὸν κόσμον.

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

John 6:15  ἤτοι οὖν γνώρισαν ἐρχομένη οὗτος ἐστιν βασιλέα ἀνέχορος ἐπὶ τὸ δόρος αὐτῶς μόνος.

John 6:18  Ἡμεῖς περιπατεῖν ἐπὶ τῆς θαλάσσης καὶ ἐγγύς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

15Then, after having rowed about twenty-five or thirty stadia, they beheld him walking on the lake, and getting close to the boat, and they were afraid.

John 6:19  ἔληλοκέτος οὖν ἡ ἡμέρα ἐκείνη ἐπὶ τὴν ἀποστολὴν θαλάσσης καὶ ἐγγύς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

16And when evening had come, his disciples had gone down to the lake, and when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

17And when evening had come, his disciples had gone down to the lake, and when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

18And when evening had come, his disciples had gone down to the lake, and when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

19And when evening had come, his disciples had gone down to the lake, and when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."

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

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

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73: kóphinos - 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 kóphinos, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπύρας - spurs. A kóphinos was used for many things, including carrying manure, while a spürs was a smaller basket used for carrying edibles.

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

John 6:22 Ὄ ν ὁ εὐρισκόμενον ὁ ὅρκος ἡ ὁ ἐστικώς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῖα ὄλλα οὐκ ἦν ἐκεί ἐν ἐπὶ τῆς ἑτή, καὶ ὅτι οὐκ εὐνοοῦσθέν τεις μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὰ πλοῖα ὄλλα μόνοι ὅ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

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

John 6:23 ἀλλὰ ἠλθὲν πλοῖο ἢ Τιβερίαδος ἐγγὺς τοῦ τόπου ὅπου ἤφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

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

John 6:24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἦσαν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοῖς εἰς τὰ πλοῖα καὶ ἠλθὼν εἰς Καφαρναοῦς ζητοῦστέ τὸν Ἰησοῦν.

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

John 6:25 καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης ἐπον αὐτῷ, Ῥαββί, πῶς ἦδε γέγονας;

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

John 6:26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Αμὴν Αμὴν λέγω ὑμῖν, ζητεῖτε μὲν οὖν ὅτι εἴδετε σημεία ἄλλα ὅ που ἐφάνετε ἐκ τῶν ἄρτων καὶ ἐξορθάσατε.

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

John 6:27 ἐργάσθη μὴ τὴν βρῶσιν τὴν ἐπολυμενήν ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἵνα ὁ οἶκος τοῦ ἀνθρώπου ὑμῶν δώσῃ· τοῦτον γὰρ ὁ πατὴρ ἐσφάγισεν ὁ θεός.

Do not work for that which 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 ποιῶμεν ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ;

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

John 6:29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἔστιν τὸ ἔργον τοῦ θεοῦ, ὅτι πιστεύετε εἰς ὅν ἀπέστειλεν ἐκείνος.

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

John 6:30 εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἰδώμεν καὶ πιστεύωμεν σοι; τί ἐργαζήθης?

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

John 6:31 οἱ πατέρες ἤμων τὸ μάννα ἤφαγον ἐν τῇ ἑρήμῳ, καθὼς ἔστιν γεγραμμένον, ἀρτον ἐκ τοῦ ὀφειλοῦ ἐδωκόν μαθητὰς φαγεῖν.

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

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

John 6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδους 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 αὐτῶν, Κῦριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμέ ὑμᾶς ἐπινάσῃ, καὶ ὁ πιστεύων εἰς ἐμέ ὑμᾶς διψάει πώς τε.

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 ἐωράκατε με καὶ οὐ πιστεύετε.

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

John 6:37 Πᾶν ὁ δίδασκων μοι ὁ πατήρ πρὸς ἐμὲ ἤζει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξου.

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

John 6:38 ὅτι καταβῆκα ἀπὸ τοῦ οὐρανοῦ ὑμῖν ἵνα 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 τὸτε δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὁ δεδομένος μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτό τῇ ἐσχάτῃ ἡμέρᾳ.

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

John 6:40 τὸτε γὰρ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν ὑιόν καὶ πιστευόντος εἰς αὐτὸν ἐχὶ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

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

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81 6:36 John 5:38, 47; Diatess. 8:15, 17
82 6:37 See the footnote on 6:39.
83 6:39 Note all the neuters. This is said to be an example of the phenomenon of 'anacoluthon.' This would mean that the inflections have 'followed suit,' so to speak; that is, they have been attracted to or assimilated by the neuter gender and singular number of the relative pronoun, which in turn had been attracted to those same traits of its antecedent, τὸ θέλημα· τῷ ἀναστῆσαι τῆς ἡμέρας. This sounds strange to our ears. But people are a "thing" when they are something given; especially since most of the Greek words for gift, the substantive forms of the verb John uses for give, are of the neuter gender. John six times uses a neuter singular pronoun for the collective unity of human beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:1 Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:2 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 6:3 And Jesus answered and said to them, "Stop grumbling among yourselves."

John 6:4 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:5 I am the bread of life.

John 6:6 Your forefathers ate the manna in the desert, and they died.

John 6:7 But this is bread coming down out of heaven such that one may eat of it and would raise him up at the last day.

John 6:8 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 6:9 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:10 I am the bread of life.

John 6:11 Your forefathers ate the manna in the desert, and they died.

John 6:12 But this is bread coming down out of heaven such that one may eat of it and would raise him up at the last day.

John 6:13 Jesus answered and said to them, "Stop grumbling among yourselves."

John 6:14 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:15 I am the bread of life.

John 6:16 Your forefathers ate the manna in the desert, and they died.

John 6:17 But this is bread coming down out of heaven such that one may eat of it and would raise him up at the last day.

John 6:18 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 6:19 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:20 I am the bread of life.

John 6:21 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:22 I am the bread of life.

John 6:23 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:24 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:25 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:26 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:27 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:28 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:29 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:30 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:31 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:32 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:33 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:34 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:35 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:36 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:37 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:38 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:39 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:40 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:41 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:42 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:43 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:44 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:45 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:46 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:47 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:48 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:49 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:50 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:51 Truly, truly I say to you, the person who does believe in me has eternal life.

John 6:52 Truly, truly I say to you, the person who does believe in me has eternal life.
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ ἰδίου τοῦ ἀνθρώπου καὶ πίπτε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ἐν ἑαυτοῖς.

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

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

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

John 6:55 ἡ γὰρ σάρξ μου ἀληθῆς ἐστὶν βρῶσις, καὶ τὸ αἷμα μου ἀληθῆς ἐστὶν πόσις.

55For 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 ἑμοὶ μένει κάτω ἐν αὐτῷ.

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

John 6:57 καθὼς ἀπέστειλαν με ὁ ζῶν πατήρ κάγω ᾧ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ἔζησεν δι’ ἐμέ.

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

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

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

John 6:59 Αὐτὰ ἐπένευ συναγωγὴ διδάσκων ἐν Καφαρναούμ.

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

A Teaching Too Scandalous for Some

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

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

John 6:61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγυζόμενοι περὶ τούτου οἱ μαθηταὶ αὐτοῦ ἐπένευ αὐτοῖς, Τοῦτο ὑμᾶς σκανδάλιζε;

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

John 6:62 ἐὰν οὖν θεωρήτε τὸν οὐν τοῦ ἀνθρώπου ἀναβάνοντα ὅπου ἦν τὸ πρότερον;

62Then what if you were seeing the Son of Man ascend to where he was before?"
John 6:63 τὸ πνεῦμα ἐστὶν τὸ ζωοποιοῦν, ἡ σάρξ οὖν ὄφελεὶ οὐδὲν· τὰ ῥήματα δὲ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἐστίν καὶ ζωὴ ἐστίν.

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

John 6:64 ἀλλ’ εἰδόν ἐξ ὑμῶν τινάς οὐκ οὐ πιστεύοντες. ἦδει γὰρ ἐξ ἀρχῆς οὐκ ἦσαν τίνες εἰδόν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδόσων αὐτὸν.

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

John 6:65 καὶ ἐλεγεν, Διὰ τοῦτο ἐφήμερα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με ἕαν μὴ Ἰησοῦς τίνος ἐξ εἰς ἃν μὴ Ἰησοῦς τίνος ἐξεῖ κεῖτο πατρός.

66He 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 ἔκ τοῦτον πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὄπισθω καὶ οὐκέτι μετ’ αὐτοῦ περιπατήσατον.

67From this, many of his disciples drew back, and no longer went along with him.

John 6:67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δωδέκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68Jesus therefore said to the twelve, “You are not thinking of leaving too, are you?”

John 6:68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

69Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.

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

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

John 6:70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔγαγ ὑμᾶς τοῖς δώδεκα ἐξελεξάμην, καὶ εἶ ὑμῖν εἰς διάβολος ἐστίν;

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

John 6:71 ἐλεγεν δὲ τὸν Ἰσώδαν Σίμωνος Ἰσκαριώτου‘ οὗτος γὰρ ἔμελλεν παραδίδοναι αὐτὸν, εἰς ἕκ τῶν δώδεκα.

71He was speaking of Judas, son of Simon of Kerioth; 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 ἔκ τούτου - ek tou'to; Opinion is split on whether this means "because of this teaching," or, "from this point on."

91 ἔκ τούτου - ek tou'to; Opinion is split on whether this means "because of this teaching," or, "from this point on."
Chapter 7
Jesus’ Brothers Judge Him Falsely

John 7:1 Kai metà taúta periéptai ó ἢσσος ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ
periaptein, óti εἴητον αὐτόν ói Ἰουδαῖοι ἀποκτείναι.

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 ἑγγὺς ἡ ἐορτή τῶν Ἰουδαίων ἡ σχηματισμία.

2But the Jewish Festival of Booths was near.

John 7:3 εἶπον οὖν πρὸς αὐτόν οἱ ἄδελφοι αὐτοῦ. Μετάβηθι ἐντεῦθεν καὶ ὑπάγει εἰς τήν
Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα αὐτῶν·

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

John 7:4 οὖν ἐκεῖς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτός ἐν παρθένῳ εἶναι εἰ ταύτα ποιεῖς,
φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

John 7:5 οὖν γὰρ οἱ ἄδελφοι αὐτοῦ ἐπίστευον εἰς αὐτόν.

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

John 7:6 λέγει οὖν αὐτός ὁ Ἱσσούς, ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος
πάντωτε ἐστὶν ξύομοι.

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 ὁ κόσμος μισεῖν υμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
αὐτοῦ πονηρά ἐστιν.

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

John 7:8 ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς
καιρὸς οὔπω πεπληρώταται.

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

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94 78 txt οὖκ (not) K D K M Π 1071 1079 1241 1242 1546 1567 1672 1673 1813 1950 11223 ita,aur,h,c,de,ff3 vg syr co
562 arm eth geo slav Diatessaron Porphyry acc. to jerome Epiphanius Chrysostom Cyril; Ambrosiaster,
Augustine SBL NA28 [C] j οὖπα (not yet) β165 β167 B E F G H L N S T U V W Ξ Κ Θ Λ Ψ Ω 047 070 0105 0141
0211 0250 0333 0352 0425 0713 0728 124 157 200 205 207 700 728 892 906 1010 1195 1216 1230 1243 1253 1342 1344
1365 1424 1505 1646 2148 1524 Lect ita vgms syrpl,alb,pal copsa,pb,ach,ic Basil TR RP TH / omitt 33 565 579
(homoioteleuton τὴν ἐορτὴν...τὴν ἐορτήν) / lac p3 p5 p7 p12 p13 p16 p166 p34 p46 b36 p52 p55 p57 p60 p63 p76
0910 0109 0127 0145 0146 0125 0126 0125 0127 0128 0123 0234 0235 0256 0260 0264 0268 0273 0286 0287 0290 0299
0301 0302 0306 0309 0314 0346. The currently dominant theory about the reading "not yet going up" is that
it was introduced early in the transmission of the text (p46, about the year 200), to alleviate the seeming
inconsistency between verse 8 and what Jesus actually did in verse 10. It is understandable if copyists
wanted to defend Jesus, to keep him from appearing to be a liar. Yet I say, that if that was their goal, they
did not accomplish it, one, because Jesus was still deceptive, in that he "went up, not openly, but in secret;"
v. 10. Even without the word "yet" added, Jesus still deceived his brothers, and also those in Jerusalem who
were trying to kill him. It is ethically permissible to lie to those trying to kill you. And two, the presence of
the word οὖν is not necessary for a third time in this context for the purpose of defending Jesus from
deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did
not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading
"not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable,
and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee
gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to
why the copyists who produced those manuscripts not containing the word "yet," why they might have
deleted it. It is much more likely to explain why copyists might add the word "yet," than why they might delete it.
John 7:9 ταῦτα δὲ εἶπὼν, αὐτὸς ἠμείνει ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 ὦς δὲ ἀνέβησαν οἱ ἄδελφοι αὐτοῦ εἰς τὴν ἐορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ ψανερῶς ἀλλὰ ἐν κρυπτῷ.

10And 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 ὦν ἱουδαῖοι εξήτουσιν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἐλεγον, Ποῦ ἔστιν ἐκεῖνος;

11The 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 ὅχλῳ οἱ μὲν ἐλεγον ὅτι ἁγιαθός ἔστιν, ἄλλοι ἐλεγον, Οὐ, ἄλλα πλανᾷ τὸν ὅχλον.

12And 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 οὗτες μὲντοι παρρησία ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

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

John 7:14 Ἡ δὲ τῆς ἐορτῆς μεσούσης ἀνέβη Ἱσραῖς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

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

John 7:15 ἔθαμμαζον οὖν οἱ ἱουδαῖοι λέγουντες, Πῶς οὗτος γράμματα οἴδει μὴ μεμαθηκὼς;

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

John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἱσραῖς καὶ εἶπεν, Ἦ ἐμή διδαχή οὐκ ἔστιν ἐμή ἀλλὰ τοῦ πέμψαντός με.

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

John 7:17 ἔλας τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἤ ἑγὼ ἂν ἐμαυτὸ λαλῶ.

17If 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 ἀρταὐτοῦ λαλῶν τὴν δόξαν τὴν ἀδιαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτοῦ, οὗτος αἰλήθες ἔστιν καὶ ἄδικα ἐν αὐτῷ οὐκ ἔστιν.

18One 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 txt ἐν κρυπτῷ Ν Δ 205 1424 ita ad, hie` syr v cop sa boach2,mf geo Aug2/7 ὁς ἐν κρυπτῷ Ψ 96 575 8 32 92 506 481 1010 1027 1241 1243 1292 1505 1506 itaurc fff, la vg syrh pal comp arm Basil Chrys Cyrus Gaud jer Aug5/7 TR RP SBL [NA28] [C] lac A C P V 063 0233 346. It seems probable to me that ὁς was added for the same reason οὗτῳ 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, rete, 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 οὐ Μωϋσες δεδώκειν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἔξ ὑμῶν ποιεῖ τὸν 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 ἄχλος, Δαμιόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείναι;  
20 The crowd responded, "You have a demon. Who is trying to kill you?"  

John 7:21 ἀπεκρίθη Ἰσχοῦς καὶ ἐπεν 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 τούτο Μωϋσῆς δεδώκειν ὑμῖν τὴν περιτομήν—οὐχ ὅτι ἐκ τοῦ Μωϋσεως ἔστιν ἀλλ' ἐκ τῶν πατέρων—καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.  
22 Why is it Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?  

John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσεως, ἔμοι χολάτε ὅτι ὅλον ἄνθρωπον 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' ὅψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.  
24 Judge not by appearances, but judge the righteous judgment."  

Is Jesus the Anointed One?  
John 7:25 ἦλεγξαν οὖν τινες ἐκ τῶν Ἰερουσαλημίτων, Οὐχ οὗτός ἐστίν ὁ ζητούσιν ἀποκτείναι;  
25 Then some of the Jerusalemites were saying, "Is this not the man they are trying to kill?  

97 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 7:22a The Greek words I translated "Why is it," are ἀπεκρίθη δ ὁ ἄχλος—ἀπεκρίθη δ ὁ ἄχλος. Remember, the verse numbers are very late additions to the text. Some translations include these words, δια τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.  
99 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἄνθρωπος - ἄνθρωπος here in vv. 22 & 23, which is generally translated "human being," or "person," as distinguished from God, angels, demons, and animals. But it is not "human beings" that were circumcised on the eighth day, but only male infants. Thus we have translations like the NIV that render ἄνθρωπος as "child," or the NCV, as "baby," or the NLT and CEV as "son," or the NLT as "boy," and CBW as "male child." But adult males were also circumcised; for example, an adult male slave that an Israelite purchased, or also, an adult gentile convert to Judaism. (Gen. 17:12; Josh. 5:2-8; Acts 16:3) Thus the REB translates ἄνθρωπος here as "someone." But were such adult males circumcised on the eighth day? Eighth day from what? Their conversion? For the eighth day requirement would seem to be the only compelling reason for performing the rite on a Sabbath day. But I can find no mention in the 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 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 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 κρινοῦν...κρίνουν 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 γραμματοσεισαγωγεῖς, "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 when he comes, 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 has sent me." Then they were trying to seize him, yet no one laid a hand on him, because his hour had not yet come.

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

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

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

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

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

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

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

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

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."\(^{103}\)

John 7:39  τὸ τοῦ πνεύματος ὁ ἐμεῖλλον λαμβάνειν οἱ πιστεύόντες εἰς ἄυτόν· οὕτω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέποτε ἔδοξάσθη.

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

John 7:40  ἐκ τοῦ ὄχλου οὖν ἀκούόντες τῶν λόγων τούτων ἔλεγον, ὡς ἂν ἄλλως ὁ προφήτης·

\(^{40}\)Some in the crowd therefore who heard these words were saying, "Surely this man is the Prophet."\(^{105}\)

\(^{103}\) Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water. (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 123; 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 spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object]) is a construction belonging to the popular idiom."

Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. i 106f.; Mlt. 225 [356].- Mayer ii 3, 189ff.; Ussing 65ff.; M.-H. 423ff.; Rob. 435-7."

\(^{104}\) Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Isaiah 123; 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 spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly - κοιλίας; shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him, will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object]) is a construction belonging to the popular idiom."

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John 7:41 Ἀλλοι ἐλέγον, Οὗτος ἦστιν ὁ Χριστός· οἱ δὲ ἐλέγον, Μη γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

41 Others were saying, "This man is the Christ." The former106 were then saying, "What? The Christ comes from Galilee?

John 7:42 οὐχ ἦ γραφή ἐπεκαύε ὅτι ἐκ τού σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεέμ τῆς κόμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς 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 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.

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

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

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 οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὖκ 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 οἱ ὑπηρέται, Οὐδὲποτε οὕτως ἔλαλησαν ἄνθρωπος, ώς οὗτος λάλει ὁ ἄνθρωπος.

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

John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαίοι, Μή καὶ οὐκ αἰσχρανθῆσαί;

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

John 7:48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν 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 μή γινώσκων τὸν νόμον ἐπάρατο ἐστιν.

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

John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐθλὼν πρὸς αὐτόν τὸ πρότερον, εἰς ὄν 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 ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ;

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

John 7:52 ἀπεκρίθησαν καὶ εἶπον107 αὐτῷ, Μή καὶ σὺ ἐκ τῆς Γαλιλαίας εί; ἔραυνησαν καὶ ἵδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

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

106 741 οἱ δὲ; the δὲ supposedly complementary to an earlier "ghost" μεν at the beginning of verse 40. 

Verse 40 starts out: ἐκ τοῦ ὄχλου, "of the crowd," with no μεν present and the subject only implied. Granted it is a typical situation for a μεν / δὲ combination. But the fact remains that there is no μεν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

107 752a ext εἶπον ἘΓΗΛΜΣΣΥΓΔΑΠΩ 047 0211 j f33 A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP || εἶπαν Ψ6 Ψ7 3 4 5 6 7 B C D K N T W Θ 33 2561 SBL TL NA28 lac. A C F O Q V 063 070 078 0233 346. This is a difference of dialect, εἶπαν being epic Ionic 3rd pl aor ind act, and εἶπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here http://en.wikipedia.org/wiki/Ancient_Greek_dialects a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of Ψ6. Or, perhaps Ψ6 "normalized" the word to the Attic.

108 752b ext reading first:

ἐκ τῆς Γαλιλαίας προφήτης οὗτος ἐγείρεται (pres pass) T Ψ Treg SBL TL NA28
ἐκ τῆς Γαλιλαίας ο προφήτης οὗτος εγείρεται Ψ6α
ἐκ τῆς Γαλιλαίας ο προφήτης οὗτος ἐγείρεται Ψ75
ἐκ τῆς Γαλιλαίας προφήτης οὗτος εγείρεται N
Chapter 8

John 8:1 Ησαΐου δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

1But Jesus went to the Mount of Olives.

John 8:2 Ὄφρου δὲ πάλιν παρεγένοτο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἔδιδασκεν 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 Ἀποκριθεὶς δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γνωσκόμενοι ἐπὶ μοιχείᾳ κατειλημμένοι, καὶ στῆμαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημένη ἐπὶ αὐτοφώρῳ μοιχευομένην.

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

John 8:5 ἔν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐνετειλάτο τὰς τοιαύτας λιθάζειν· σὺν οὖν τι λέγεις;

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

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The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," begins in John 8:4 and ends in John 8:11. It is a significant text in the Gospel of John, as it provides a unique account of Jesus' interaction with a woman caught in the act of adultery. The passage is historically significant for its depiction of Jesus' perspective on the issue of adultery and his teaching on the commandment of Moses as interpreted in the context of the Law.

The text is part of the Lectionary readings in the Christian liturgy, and its inclusion varies depending on the liturgical tradition. In some liturgical calendars, it is included as part of the daily readings, while in others, it may be omitted.

The passage is also notable for the historical and textual evidence it provides. It has been the subject of much scholarly discussion, with debates over the authenticity of the passage and its placement in the Gospel of John.

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The reading of the Greek manuscripts 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 A P Ω 18 35 1424pmg 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 it was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this https://www.bibletranslation.ws/trans/pachart.pdf.
John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὡς δὲ Ἰησοῦς κάτω κύριος τῷ ἄκτιστῳ κατέγραψεν εἰς τὴν γῆν, μὴ προποιούμενος. 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 earth111 with his finger, taking no notice.

John 8:7 ὡς δὲ ἔπεμψαν ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος υμῶν πρῶτος εἶ αὐτὸν βαλέτω λίθον 7

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 ἐγραφεῖ εἰς τὴν γῆν.

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

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ' εἰς ἄρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείψαν μόνος, καὶ ἠ γυνὴ ἐν μέσῳ οὖν.

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

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

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

John 8:11 ἢ δὲ εἶπεν, Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω πορεύομαι, 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 αὐτῷ ἔλαβεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμί τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.

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

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

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 ἑαυτοῦ, ἀληθῆς ἔστιν ἡ μαρτυρία μου, δι’ οὗ ὄδοι πάθων ἠλθὼν καὶ ποῦ ὑπάγων ὑμεῖς 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 Bδα τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὡς δὲ Ἰησοῦς κάτω κύριος τῷ ἄκτιστῳ κατέγραψεν εἰς τὴν γῆν, μὴ προποιούμενος.

111 Jerome points out that just prior to this in John 7:38, Jesus had declared himself to be the fountain of living waters. And now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. Jeremiah 17:13 says, "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters."
John 8:15 ὅμεις κατὰ τὴν σάρκα κρίνετε, ἐγώ οὐ κρίνω οὐδένα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλὰ ἐγὼ καὶ ὁ πέμψας 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 νόμῳ δὲ ἐγὼ ἐμὲ ἀληθινῶς γέγραπται καὶ ἡ μαρτυρία ἡ ἀληθινή ἐστιν.  

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

John 8:18 ἐγὼ εἰμί ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας 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 ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὕτε ἐμὲ οἶδατε οὕτε τὸν πατέρα μου ἐι ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν ἤδειτε.

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 βήματα ἔλαλησαν ἐν τῷ γαζοφυλακῷ διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐκ ἔληλυθε ἡ ὲρα 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 ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεύσας· ὅπου ἐγώ 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 οἳ ὦν θεάνθηκαν ἐκαίτον, 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 ἔλεγεν αὐτοῖς, Ὡμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὡμεῖς ἐκ τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ 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 Ἐπεν οὖν ὑμῖν ὅτι ἀποθανεύσας ἐν ταῖς ἁμαρτίαις ὑμῶν· ἔναν γὰρ μὴ πιστεύσατε ὅτι ἐγώ εἰμι, ἀποθανεύσας 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 Ἐλεγον οὖν αὐτῷ, Σὺ τις εἶ; Ἐπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχήν ὦτι 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 Deuteronmy 19:15

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

114 8:25 The BADG lexicon says, "τὴν ἀρχὴν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-ἀρχάς at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 6; Ps-Lucian, Salt. 3; Pοξ 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al... The BDF grammar §160 says the Týγ ἀρχήν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words ἀρχάς are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὁτι, "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 ἐὰν τις ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κἀγὼ ἐκ τῶν κόσμων.  
26 I have many things to say about you, and to judge. But the one who sent me is true, and I, what things I hear from him, those are the things I speak in the world.”

John 8:27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα ἀυτοῦ ἐλεγεν.  
27 They did not understand that he was speaking to them of the Father.

John 8:28 εἶπεν οὖν ὁ Ἰησοῦς, Ὅταν ὑψώσῃ τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἑμαυτοῦ ποιῶ ὑδέαν, ἀλλά καθὼς ἐδίδαξεν ὁ πατὴρ ταῦτα λαλῶ.  
28 Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, and of myself I do nothing, but rather exactly as the Father has taught me, those things I speak.

John 8:29 καὶ ὁ πέμψας με μετ' ἑμοῦ ἔστιν· οὐκ ἀφήκην με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.  
29 And the one who sent me is continually with me. He has not left me alone, because I always do the things pleasing to him.”

John 8:30 Ταῦτα ἀυτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
30 As he was speaking these things, many believed in him.

The Children of Abraham

John 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεποιθευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθιάζετε, ὅτι ἐγώ εἰμι, ἀλλὰ καθὼς ἐδίδαξεν ὁ πατὴρ ταῦτα λαλῶ.  
31 Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine, especially with αρχήν being accusative case. The BDF gives many examples from Clement in which τὴν ἀρχὴν means "to begin with." The Greek textual ambiguity in 2Ti discussed in a note at the end of this document.

John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.  
32 and you will know the truth, and the truth will make you free.”

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

John 8:34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἔστιν τῆς ἀμαρτίας.  
34 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 υἱὸς μένει εἰς τὸν αἰῶνα.  
35 And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 Ἐὰν οὖν ὁ υἱὸς ζώος ἐλευθερώσει, ὅτως ἐλευθεροί ἐστε.  
36 If therefore the Son should make you free, you will be free indeed.

John 8:37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἔστε· ἀλλὰ ζητεῖτε με ἀποκτείνατε, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.  
37 I know that you are seed of Abraham; yet you are trying to kill me, because my word has no room in you.
John 8:38 ἀ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ υμεῖς οὖν ἂ ἦκούσατε παρὰ τοῦ πατρὸς υμῶν, ποιεῖτε.
39 Τὰ πράγματα που ἦκεν απὸ τοῦ πατρὸς υμῶν, ποιεῖτε.

8The 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 8:40 ἔπειτα λέγει οὐκ ἐκ τοῦ θεοῦ ἐγένετο ἐμῶν, οὐκ ὢν εὐθέσσας ἐκ τοῦ θεοῦ πατρὸς ἐντιλθομένην. Συνεχίζεται τῆς ἑλέον, ἄλλα ἐκεῖνος με ἀπεστείλεν.

39They answered and said to him, "Our father is Abraham." Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham. John 8:40 νῦν δὲ ἦτετει με ἀποκτενεῖ. ἀνθθρωπον δὲ τὴν ἀλήθειαν ἦν ἡκοσα παρὰ τοῦ θεοῦ τοῦ θεοῦ άβραμ έωρακατε.

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

John 8:41 Υμεῖς ποιεῖτε τὰ ἐργα τοῦ πατρὸς υμῶν. ἐπαν αὐτῷ, 'Ὑμεῖς ἐκ παρνηθείας οὐ γεγεννήμενα ἐν πατέρα ἕχομεν, τὸν θεὸν.

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

The Children of the Devil

John 8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ υμῶν ἦν, ἠγαπάτε ἂν υμεῖς, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθων καὶ ἴμων ὀδὲ γὰρ ἂν ἐμαυτὸ ἐλήλυθα, ἀλλ' ἐκεῖνος με ἀπεστείλεν.

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

John 8:43 διὰ τὴν λαλάν τὴν ἐμὴν οὐ γινώσκετε; ὃτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

43What is the reason you do not understand my speech? Because you are not able to tolerate120 my word.

118 838 B L W 597 cop bg? arm geo Or Cyr NA28 [B] / ἦκοφατε παρὰ τοῦ πατρὸς φήμης 119 841 Which was the train of thought? If two different gods were their father, they would be conceived in fornication. Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzers here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is ἦμεις ἐκ παρνηθείας οὐ γεγεννήμενα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κοριοῦ, "one born of a whom shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word mamzer, which is also used in Zechariah 9:6 for a "mongrel" people. Thus there is alternatively a remote possibility that the Judeans could be making a slur on Galileans and Jesus as one, an attitude they in fact held in their hearts toward them, since "Galilee of the Gentiles" were a result of more intermarriage with Gentiles than were Judeans.

120 843 The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akouo, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching: who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shy and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear"
John 8:44 'Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖτε. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀλήθειᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῆ τὸ φεύγος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι ψεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

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

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

John 8:46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἀμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

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

John 8:47 ὅ ὁν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἔστε.

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

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

John 8:48 Ἀπεκρίθησαν οἱ Ιουδαῖοι καὶ εἶπαν αὐτῷ, Ὅν καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρῖτης εἶ ὑμῖν καὶ δαιμόνιον ἔχεις;

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

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

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

John 8:50 Ἐγὼ δὲ ὃ ὡς ἡ δέξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

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

John 8:51 ἄμην ἂμην λέγω ὑμῖν, ἐὰν τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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

John 8:52 ἐπον αὐτῷ οἱ Ιουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις, Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.

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

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

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

122 John 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autoς, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτός is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύστης to ὅταν λαλῇ τὸ φεύγος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible-- "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτός very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:53 μὴ γὰρ ἡμῖν ἀφεῖναι τὴν ἀμαρτίαν, ἢ ποιήσετε ἑαυτῶν τινὰ ἑαυτοῦ ποιεῖν;  

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, Ἔξαν ἐγὼ δοξάσω ἐμαυτόν, ἢ δοξάσω ἐμαυτόν ἐστιν ἐστιν ὁ πατήρ μου ὁ δοξάζων με, ὥσπερ ἐμείς λέγετε ὅτι θεὸς ἡμῶν ἐστιν.

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

John 8:55 καὶ οὐκ ἔγνωκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτὸν. καὶ ἡμῖν ἐπὶ δὲ οἶδα αὐτὸν ἐπὶ, ἐσομαι ὁμοίος ὑμῖν πειστός; ἄλλα οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ πρω.

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 ἀβαράμ ὁ πατήρ ὑμῶν ἤγαγε αὐτόν ἐν ἐκείνῳ τῷ μέσῳ αὐτοῦ καὶ ἐξῆλθεν ἐκ τοῦ ναοῦ.

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

John 8:57 εἶπον οὖν οἱ ἤκουσαν αὐτὸν, Πεντηκοντα ἐκ τοῦ ὕμνου καὶ ἀβαράμ ἐκφάκας;

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

John 8:58 εἶπεν αὐτῷ Ἰησοῦς, ἐμὴν ἄμην λέγω ὑμῖν, πρὸν ἀβαραμὶ γνωρίσαι ἐγὼ εἰμί.

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

John 8:59 ἦραν οὖν λίθους ἵνα βάλασιν ἐπ᾽ αὐτὸν Ἰησοῦς δὲ εἰρήκη καὶ ἐξῆλθεν ἐκ τοῦ ναοῦ.

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

123 857 Several early witnesses say ἀβαράμ ἐκφάκας - ἀβαράμ ἤγαγε - "Abraham has seen you?"  But other early witnesses say ἀβαράμ ἐκφάκας - ἀβαράμ ἦγαγε, "you have seen Abraham?"  It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus’ day. So they corrected it to "Abraham has seen you."  The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do you know that Abraham was thrilled?  How do you know what Abraham’s emotions were?  Did you behold his countenance?  See the expressions on his face?"

124 858a γενεσθαι - genesthai, punctiliar infinitive of γίνομαι - gínomai.  This word can mean "to become," or "to come into existence," or "to appear," or simply, "to be."  The rendering "before Abraham was born, I am" makes it sound like Jesus was born before Abraham.  But rather than birth, the emphasis is on existence, and this includes pre-eminence.

125 858b ἐγώ εἰμι - ego eimi; literally, "I am."  The basic meaning is that Jesus existed before Abraham.  But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.  These interpreters ask, "Why else would they want to stone him?"  This interpretation is certainly possible, and has merit.  But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

126 859 txt ierou Πος Ποκα Κ X B D W Θ 2561st ita.aur,h,c,d,n,p,l,v vg syrs cop,philo mes,ach arm geo Origen vid Cyrilv Augustinus SBL TH NA28 \[ \] ierou διὰ μέσου αὐτῶν καὶ παρήγαγεν οὕτως 2561ms \[ \] ierou καὶ διελθὼν διὰ μέσου αὐτῶν N 1211 1813 \[ \] ierou καὶ παρήγαγεν οὕτως 69 \[ \] ierou διελθὼν διὰ μέσου αὐτῶν 13 \[ \] ierou διελθὼν διὰ μέσου αὐτῶν καὶ παρήγαγεν οὕτως δ 228 124 157 180 346 565 700 788 1006 1009 1079 1195 1216 1230 1241 1243 1253 1292 1324 1342 1365 1405 1504 1646 2148 2174 t(G) lg geo TR RP \[ \] ierou διελθὼν καὶ μέσου αὐτῶν καὶ παρήγαγεν οὕτως 205 \[ \] ierou διελθὼν καὶ μέσου αὐτῶν καὶ παρήγαγεν οὕτως 118 \[ \] ierou διελθὼν καὶ δια μέσου αὐτῶν καὶ διηγήσατο οὕτως 047 \[ \] ierou διελθὼν καὶ μέσου αὐτῶν καὶ παρήγαγεν αὐτοὺς 0233 \[ \] ierou καὶ διελθὼν καὶ δια μέσου αὐτῶν ἐπορευότατο καὶ παρήγαγεν οὕτως 0211 \[ \] ierou καὶ διελθὼν καὶ μέσου αὐτῶν ἐπορευότατο καὶ παρήγαγεν οὕτως Ν Κ Λ Ν Χ Ψ 070 0141 33 597 892 1010 1071 1241 (syrg,h,pal) cop,philo slav Athanasius (Socrates) (Cyrilv) \[ \] ierou καὶ διελθὼν καὶ μέσου αὐτῶν ἐπορευότατο καὶ παρήγαγεν οὕτως 579 \[ \] ierou καὶ διελθὼν καὶ δια μέσου αὐτῶν ἐπορευότατο καὶ παρήγαγεν οὕτως 0211 \[ \] lac Π Q T V 063.  The phrases after ierou are suspiciously like the διελθὼν καὶ μέσου αὐτῶν ἐπορευότατο of Luke 4:30.
Chapter 9

Jesus Heals a Man Born Blind

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

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

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

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

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

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

John 9:4 His neighbors therefore, and those who had previously observed him being a beggar, were saying, “Isn’t this the man usually sitting and begging?”

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

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

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

John 9:6 They were saying therefore to him, “How were your eyes opened?”

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

John 9:7 ᾿Επεξεργάζετο τὰ ἑαυτῷ ὕπατοι, ἵππος ἐνεργεῖν τῇ ἤμερᾳ ἐστίν᾽ ἔρχεται νῦν ὅτε σωθείσθαι.

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

John 9:8 Οἱ οὖν γείτονες καὶ οἱ θεωρώντες αὐτὸν τὸ πρότερον ὦτ ἐπεκρίναν ὅτι προσαίτης ἦν ἔλεγον, Οὐχ ὦτός ἐστιν ὁ καθίμενος καὶ προσαίτων;

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

John 9:9 ᾿Αλλοὶ ἔλεγον ὅτι οὐτός ἐστιν ἄλλοι ἔλεγον, οὐχ οὗτος ἐστιν ὁ καθίμενος καὶ προσαίτων.

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

John 9:10 Ἐλεγον οὖν αὐτῷ, Πῶς ἠνεργεῖσθαι σοι οἱ ὀρθαλμοί;

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

John 9:11 ᾿Απεκρίθη ἐκεῖνος τῷ ἀνθρώπῳ ὁ λεγόμενος Ἰησοῦς πηλὼν ἔποιήσαν καὶ ἐπέρησαν μον τοὺς ὀρθαλμοὺς καὶ εἶπεν μοι ὅτι Ὕπαγε εἰς τὸν Σιλωάμ καὶ νῦσαι ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

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

John 9:12 Ἐλεγον οὖν αὐτῷ, Πῶς ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

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

The Authorities Investigate the Healing

John 9:13 ᾿Αγούσαιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.

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

127: The Pharisees taught that an unborn child could sin.
John 9:14  ἤν δὲ σάββατον ἐν ᾧ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέβλεψεν 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 ὃν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ ἐπίπεπτον αὐτοῖς, Πηλὸν ἐπεθύμηκεν μοι ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐννυμήκην καὶ βλέπω.

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

John 9:16  ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, ὃν ἐστίν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἄνθρωπος ἀμαρτωλός τοιαῦτα σημεῖα ποιεῖν; καὶ σχῆμα ἦν ἐν αὐτοῖς.

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

John 9:17  λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ; ὅτι Ἰησοῦς οὗτος τὸν ὀφθαλμόν ἐθύμησεν; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

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

John 9:18  ὁ δὲ εἶπεν ὅτι Ἰησοῦς οὗτος περὶ αὐτοῦ ὃς ἐν τῷ τυφλῷ καὶ ἀνέβλεψεν, ἐξώς ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τὸν 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 ἤρωτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ ὕδως ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννηθή; πῶς οὖν βλέπει ἄρτι;

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

John 9:20  ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ ὕδως 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  πῶς δὲ νῦν βλέπει οὖν οἴδαμεν, ἡ τε ἤνωξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτός περὶ ἑαυτοῦ λαλήσει.

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

John 9:22  ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα ἔντως τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα ἔντως τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα ἔντως τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἱουδαίοι ἵνα ἔντως τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα ἔντως τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθειντο οἱ Ἰουδαίοι ἵνα ἔντως τοὺς Ἰουδαίους.

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

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

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

John 9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου δὲ ἦν τυφλὸς καὶ εἶπαν αὐτῷ, Δῶς δόξαν τῷ θεῷ; ἠμείς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἄμαρτωλός 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 ὦν ἐκεῖνος, Ἐ ἄμαρτωλός ἦστιν οὗκ οἶδα· ἐν οἴδα, ὅτι τυφλὸς ὄν ἀρτι 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 ὀρθαλμοὺς;

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

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἡδη καὶ οὐκ ἴκουσάτε· τί πάλιν θέλετε ἀκούειν; μή καὶ ὑμεῖς θέλετε αὐτὸν μαθήται 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 ἐλοιόδήρησαν αὐτὸν καὶ εἶπον, Σὺ μαθητής εἶ ἐκείνου, ἠμείς δὲ τοῦ Μωϋσέως ἐσμέν μαθήται;

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

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

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 ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἔστιν ὧδε ὑμεῖς οὐκ οἴδατε πόθεν ἔστιν, καὶ ἤνοιξέν μοι τοὺς ὀρθαλμούς.

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 ἄμαρτωλῶν ὁ θεός οὐκ ἴκουει, ἀλλὰ ἐὰν τις τοὺς ἴκουες ὁ θεός αὐτὸν ἴκουει.

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 ἴκουσθα ὃ ἤνεῴξεν τις ὀρθαλμούς τυφλοῦ γεγεννημένου;

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

John 9:33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἥδυνατο ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἄμαρταίας τῷ ἐγεννημένῳ ὄλος καὶ τῷ διδάσκεις ἡμᾶς καὶ ἐξέβαλον αὐτὸν ἔξω.

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

Spiritual Blindness

John 9:35 Ἡκούσας Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρών αὐτὸν ἐπεν, Ἑν πιστεύεις εἰς τὸν οὐν τὸν ἄνθρωπον; 130

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

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

130 9:35 Ἰησοῦς ὁ θεός Α.Ε.Φ.Κ.Ι.Μ.Σ.Υ.Χ.Υ.Γ.Θ.Λ.Ψ.Ω.407.070.0141.0211.0233.0250.0306.Φ.Ρ.2.28.33.157.180.205
565.579.700.892.1006.1009.1010.1071.1079.1195.1216.1230.1241.1242.1243.1253.1292.1342.1344.1365.1424
1505.1546.1646.2148.2174.Μ.λ.συρ.Λ.σ.τρ.Ρ.τὰ.φ.35.Ι.Ν.Π.Ω.Π.Ω.
the Son of God?"
John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, καὶ τίς ἐστίν, κύριε; 131 ἵνα πιστεύσω εἰς αὐτόν;

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

37Jesus said to him, "Not only have you seen him, but he is the one talking with you."
John 9:38 ὁ τέρας ὁ Πιστεύω, κύριε· καὶ προσεκύνησαν αὐτῷ.

38And he said, "I believe, Lord." And he worshipped him. 132
John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα γύρω εἰς τὸν κόσμον τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

39And Jesus said, "For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind."
John 9:40 ἥκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἔσωμεν;

40Some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"
John 9:41 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἢ ἀμαρτία ὑμῶν μένει.

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

Chapter 10
The Good Shepherd
John 10:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

1Truly, 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  δὲ ἐισερχόμενος διὰ τῆς θύρας ποιμήν ἔστιν τῶν προβάτων.
2But the one entering through the door, is the shepherd of the sheep.

John 10:3  τοῦτον ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδία προβάτα φωνεῖ κατ᾽ ὄνομα καὶ ἐξάγει αὐτά.
3The doorkeeper opens for this one, and the sheep hear his voice. And he calls his own sheep by name, and leads them forth.

John 10:4  ὅταν τὰ ἱδία πάντα ἀκούσαν τὸν παύνα, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῶν ἀκολουθεῖ, ὅτι οἶδαν 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  ἄλλοτε δὲ οὐ μὴ ἀκολουθήσουσιν ἄλλα φεύγοντα ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδαν τῶν ἄλλων τῶν φωνῶν.
5But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers.’

John 10:6  ταῦτα τὴν παρασκευὴν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἢ ἐὰν ἔλαβεν αὐτοῖς.
6This parable Jesus told them, but they did not understand what the principles were that he was speaking to them.

John 10:7  Ἐίπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὅτι οὐκ ἔγει 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 δόσι ήλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λησταὶ· ἄλλοι οὐκ ἠκούσαν αὐτῶν τὰ προβάτα.
8All who came before me are thieves and bandits; but the sheep did not hear them.

John 10:9  Ἐγώ εἰμί ἡ θύρα· δι’ ἐμοῦ εἰσέλθησαν καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ οὐ ζωὴν εὑρήσει.
9If anyone enters through me, he will be saved, and will go in and go out, and find pasture.

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θαύμα· ἀλλ’ ἐγὼ ἔχως καὶ περισσόν ἔχωνν.
10The thief does not come, except to steal, and to kill, and to ruin. I have come so they might have life, and have it more.

John 10:11  Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχήν αὐτοῦ τίθησαν ὑπὲρ τῶν προβάτων.
11“I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12  ὁ μισθωτὸς καὶ οὐκ ἔναρξάμεθα, οὐ οὐκ ἔζησιν τὰ πρόβατα οἰκοῦν. Θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἄριστον τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει·
12The wage earner, not being a shepherd, and for whom the sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf seizes them and scatters them. John 10:13  ὃτι μισθωτὸς ἔστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.
13For he is a wage earner, and it matters not to him about the sheep.
John 10:14  'Εγώ εἰμὶ ὁ ποιμήν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,
14'I am the good shepherd, and I know mine, and mine know me.
John 10:15  καθὼς γινώσκει με ὁ πατὴρ κάγι ἡγιασμὸν τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.
15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.
John 10:16  καὶ ἄλλα πρόβατα ἔχω ἃ ὅπως ἐστίν ἐκ τῆς αὐλῆς ταύτης· κάκεινά δὲι με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμνὴ, εἰς ποιμνὴ.
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, 135 one shepherd.
John 10:17  διὰ τούτο μὲ ὁ πατὴρ ἀγαπᾷ ὑμᾶς, τὸ ἐγώ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.
17For this my Father loves me, that I lay down my life, such that I will take it up again.
John 10:18  οὐδὲις αἴρει αὐτὴν ἀπ’ ἐμοῦ, ἄλλ’ ἔγὼ τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτήν, καὶ ἐξοσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολήν ἔλαβον παρὰ τοῦ πατρός μου.
18No one takes it from me; I lay it down of myself. I have authority to take it down, and I have authority to take it up again; this order I received from my Father.”
John 10:19  Σχίσαμεν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦ λόγου τούτου.
19Because of these words, there was again a split among the Jews.
John 10:20  Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτὸ ἀκούετε;
20Many of them were saying, "He has a demon, and he’s crazy. Why are you listening to him?"
John 10:21  ἄλλοι Ἐλεγον, Ταῦτα τὰ ῥήματα οὐκ ἐστίν δαίμονιζομένων· μὴ δαίμονιν δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξατα;
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 Ἰεροσολύμων· χειμῶν ἦν,
22Then came the Festival of Dedication136 at Jerusalem. It was winter,
John 10:23  καὶ περιπέτει ὁ Ἰησοῦς ἐν τῷ ιερῷ ἐν τῇ στοᾷ τοῦ Σολομώνος.
23and Jesus was walking in the temple, in the Portico of Solomon.
John 10:24: "Then the Jews surrounded him, and were saying to him, "How long are you keeping our souls in suspense? If you are the Christ, tell us clearly."

John 10:25: "Jesus answered them, "I told you, and you do not believe. The works that I am doing in the name of my Father, these testify for me."

John 10:26: "Yet, you are not believing, because you are not of my sheep."

John 10:27: "My Father, the one who gave them to me, is greater than all, and no one is able to snatch them out of the Father's hand."

Jesus responded to them, "Many good works I have shown you from the Father. For..."
which work of them are you stoning me?"  
John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθαζομέν ἐν ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὃν ποιεῖς σεαυτὸν θεόν.

33 The Jews answered him, 141 "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 142  
John 10:34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ὅθεν ἔστω γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἦγὼ εἶπα, θεοὶ ἵστε;  
Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'? 143  
John 10:35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὗ ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή.  
Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided,  
John 10:36 ὅτι ὁ πατὴρ ἤγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον υμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἶμι;  
do you say to the one the Father has consecrated and sent into the world, 'You are blaspheming,' because he said, 'I am the Son of God'?  
John 10:37 εἰ οὐ ποίω τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι.  
33 If I am not doing the works of my Father, do not believe me.  
John 10:38 εἰ δὲ ποίω, κἂν ἐμοὶ μὴ πιστεύετε, τοῖς ἑρωίσκων πιστεύετε, ἵνα γνῶτε καὶ γνῶσκητε ὅτι ἐν ἐμοί ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.  
And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know 144 that the Father is in me, and I in the Father."  
John 10:39 ἔξησαν πάλιν αὐτὸν πάσαι καὶ ἔξησαν ἕκ τῆς χειρὸς αὐτῶν.  
And again they were trying to arrest him. And he got out of their grasp.  
John 10:40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεί.  
And he went back to the other side of the Jordan, to the place where John had earlier

141 10:33a txt omit ποι. 11:56 K A B K L M W X Θ Π Ψ 0211 P 1 F 3 33 157 565 579 1071 latt syr cop sa,b,hom SBL TH NA28 [ ] / leγοντες D E G H S U Y Δ Λ Ω 047 2 28 124 700 8925 1424 π l e v g cop b homs TR RP lac F 27 C F N P Q T V 070 0233  
142 10:33b ποιεῖσας σεαυτόν θεόν – ποιεῖσας σεαυτὸν τὸν θεόν. This could also be translated, "you are reckoning yourself to be God." For the verb ποιεῖσας, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."  
143 10:34 Psalm 82:6, identical to the letter, to the Septuagint. And get a load of 8:1:1 (8:2:1 in English) in the Septuagint: 'Ο θεὸς ἐξή ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ διακρινέται: "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.  
144 10:38 txt καὶ γνῶσκητε 110:50 ποιεῖσας 106:75 Θ 33 205 213 397 565 597 799* 865 (844 hr) cop sa,b,hom SBL TH NA28 [ ] / καὶ γνῶσκητε 106:75 Θ 33 205 213 397 565 597 799* 865 (844 latt syr cop sa,b,hom) arm eth geo Athanasius Theodoret vid; Hilary SBL NA28 [B] / καὶ γνωσκητε B TH / καὶ γνωσκητε L / καὶ γνωσκητε W / καὶ γνωσκητε X 1253 / καὶ πιστευτε ἡ A G E H K M U Y Δ Π Ψ 0411 [F 2 28 180 205 700 8925 supp] 1006 1071 1243 1292 1505 1582* Μ Lect it a ur vg syr,h slav Basil Cyril lemm John-Damascus Augustin TR RP / καὶ πιστευτε Ν 0211 1010 1293 (12211) p c 8 / καὶ πιστευτε 579 1241 1843 omit D E F θ (homoioteleuton) 157 1424 ita b c e d R F syr Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum lac C F N P. John uses two different aspects of the same word for "know," γνῶσκω - γνῶσκο, the first, γνώτε - γνώτε, being punctiliar in aspect, and the second, γνῶσκητε - γνῶσκητε, being linear or continuous in aspect. Later copyists appear to have considered the second γνῶσκητε to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear "know" would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
been baptizing, and he stayed there a while.
John 10:41 καὶ πολλοὶ ἤθεν Ἰσραήλ πρὸς αὐτὸν καὶ ἐλέγον ὅτι ἴωάννης μὲν σημεῖον ἐποίησεν οὐδὲν, πάντα δὲ δοκεὶ ἴωάννης περὶ τούτου ἠλθῆ 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 ἣν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης 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 ἦν δὲ Μαρία ἡ ἀδελφή αὐτοῦ καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς θρεῖν ἀυτῆς, ἢς ὁ ἀδελφὸς Λάζαρος ἦσθεν.

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 ἀπεστείλαν οὖν αὐτὸν λέγουσαν, Κύριε, ἰδέ ὁ φιλεῖς ἀσθενεῖ.

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

John 11:4 ἀκούοντας δὲ ὁ Ἰησοῦς εἶπεν, Αὐτὴ ἡ ἀσθένεια ὁσκέ ἐστιν πρὸς θάνατον ἀλλ’ ὑπέρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ νοῦς τοῦ θεοῦ δι’ αὐτῆς.

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

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

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

John 11:6 ώς οὖν ἦκονον δὴ ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ὧν ἦν τόπῳ δύο ἡμέρας·

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

John 11:7 ἐπείτα μετὰ τούτου λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ἱουδαίαν πάλιν.

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

John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, ὡς ἐξήκουσαν τοῖς ἱουδαίοις, καὶ πάλιν ὑπάγατε 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 Ἰησοῦς, ὡς δὲ δώδεκα ὄρα ἐσιν τῆς ἡμέρας, ἔναν τις περιπατή ἐν τῇ ἡμέρᾳ, οὔ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτο βλέπειν·

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 ἔναν δὲ τις περιπατή 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 ταύτα εἶπεν, καὶ μετὰ τούτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ προεύρομαι ἵνα ἐξηπνίσω αὐτῶν.

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

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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 δὲ following. However, I see it as complemented by the word ἐπείτα – ἐπέιτα at the beginning of verse 7. If this ἐπείτα were not complementary to μὲν, then the phrase ἐπείτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
fallen asleep, but I am going in order to wake him up."

John 11:12 Εἶπαν οὖν οἱ μαθηταὶ αὐτῶν, Κύριε, εἰ κεκοίμηται σωθήσεται.

13The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."

John 11:13 εἶρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κομίσεως τοῦ ὑπὸνου λέγει.

14But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.

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

15So then, Jesus said to them plainly, "Lazarus died.

John 11:15 καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμιν ἐκεῖ ἀλλὰ ἀγωμέν πρὸς αὐτὸν.

16And 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, Ἀγωμέν καὶ ἡμεῖς ἰνα ἀποθάνωμεν μετ' αὐτοῦ.

17Then Thomas, the one called the Twin, said to the rest of the disciples, "Let us go also, and die with him."

"I Am the Resurrection and the Life"

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

18Arriving therefore, Jesus found him already in the tomb four days since.

John 11:18 ἤν δὲ η Βηθανία ἐγγὺς τῶν ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπεντε.

19Now Bethany was close to Jerusalem, about fifteen stadia apart, about 3 kilometers, less than 2 miles.

John 11:19 πολλοὶ δὲ ἐκ τῶν ἱερασίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαρίαν ἰνα παραμομήνωσητα αὐτὰς περὶ τοῦ ἀνέλθετο.

20and many of the Jews had come to Martha and Mary, to console them regarding their brother.

John 11:20 ἐπειδὴ οὖν ἡ Μάρθα Ἰησοῦς ἐγείρεται ἐπηνήτησην αὐτῶν· Μαρίαν δὲ ἐν τῷ οίκῳ ἐκαθέζετο.

21When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὁ ωδὲ οὐκ ἐν ἀπέθανεν ὁ ἀνέλθετος μου.

22Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.

John 11:22 καὶ νῦν οἶδα ὅτι ὁ ζῶν καὶ πιστεύεις τοῦ θεοῦ δώσῃ σοι ὁ θεὸς.

23Even now, I know that whatever things you ask God for, God will grant you."

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

24Jesus says to her, "Your brother will rise again."

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

25Martha says to him, "I know that he will rise again in the resurrection at the last day."

John 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἀγὼ ἀναστήσω· Ἰησοῦς said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live; John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ ὁ μὴ ἀποθάνη εἰς τὸν αἰῶνα πιστεύεις τούτῳ;

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

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11:18 About 3 kilometers, less than 2 miles.

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· ἐγώ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

27She 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 εἶπον καὶ ἔφωνησαν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἶπον, ὁ διδάσκαλος πάρετον καὶ φωνεῖ σε.

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

John 11:29 ἔκεινα δὲ ώς ἦκουσεν ἤγερθη τοῦ καὶ ἤχεσεν πρὸς αὐτόν·

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

John 11:30 οὖν δὲ ἐξηλύθη ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐτί ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ δόντες μετ' αὐτῆς ἐν τῇ οίκῳ καὶ παραμυθοῦμεν αὐτὴν, ἴδοντες τὴν Μαριὰμ ὅτι ταχεύως ἀνέστη καὶ ἐξηλύθη, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἣν κλαῦσα ἑκεῖ.

31The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

John 11:32 ἡ οὖν Μαρία ὡς ἠλύθη ὅπου ἦν Ἰησοῦς ἠδούσα αὐτὸν ἔπεσαν αὐτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ὦ δέ, δοκεῖ, ὅτι μου ἄπεθανεν ὁ ἀδελφός.

32Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."

John 11:33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τούς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμᾶσατο τῷ πνεύματι καὶ ἔταραξεν ἑαυτόν,

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

John 11:34 καὶ ἔπεσεν, Ποῦ τεθέκατε αὐτὸν; λέγουσιν αὐτῷ, Κύριε, ἔρχον καὶ ἰδε.

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

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.

35Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαῖοι, ἵδε πῶς ἐφίλει αὐτόν.

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

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148 Greek: ἐνεβριμᾶσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάσω (embrimaomi), of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakruo, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο εἰς αὐτὸ.

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη δέξαι, τεταρτάσιος γάρ ἐστίν.

39Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day."

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, ὅποιον ὑδέχεσθε ἢ ἢ τὴν ἰδίαν τὴν δόξαν τὸν θεοῦ;

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

John 11:41 ἦραν σὺν τὸν λίθον. ὁ δὲ Ἰησοῦς ἠρεν τοὺς ὀφθαλμοὺς ἀνώ καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἦκος σοι.

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

John 11:42 ἦν δὲ ᾠδεῖν ὅτι πάντοτε μου ἄκουες· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.

42But 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.

John 11:43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεῦρο ἐξω.

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

John 11:44 ἔξηλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τὰς χειρὰς κεφαλιᾶς, καὶ ἡ ψυχή αὐτοῦ συνσταθεὶσα περιεδέδεστο. λέγει αὐτῷ ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγετεν.

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ιουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἠ ἐποίησαν, ἐπιστεύσαν εἰς αὐτὸν·

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

John 11:46 τίνες δὲ εἰς αὐτὸν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἠ ἐποίησαν Ἰησοῦς.

46But some of them went to the Pharisees, and told them what things Jesus had done.
John 11:47: 
soννήγαγον οὐν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι ὁ οὕτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεία;

48So the chief priests and the Pharisees assembled a Sanhedrin. And they were saying, "What are we doing, that this man is performing so many signs?"


If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place of worship, or temple.

John 11:49: εἷς δὲ τίς αὐτῶν Καίαφας, ἄρχιερεῖς ὁν τὸν ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ὅμεις οὐκ οἴδατε οὐδέν,

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

John 11:50: οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἕνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ έθνος ἀπόληται.

Neither are you considering how it is expedient for you153 that one man154 die for the people, and not the whole nation perish."

John 11:51: τοῦτο δὲ ἀρ’ ἐνιαυτοῦ οὐκ εἶπεν, ἀλλὰ ἄρχιερεῖς ὁν τὸν ἐνιαυτοῦ ἐκείνου ἐπροφήτευσαν ὅτι ἐμεῖς Ἰσραήλ ἀποθηκεύομεν ὑπὲρ τοῦ έθνος,

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

John 11:52: καὶ οὐχ ὑπὲρ τοῦ έθνος μόνον ἀλλὰ ἕνα καὶ τά τέκνα τοῦ θεοῦ τά διεσκορπισμένα συναγάγῃ εἰς ἑν.

And not for the nation only, but such that the children of God scattered about, he would gather also, into one people.155

John 11:53: ἀπ’ ἑκείνης ὑπὸ τῆς ἡμέρας ἐβουλεύσαντο ἀποκτείνωσιν αὐτόν.

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

John 11:54: ὅ ὁ έθνος οὐκέτι παρρησία περιπετέων ἐν τούς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείνην εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κάκει διέτριβεν μετά τῶν μαθητῶν.

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...

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152 11:48 Perhaps, "our place of worship," or temple.
153 11:50a txt μην τῆς ἡμέρας ἐβουλεύσαντο ἀποκτείνωσιν αὐτόν. 
154 11:50b Greek ἄνθρωπος - ἀνθρώπου, the primary meaning of which is "human being," such that the primary meaning here is that "one human being in our nation die on behalf of the whole nation." Yet, the goat which was to be sacrificed on behalf of the whole people, to make atonement for the whole nation, to which John is connecting this passage, was to be a goat male of sex, Leviticus 16:5-10, as was also the scapegoat, and the sin offering was a ram, a male sheep. See also Leviticus 9:3, 15. The Passover lamb or kid, also, was to be male in sex, Exodus 12:5. Therefore, it did not seem appropriate to change the traditional reading over to a gender neutral one.
155 11:52 Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14
John 11:55 \textit{John 12:1 a,aur,c,e,r¹} Ἰν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνώσωσιν 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 ἔζησαν οὖν τὸν Ἰσραήλ καὶ ἔλεγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες. Τί δοκεῖς ὑμῖν; ὅτι οὐ μὴ ἐλθή εἰς τὴν ἑορτήν;

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 Φαρισαῖοι ἑντολὰς ἵνα έαν τις γνῶ ποῦ ἔστιν μηνύῃ, ὅπως πάσωσιν αὐτόν.

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

Chapter 12
Jesus Anointed at Bethany

John 12:1 οὖν Ἰσραήλ πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁν ἦγερεν ἕκ νεκρῶν Ἰσραήλ.

1Then, six days before the Passover, Jesus came to Bethany, where Lazarus\textsuperscript{157} was, whom Jesus\textsuperscript{158} had raised from the dead.

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἕκει, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἧν ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.

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

John 12:3 οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἠλείψεν τοὺς πόδας τοῦ Ἰσραήλ καὶ ἔξεμαζεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ὅ δὲ οἰκία ἐπηρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

3Then Mary, having taken a litre\textsuperscript{159} 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 Ὅρα μητέρας εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδοναι,

4But Judas the Keriothite, one of his disciples, the one about to betray him, says,

John 12:5 Διὰ τί τοῦτο τὸ μύρον οὖν ἐπράθη ἑρακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;

5"Why was this ointment not sold for three hundred denarii\textsuperscript{160} and given to the poor?"

John 12:6 εἰπεν δὲ τοῦτο οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεν 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.

\textsuperscript{156} 11:54 This verse is another indication that the author of this gospel sometimes uses the term "the Jews" as referring to the Judeans, or the inhabitants of Judea and Jerusalem. See the endnote at the end of this document discussing the term "the Jews."

\textsuperscript{157} 12:1a ext omitt K B L W X 0218 itaaur,c,e,r 12275 L W X 0218 itaaur,c,e,r 12265 pal cop sa,gbh eth Or pl lat Amph Chr ys Chrom vid SBL TH NA28 {A}1 ο ἐβδομάδοις ψ²⁶ α δ Ε Γ Η Κ Μ Ν Ρ Σ Ὠ Ψ Ξ Ξ Ω Θ Π Ψ Ζ Ω 065 047 0141 0211 0217vid 0233 0250 9 f 31 2 28 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1078 1195 1216 1230 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174 M Lect itbßen,xxr vg syr rh cop sa,gbh,arh arm geo slav goth Ps-Eustathius Cyr le Aug TR RP f lac f 31 φ 31 ψ 75 C F N P 070 69

\textsuperscript{158} 12:2a ext omitt K B L W Α δ Ε Γ Η Κ Μ Ν Ρ Σ Ὠ Ψ Ξ Ξ Ω Θ Π Ψ Ζ Ω 065 047 0141 0211 0217vid 0233 0250 9 f 31 2 28 33 157 180 205 461 565 579 597 700 788 892 1006 1009 1010 1071 1078 1195 1216 1230 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 (2148) 2174 M Lect itbßen,xxr vg syr rh cop sa,gbh,arh arm geo slav goth Ps-Eustathius Cyr le Aug TR RP f lac f 31 φ 31 ψ 75 C F N P 070 69

\textsuperscript{159} 12:3 In modern litres, about one half litre, or about a pint. The \textit{litra} was a loanword from the Latin \textit{libra}, for "pound," a 12-ounce pound.

\textsuperscript{160} 12:5 About a year’s wages.
John 12:7 εἶπεν οὖν ὁ Ἰησοῦς, "Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτόν.

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

John 12:8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' οὐτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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

John 12:9 Ἐγνω οὖν ὁ χόλος πολὺς έκ τῶν ἱουδαίων ὅτι ἐκεί ἦσθιν, καὶ ἠλθόν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἰδοὺν ὃν ἴησεν ἐκ νεκρῶν.

9 Then the great crowd of the Jews found out that he was there, and they came, not only because of Jesus, but also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body, they state that there were other unnamed women with those as well. Mt 27:55: "Many women... among whom were..." Lk 23:55 just says "women." (Lk 24:1, the same group of women previously talked about, also later came to the tomb intending to anoint.) So, Mary of Bethany could have been one of those women. But ultimately, it was only Joseph of Arimathea and Nicodemus who ever actually anointed Jesus' body with anything. As for the first question, did the woman pour out the whole bottle at the banquet, I don't see that as being solved with either reading. In the Byz, Jesus could be understood as saying, "Leave her alone. She has kept it (the remainder) for the day of my burial." So, either reading could be interpreted that she still has some left for the day of his burial. Another thing to consider is that the word ἐνταφιασμὸς can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of preparing Jesus' body for burial. In fact, that is what the gospel of Mark says, she did it ahead of time. The NA28 reading is perceived as the more difficult reading. Two conjectural emendations have been suggested: P. Schmiedel: ἵνα τι...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial." Another thing to consider is that the word ησο with "It was intended" in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the Byz reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἵνα as relating to her purchase, rather than the reason she should be left alone now by the disciples. The NIV says, "It was intended that she should save this perfume for the day of my burial," with 'It was intended' in lower brackets. Weymouth: "allow her to have kept it for the time of my preparation for burial." But I think that more difficulty was perceived in the NA28 reading than is really there, and that the NA28 reading says that this Mary, whoever she was, intended to use the rest of the nardroot on Jesus on the day of his actual burial (though she never got a chance to do so). This still does not contradict Mark, since here she still poured out some of it ahead of time. Judas' objection to her use of it cannot be trusted as a valid indicator of whether she poured all of it out at this time, since he was insincere and incorrect. Both of the two main readings can be interpreted as Mary saving part of the nard for the future day of burial. But the NA28 reading is perceived as too difficult, because Jesus, being the all-knowing son of God, would not have said let her save it for my burial, when in fact only the two men will ever anoint his body. For this reason it seems more likely that the Byz reading is an ameliorating of the difficulty. The reading of Family 13 with ὅτι instead of ἵνα is a clue as well.

161 12:7 txt ἵνα...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ἐνταφιασαται...τηρηση "because she has kept it for the day of my burial" ἔπιτηρησε...τηρηση "she has kept it for the day of my burial"

162 12:9 Ἐγνω...τηρηση "she has kept it for the day of my burial"

163 τοι...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ἔπιτηρησε...τηρηση "she has kept it for the day of my burial" A F G S U Y Γ Δ Λ Ω 047 065 0141 0233 2 28 565 700 1071 1424 Μ 11 14 2211 lat syr mg cp arm SBL TH

164 τοι...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ἔπιτηρησε...τηρηση "she has kept it for the day of my burial" A F G S U Y Γ Δ Λ Ω 047 065 0141 0233 2 28 565 700 1071 1424 Μ 11 14 2211 lat syr mg cp arm SBL TH

165 τοι...τηρηση "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial" ἔπιτηρησε...τηρηση "she has kept it for the day of my burial" A F G S U Y Γ Δ Λ Ω 047 065 0141 0233 2 28 565 700 1071 1424 Μ 11 14 2211 lat syr mg cp arm SBL TH

166 12:9 Ἐγνω...τηρηση "she has kept it for the day of my burial"
The Triumphal Entry

John 12:12 Then answered one of them, Simon Peter, and said, "Master, we have nothing for our journey."  
John 12:13 Jesus said unto him, "Do you think that I cannot now pray to My Father, and He will immediately give Me more than twelve cities, even Samaria and Jerusalem?"  
John 12:14 And He said to them, "But now, he who has a donkey shall go and release it to me, and what he has a foal, shall do likewise."  
John 12:15 And some of the disciples answered Him, "They say, Master, we have but one loaves, and few crumbs."  
John 12:16 "And so do you think that I came to send peace on earth? I tell you, no; but rather division.  
John 12:17 Because I have come to set a man at variance with his father, and a daughter with her mother, and the mother of the children with her daughter, and a man with his brother, and cause nội to separate into two parties, and the house divided against itself will not stand."  
John 12:18 And it came to pass, when He was in Jerusalem before the Feast, that many believed in His name.  
John 12:19 But Jesus did not commit Himself to them, because He knew all men,  
John 12:20 And He did not need that any should witness the works that He did, for the intent of the works was to be believed by those whom He had sent.  
John 12:21 Then the Pharisees held a council among themselves, saying, "What do we? For we know that this same one is not speaking the word of God."

Jesus Ponders Crucifixion

John 12:22 "And if we shall say, 'He is a prophet, according to the Scriptures', we cannot perform any of the miracles that are done by His hand.  
John 12:23 "Or shall we say, 'He is Christ', because we cannot perform these miracles? Fear Him, for He does not perform them on His own, but with His Father who is with Him."  
John 12:24 "He has power to do nothing whatever unless it be granted to Him from heaven."  
John 12:25 "Has not even Nebuchadnezzar believed and glorified God, the Lord, the King of heaven, when He showed him all the greatness of His kingdom, and made him understand all that was done from the beginning of the world, and gave him glory?  
John 12:26 "But our God is not glorified by a king, who had seen all these things, and was not moved by these things.  
John 12:27 "Therefore, it is better to perform the will of God, in the matter of which He has sent us, than to serve men who have served the angel of God, and have been turned into demons.  
John 12:28 "For though they were at enmity with the angels of God, they were justly slain by the power of God, which is from heaven.  
John 12:29 "But we are their offspring, we are children of God, who have been called to the kingdom of our Lord and Savior Jesus Christ, to whom be glory and dominion forever and ever. Amen."  

165 "Hosha na'!" - similar to the Hebrew גְּבוֹדָה לְאָדָם - הֹשָּׁא נָא", an expression reminiscent of the Нісіхіві in Psalm 118:26 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 "Ὤ Κύριε, σωσόν δῆ, ὅρκον ἐποιήσαι ἐκτος τοῦ μνήμεως καὶ ἄνευ αὐτῶν ἐκ νεκρῶν." "Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone out of him!"
Jesus answered and said, "Not for my sake has this voice happened, but for you.

John 12:25 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὕτως λέγων, ἔληλυθεν ἡ ὁρὰ ἴνα δοξάσῃ ὁ υἱὸς τοῦ ἀνθρώπου.

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

John 12:26 ἕλθεν· ἐὰν ὁ χριστός τοῦ ὅτου πεσὼν εἰς τὴν γῆν ἀποθάνη, αὐτοῦ μόνος μένει: ἕὰν δὲ ἀποθάνη, πολὺν καρπὸν φέρει.

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

John 12:27 Νῦν ἡ ψυχὴ μου τεταράκταται καὶ τί ἐπίω; Πάτερ, σῶσόν με ἐκ τῆς ὀρασίας τούτης; ἄλλα διὰ τοῦτο ἠλθόν εἰς τὴν ὀρασίαν ταύτην.

"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 σου τὸ ὄνομα. ἠλθεν ὁ υἱὸς φωνῆ ἐκ τοῦ οὐρανοῦ. Καὶ ἑδόξασα καὶ πάλιν ἑδόξασα.

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

John 12:29 ὁ υἱὸς ἀληθῶς ὁ ἐστώς καὶ ἀκούσας ἔλεγεν βροντῆν γεγονόντα: ἄλλοι ἔλεγον, ἀγγελος αὐτῷ λειλάληκεν.

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

John 12:30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς, Οὐ δὲ ἐμε ἡ ψυχή αὕτη γέγονεν ἄλλα δὲ ὑμᾶς.

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

John 12:31 νῦν κρίσις ἐστίν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἢ ἐστιν;"

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

John 12:32 κἀγὼ ἐὰν ὄψηθω ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτὸν.

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

John 12:33 τοῦτο δὲ ἐλεγεν σημαῖνον πῶς ἐβανάντω ἠμαῦτεν ἀποθνῄσκειν.

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

John 12:34 ἀπεκρίθη ὁ υἱὸς ἡ ψυχής. ἦμεῖς ἰκανοῦσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστός μένει εἰς τὸν αἰῶνα, καὶ πῶς σοι λέγεις ἦν 167 δεῖ ψυχήν αὐτὸν τὸν υἱὸν τοῦ ἀνθρώπου; τοῖς ἐστίν ὀντοίς ὁ ὑιὸς τοῦ ἀνθρώπου;

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

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167 12:34 Εὐαγγελίσεις οὐ οτι Β Λ Ζ Χ Π 070; 01 141 579; SBL TH NA28 // ἡγεμονίας και Φ 73 // συ λέγεις οτι Φ 66 Α Δ Κ Μ Ζ Θ Ω Π 0211 // ΚΣ Φ 33 69 157 565 1071 Ρ // Συ λέγεις Ε Φ Γ Η Υ Γ Δ Ω 2 28 700 1424 Ρ // Ω συ λέγεις Φ 43 Κ Ν Ρ Τ Β 047 0233
this Son of Man?"

John 12:35: *εἴπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἦστιν. Περιπατεῖτε ὡς τὸ φῶς ἦσετε, ἵνα μὴ σκοτία ὑμῶν καταλαβῇ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ ἴδεν ποὺ ὑπάγει.

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

John 12:36: *ὡς* τὸ φῶς ἦσετε, πεπέπειε ἐις τὸ φῶς, ἵνα υἱοὶ φωτός γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

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

The Authorities Continue in Unbelief

John 12:37: *ςαῦτα δὲ αὐτῶι σημεῖα πεποιηκότοις ἐξμεροσθεν ἀυτῶι οὐκ ἐπίστευον εἰς αὐτόν,

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

John 12:38: ἵνα ὁ λόγος Ἰησοῦ τοῦ προφήτη τυλιγμένος ὑπείπεν, Κύριε, τ煨ς ἐπίστευον τῇ ἄκοη ἡμῶν; καὶ ὁ βραχίων χυμοῦ τίνε ἀπεκαλύφθη;

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

John 12:39: διὰ τοῦτο οὐκ ἠδύνατο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,

Because of this they were not able to believe: that again, Isaiah said,

John 12:40: γεύσθω καὶ ἐπώρωσθον αὐτῶι τὴν καρδίαν, ἵνα μὴ ἔδωσιν τοῖς ὀφθαλμοῖς καὶ νοησώσων τὴν καρδίαν καὶ σφαγώσων, καὶ ἰάσομαι αὐτοῖς.

40 He has blinded their eyes, and he has hardened their hearts, so that they would neither see with their eyes, nor understand with their hearts, nor look back around, such that I would heal them."

John 12:41: ταῦτα εἶπεν Ἰησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

41 (Isaiah said these things, because he saw Jesus’ glory, so he spoke about him.)

John 12:42: ὡς μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευον εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὤμολογοῦν ἵνα μὴ ἀποσυνάγουι γένωνται;

42 Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.


43 For: They loved the approval of human beings over and above the approval of God.

John 12:44: Ἰησοῦς δὲ ἐκράζειν καὶ εἶπεν, Ὡ πιστεύεις εἰς ἐμὲ οὐ πιστεύεις εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

44 But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

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168 12:35 ἐν υμῖν "among you" p56 ἐν ὑμῖν "among you" A E F G H S U Y Γ Δ Λ Ω 0141 2 28 124 700 1424 pm syr cx pry lax TR β Θ Ω 047 070 0233

169 12:36 ὡς p56 ὡς p56 ὡς p56 ἐν ὑμῖν "among you" A E F G H S U Y Γ Δ Λ Ω 0141 2 28 124 700 1424 pm syr cx pry lax TR β Θ Ω 047 070 0233. Note that the Greek side of E is cited for ἐν υμῖν and the Latin side for ὡς.

170 12:38 Isaiah 53:1

171 12:40 Isaiah 6:10

172 12:41 ὡς p56 ὡς p56 ὡς p56 "among you" A E F G H S U Y Γ Δ Λ Ω 0141 2 28 124 700 1424 pm syr cx pry lax TR β Θ Ω 047 070 0233

173 12:43 The words are in the character of a solemn pronouncement or verdict.
John 12:45 and the one looking upon me is looking upon the one who sent me. 

I have come into the world as a light, so that everyone believing in me may not abide in darkness. 

And if someone hears my sayings and does not keep them, I do not judge him. For I did not come in order to judge the world, but to save the world. 

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. 

For I from myself have not spoken; rather, the Father who sent me, he has given me

Chapter 13

The Passover Supper

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

And supper having started, with the devil having already put it in the heart of Judas son of Simon of Keriortho to betray him,
John 13:3 He had given all things into his hands, and that he had come forth from God and to God he was going.

John 13:4 He had washed the feet of the disciples, and taking a towel, he fastened it around himself.

John 13:5 He washed the feet of one another. Then, he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6 Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7 Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:8 Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9 Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 Jesus 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 You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:12 Then from that time Jesus knew he was going to betrayal him; for this reason he said, "Not all of you are clean."

John 13:13 "One of you will betray me, the one who dines at my table. "He replied, "Lord, is it I?"

John 13:14 Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:15 You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:16 Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17 Since these things you are knowing, blessed are you if you do them.

13:6 ἐνείπον πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ, ἐὰν μὴ νίψῃς μου τοὺς πόδας σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Ἡ ὕποδείγμα γὰρ ἔδωκε ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα, ὑμεῖς καὶ ὑμεῖς ποιήσετε.
I could be understood as how many times "from now on" in the next problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "or, "may believe that I AM," or, "may believe that I am who I say who it is." Codex Sinaiticus has a longer variation of the latter.

Yes indeed. I am telling you before it happens, so that when it happens, you may believe who I am.

The disciples were looking at one another, puzzling over about whom he was speaking. John 13:23 ἂν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἴδα πρὸς Ἰησοῦς τὸ ἐπί 

One of his disciples was reclining in the bosom of Jesus, the one Jesus loved. John 13:24 νεῦε ὁν τοῦ τίμων Σίμων Πέτρος πυθότα τίς ἐν εἴπερ ὁ ὁ ὁ ἀπέλθη 

That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?" John 13:25 ἀνπεσῶν ὁν ἐκείνος οὖτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Ἰησοῦς, τίς ἐστιν; 

Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread therefore, he takes it and gives it to Judas, the son of Simon of Juda. John 13:26 ἠκρίνεται Ἰησοῦς ἐκείνος ἐστιν ὁ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας ὁν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰουδᾶς 

13:18 Psalm 41:9

13:19a Greek: ἀπαρτί - apartɪ. Most Greek NT editions (TR, HF, RP, SBL, NA28, but not TH) have ἀπ’ ἄρτι, which if it were two separate words, would mean, "from now." (The original Greek manuscripts were all-capital letters, and there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP’ ARTI, a contraction for APO ARTI.) If however as Debrunner says, it was originally one word, ἀπαρτί, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations’ attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got 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, awkward as it may be. See also Rev. 14:13, where Debrunner says it was originally one word, ἀπαρτί, and it would make sense that vā (yes) was added by later copyists as a replacement for the same idea.

13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."  

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 Sinaïticus has a longer variation of the latter.
Kerioth.182

John 13:27 καὶ μετὰ τὸ ψωμίν τότε εἰσῆλθεν εἰς ἐκέινον ὁ σατανᾶς, λέγει οὖν αὐτῷ ὁ Ἰησοῦς, ὁ ποιεῖς ποιήσου τάχιον.

27 And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "What you are doing, do quickly."

John 13:28 τούτῳ δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί ἐπεν αὐτῷ.

28 But none of those reclining knew why he said this to him.

John 13:29 τινὲς γὰρ ἔδοκον, ἐπεὶ τὸ γλυκόδοκομον εἶχεν ἱουδᾶς, ὥστε λέγει αὐτῷ ὁ Ἰησοῦς, ἀγόρασον ὅν χρεῖάν ἔχομεν εἰς τὴν ἑορτήν, ἵνα τοῖς πτωχοῖς ἴνα τι δῷ.

29 For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.

John 13:30 λαβὼν οὖν τὸ ψωμίον ἐκέινος εξῆλθεν εὐθὺς· ἤν δὲ νῦς.

30 When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?

John 13:31 Ὅτε οὖν ἔξηλθεν λέγει ὁ Ἰησοῦς, Νῦν ἑδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἑδοξάσθη ἐν αὐτῷ·

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 εἰ ὁ θεὸς ἑδοξάσθη ἐν αὐτῶ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

32 If God is glorified in him,183 God will also glorify the Son in himself, and glorify him at once.

John 13:33 τεκνία, ἐτί μικρὸν μεθ᾽ ὑμῶν εἰμί· ἵνα ἴδητε καὶ καθὼς εἶπον τοῖς ἱουδαίοις ὅτι Ὡς ἤγγιξα ὑμᾶς ὑμεῖς ὤν ὑμᾶς ἐλήλυσαν, καὶ ὑμᾶς ἐξῆλθεν ἄρτος.

33 "Children, I am with you only a little while longer. You will seek me, and just as I said to the Jews, I now say to you also: Where I am going, you are not able to come."

John 13:34 ἐντολὴν διδάσκω ὑμῖν καὶ ἀγαπᾶτε ἀλλήλους, καὶ ὅτε ἀγαπᾶτε ἀλλήλους, ἵνα ἔχωτε ἴδον ἐναρκῇ ὁ θεὸς ὑμῖν ὑμᾶς ἐλήλυσεν.

34 "A new commandment I give to you, that you love one another. Just as I have loved you, so you also should love one another.

John 13:35 ἐν τούτῳ γνῶσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἐχείτε ἐν ἀλλήλοις.

35 By this will everyone know that you are my disciples: if you have love among one another."

John 13:36 λέγει αὐτῷ Σίμων Πέτρος, Κύριέ, ποῦ ὑπάγεις; ἀπεκρίθη ὁ Ἰησοῦς, ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθήσας ἀκολουθήσῃς δὲ ὑπότερον.

36 Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to follow me, but you will follow later."
John 13:37: "I am going to prepare a place for you; I am going to prepare a place for you." In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?

John 14:1: "Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2: "Peace I give to you; my peace I give to you. Let not your heart be troubled, neither let it be afraid.

John 14:3: "In my Father's house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?

John 14:4: "And when I am going, you know the way."

Jesus the Way to the Father

John 14:5: "If you have come to know me, you will come to know my Father as well; indeed, from now on you will know me and have seen me."

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142 See chapter 13 verse 36.
143 txt καὶ ἐποιμασώ ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
144 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
145 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
146 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
147 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
148 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
149 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
150 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
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152 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
153 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
154 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
155 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
156 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
157 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
158 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
159 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
160 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
161 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
162 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
163 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
164 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
165 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
166 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
167 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
168 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
169 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
170 txt οἴδατε τὴν οδὸν ὃς οἱ τρεῖς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις, πῶς οἴδαμεν τὴν ὁδὸν;
John 14:8 λέγει αὐτῷ Φίλιππος, 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 χρόνων μεθ’ ὑμῶν εἰμί καὶ οὐκ ἐξουσιώδες με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ έδώρακεν τὸν πατέρα: πῶς οὖ 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 πατὴρ ἐν ἐμοί ἐστι; τὰ ρήματα ὃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ ὃ δὲ πατὴρ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

John 14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ᾧ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείξονα τοῦτον ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

12The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father.

John 14:13 καὶ δὲ τι ἀιτήσετε ἐν τῷ ονόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

13Indeed, whatever you shall request in my name, this I will do, so that the Father may be glorified in the Son.

John 14:14 Εάν τι αἰτήσετε με ἐν τῷ ονόματί μου ἐγὼ ποιήσω.

14If you ask me, for something in my name, I will keep my commandments.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε:

15"If you love me, you will keep my commandments."
And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17  

tο πνεύμα τῆς Ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὔδὲ γνώσκεται ὁμιλεῖ γνώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν εσται.

13  

John 14:18  

οὐκ ἀφήσω ὑμᾶς ὀρθανούς, ἐρχομαι πρὸς ὑμᾶς.

14  

I will not leave you as orphans; I am coming to you.

John 14:19  

ἐτί μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὁμιλεῖς δὲ θεωρεῖτε ὑμῖν ὅτι ἐγὼ ζω καὶ ὁμιλεῖς ἠξίωτε.

15  

Just a little while longer and the world will be seeing me no more; but you will be seeing me.

John 14:20  

ἐν ἑκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μοι καὶ ὁμιλεῖς ἐν ὑμῖν καὶ ἐν ὑμῖν ἄγαμ ἐν ἑμῖν.

16  

In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21  

ὁ ἐχομ τὰς ἐντολὰς μου καὶ παρὰ ἐν αὐτά ἐκείνος ἐστιν ὁ ἀγαπῶν μ’ ο’ δὲ ἀγαπῶν με ἀναπιθήκασται ὑπ’ τοῦ πατρὸς μου, καὶ ἁγαπηθῆκα τοῦ, καὶ ἐμφανίζω αὐτῷ ἐμαυτοῦ.

17  

The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.

John 14:22  

λέγει αὐτῷ Ἰσαάκ, ὅ τι Ἰσαήμων ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μοι καὶ ὁμιλεῖς ἐν ὑμῖν καὶ ἐν ὑμῖν ἄγαμ ἐν ἑμῖν.

18  

Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24  

ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ο’ λόγος ἀν ακούετε ὃ ἐστιν ἐμὸς ἄλλα τοῦ πέμπταντος με πατρὸς.

19  

One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father's, who sent me.

John 14:25  

ὁ ἐκείνος ὁ πατέρας ὑμῶν ἐστιν ὁ ἀνακοουστάν καὶ ὁ πατρὶς μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐμοὶ ἐγὼ ἐστιν ἐμὸς ἄλλα τοῦ πέμπταντος με πατρὸς.

20  

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 14:26  

ὁ δὲ παμπλήτητος, τὸ πνεῦμα τὸ ἄγιον ὁ πέριμεν ὁ πατήρ ἐν τῷ ὄνοματι μου, ἐκείνος ὑμᾶς διδάσκει πάντα καὶ ὑμᾶς ὑμᾶς πάντα ὑμῖν ἐποίησε.

21  

But 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 ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωσι ὑμῖν· ο’ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωσιν ἐμὴν· μὴ παρασκέυασθη ὑμῖν· ἡ καρδία μηδὲ δειλιάτω.

22  

Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:28  

ἡμᾶς ἐποιήσατε ὑμῖν ὑμῖν, ὑπάρχει καὶ ἐρχομαι πρὸς ὑμᾶς, εἰ ἠγαπᾶτε ὑμῖν, ὅτι παρείσηκεν πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μεῖζον μοι ἔστιν.

23  

You heard how I said to you, 'I am going away, and will be coming to you.' If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.
John 14:29  καὶ νῦν εἴρηκα υἱῶν· πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

29And now I have told you, before it happens, so that when it happens, you will believe. John 14:30 οὐκέτι πολλὰ λαλῶμεν μεθ’ ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἁρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδὲν,

30I will not speak with you any 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 ἐνετείλθην.

31but, just as the Father has commanded me, this I do, so that the world may know that I love the Father. "Arise, let us leave here."

Chapter 15

"I Am the Vine, You Are the Branches"

John 15:1 ἐγὼ εἰμὶ ὁ ἄμυλος ἢ ἁληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστίν.

1I am the true vine, and my Father is the farmer.

John 15:2 πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό ἵνα καρπὸν πλείονα φέρῃ.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3 ἢδει ὑμεῖς καθαροῖ εἴστε διά τὸν λόγον ὅν λελάθηκα υἱῶν·

3You are now clean, because of the word which I have spoken to you. John 15:4 μείνατε ἐν ἐμοί, κἀγὼ ἐν υἱῶν, καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ έαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἁμηλέῳ, οὕτως οὐδὲ ὑμεῖς έὰν μὴ ἐν ἐμοί μένητε.

4Abide in me, and I in you. Just as the branch is not able to bear fruit from itself, unless it abides in the vine, in the same way neither are you, unless you abide in me. John 15:5 ἐγὼ εἰμὶ ὁ ἄμυλος, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε πολεῖν οὐδέν.

5"I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἦξω ώς τὸ κλῆμα καὶ έξηράνθη, καὶ συνάγουσαν αὐτά καὶ εἰς τὸ πῦρ βάλλουσαν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered;"
and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ὑμῖν, καὶ τὰ λόγιά μου ἐν ὑμῖν μείνη, ὅ 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 γένησθε ἐμοὶ μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9 καθὼς ἦγαγον με ὁ πατήρ, κἀγὼ ὑμᾶς ἦγαγον: μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

9Just as the Father has loved me, I also have loved you; abide ye in my love.

John 15:10 ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἔγω τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.

John 15:11 Τάτα Ἀδελάδης ὑμῖν ἤνα ἴχαρ ἢ ἐμῇ ἐν ὑμῖν ἤ καὶ ἴχαρ 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 ἢ ἔμη, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἦγαγον ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

John 15:13 μεῖζονα ταύτης ἦγαγαν οὕτως έχει, ἵνα τὰς τὴν ψυχήν αὐτοῦ 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 μοί ἐστε ἐὰν ποιῆτε ἢ ἔγω ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκετί λέγω ὑμᾶς δούλους, ὅτι ο δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς ἐντολής ὑμῶν, ὅτι πάντα ἂ ήκουσα πάρα τοῦ πατρὸς μου ἐννώσια 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’ ἔγω ἐξελέξαμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὃ τί ἂν αἰτήσετε τὸν πατέρα ἐν τῷ ὄνοματί μου δώ 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 τάτα 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 Εἴ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὃτι 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 ἐν τὸν αὐτὸν ὑμῶν ὑπάρχει ὁ θεὸς (aor subj) \[\text{poss subj}] B D L 0250 it vg Amphil Chrys S C \[\text{poss subj}] εἰσῆλθεν \[\text{poss subj}] Greg \[\text{sitis (pres subj)}\] \[\text{poss subj}] \[\text{poss subj}] εἰσῆλθεν \[\text{poss subj}] \[\text{poss subj}] \[\text{poss subj}] εἰσῆλθεν \[\text{poss subj}] \[\text{poss subj}] \[\text{poss subj}]

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 ἐὰν τὸ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλητε· ὃτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ’ ἐγὼ ἑξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

19 If 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 ἐνυπομονεύετε τοῦ λόγου οὗ ἐγὼ εἴπον ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, ἕπειτα ἐδίωξαν, καὶ ὑμᾶς διώξουσιν ἐὰν τὸν λόγον μου ἐπήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

20 Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πείμαντά με.

21 But all these things they will do against you because of my name, for they do not know the One who sent me.

John 15:22 εἰ μὴ ἤλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περί τῆς ἀμαρτίας αὐτῶν.

22 If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 οὐκ εἷς μισῶν καὶ τὸν πατέρα μου μισεῖ.

23 One who hates me also hates my Father.

John 15:24 εἰ τά ἔργα μὴ ἐποίησαν ἐν αὐτοῖς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχοσαν· νῦν δὲ καὶ ἐφόροκασιν καὶ μεμισηκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24 If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25 ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἔμισσαν με δωρεάν.

25 But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26 ὢταν ἐλθῇ ὁ παράκλητός ὁν ἐγὼ πέμψα ὑμῖν παρὰ 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.

27 And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1 These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὁ ἱστία νὰ πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

2 They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckoned to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσουν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἔμε.

3 And these things they will do, because they have not known the Father, neither me.
John 16:4 ἄλλα ταῦτα λελάληκα υμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύῃ αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

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

ταῦτα δὲ υμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην. 

4And 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 οὕτως εἴς ὑμῶν ἐρωτάμε, Ποῦ ὑπάγεσις;

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 ταῦτα λελάληκα υμῖν ἡ λύπη πεπληρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ’ ἐγὼ τὴν ἀληθείαν λέγω υμῖν, συμφέρει υμῖν ἵνα ἐγὼ ἁπλῶθω. ἐὰν γὰρ μὴ ἁπλῶθω, ὁ παράκλητος σοῦ ἐλέγοντας πρὸς υμᾶς ἐὰν δὲ πορευθῇ, πέμψῃ αὐτὸν πρὸς υμᾶς. 

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μέν, ὃτι οὐ πιστεύουσιν εἰς ἐμέ 

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με: 

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὃτι ὁ ἄρχων τοῦ κόσμου τοῦτου κέκριται. 

11and concerning judgement, because the ruler of this world has been judged.

John 16:12 Ἄρα πολλὰ ἔχω υμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἅρπα.

12“I have many things yet to say to you, but you are not able at the present time to bear

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ωρα αὐτῶν μνημονεύητε αὐτῶν  ἐὰν γὰρ μὴ πορευθῇ, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς;  ἔὰν δὲ πορευθῇ, πέμψῃ αὐτὸν πρὸς ὑμᾶς. 

203 168 It is hard to chose an English word to render the Greek word here, ἐλέγξω - elengcho. 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.
John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἁλληθείας, ὁδηγήσει υἱός ἐν τῇ ἁλληθείᾳ πάση ὡς γὰρ λαλήσει ἅφες ἐναυτοῦ, ἀλλ’ ὅσα ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ υἱόν.

14But when that one comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but rather, whatever things he hears he will speak; and he will report to you the things that are coming.

John 16:14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ υἱόν.

15That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμὲ ἐστὶν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ υἱόν.

16Everything the Father has is mine; this is how I said, 'from mine he will be taking, and report it to you.'

John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίψεσθε με.

17“A little while, and you will be observing me no longer; and another little while, and you will see me.”

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἁλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίψεσθε με; καὶ ὅτι ὑπάγω πρὸς τὸν πατέρα;

18Then some of his disciples said to one another, "What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me'? And, 'because I am going to the Father'?

John 16:18 ἠλέγαν οὖν, Τί ἐστιν τοῦτο, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

19They kept saying therefore, "What is this 'little while'? We don't know what he is saying.”

John 16:19 ἠγνοὶ ὅ Ἰησοῦς ὃ ἦθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τοῦτον ζητεῖτε μετ’ ἁλλήλων ὃτι εἶπον. Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δίψεσθε με;

20Jesus knew205 that they were wanting to query him, and he said to them, "Is it this you are deliberating among yourselves about, that I said, 'A little while and you will not be observing me, and another little while and you will see me'?

John 16:20 ἅμιν ἁμεὶς λέγω ὑμῖν ὅτι κλαίσετε καὶ βρέθησετε ὑμεῖς, ὅ δὲ κόσμος χαρῆσαι ὑμᾶς λυπηθήσετε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21Truly, truly I say to you, You will weep and lament, and the world will be cheered. You206 will be in pain. But your pain will be turned into joy.

John 16:21 ἡ γυνὴ ὃταν τίτκει λύπην ἔχει, ὅτι ἤθελεν ἐκ αὐτῆς ὅταν δὲ γεννήθη τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

22In the case of the woman about to give birth, she has pain, because for her the hour has come. But when she has delivered the child, no longer is she mindful of the distress, because of the joy that a human being is brought forth into the world.
John 16:22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὃψομαι ὑμᾶς, καὶ χαρῆσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀρ’ ὑμῶν.

23Thus you also, now you do have pain; but I will see you again, and your hearts will be cheered, and your joy, no one is taking away from you.

John 16:23 καὶ ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐμὲ οὖκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι τι αἰτήσῃς τὸν πατέρα ἐν τῷ ὄνομάτι μου δώσει ὑμῖν.

24And in that day you will not query me at all. Truly, truly I say to you: whatever you will ask the Father in my name, he will grant it to you.

John 16:24 ἔως ἄρτι οὐκ ἠτίσατε οὐδὲν ἐν τῷ ὄνομάτι μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἐπελημμομήν.

25Up to now you have not asked anything in my name; ask, and you will receive, so that your joy may be full.

John 16:25 Τάτα ἐν παροιμίαις λελάληκα ὑμῖν ἐρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρός ἀπαγγέλω ὑμῖν.

26These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26 ἐν ἑκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνομάτι μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

27In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27 αὕτω γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πετυλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἔξηλθον.

28For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28 ἔξηλθον παρὰ τοῦ πατρός καὶ ἔληλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

29I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father.”

John 16:29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, ἵνα νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμιᾶν λέγεις.

30His disciples are saying, “There, now you are talking with clarity and not speaking any allegory.

John 16:30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἔρωτά· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἔξηλθες.

31Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God.”

John 16:31 ἀπεκριθῆ ἀυτοῖς ἦσσος, Ἀρτι πιστεύετε;

32Jesus answered them, “For now you believe.

John 16:32 ἵδι δὲ ἐρχεται ὥρα καὶ ἐλλήλυθεν ἵνα σκορπισθήτε ἑκατοστὸς εἰς τὰ ἰδια κἀκεῖ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ᾽ ἐμοὶ ἐστιν.

33Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33 τάτα λελάληκα ὑμῖν ἵνα ἐν ἑμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ διδότων ἔχετε, ἀλλὰ ἔχετε· ἐγὼ γεννήκα τὸν κόσμον.

34These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world.”

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Chapter 17

Jesus Prays for Himself

John 17:1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρα τοὺς ὀρθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν ἐπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δοξασόν σου τὸν υἱὸν, 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 ἐδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πάν τὸ δέδωκας αὐτῷ δώσῃ αὐτοῖς ἐκεῖνοι ζωῆν 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 eternal life.

John 17:3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ τὸν ἀπεστείλας ᾄσουν 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 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελείωσας ὁ δέδωκας μοι ἵνα ποιῆσω.

4I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5 καὶ νῦν δοξάσων με σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἤτετ αὐτοῦ τοῦ τόν κόσμον εἶναι παρὰ σοί.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6 Ἐφανέρωσά σου τὸ δόμα τοῖς ἀνθρώποις τοῖς ἔδωκας μοι ἐκ τοῦ κόσμου. σοὶ ἢσαν καμοί αὐτοῦ ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7 νῦν ἔγνωκαν ὅτι πάντα σά ἐστιν ἂν δέδωκας μοι παρὰ σοῦ ἐστιν.

7Now they are persuaded that all the things you have given to me are indeed from you; John 17:8 ὁ δὲ θημάτα ᾄ ἔδωκας μοι δέδωκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἁληθὸς ὃτι παρὰ σοῦ ἐξήλθαν, καὶ ἐπίστευσαν ὃτι σά 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 ἐρωτῶν οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ τῶν δέδωκας μοι, ὅτι σά ἐστιν,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σά ἐμα, καὶ διδάσκασαι ἐν αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11 καὶ ὁ οἶκος οὗ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ αὐτοὶ ἐν σοὶ εἰσίν. Πάτερ ἄγιο, τήρησον αὐτοὺς ἐν τῷ ὅνωμάτι σου ὃ δέδωκας μοι, ἵνα ως ἐν καθὼς ἥμεις.

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 you have given to me, so that they may be one, just as we are one.

John 17:12 ὅτε ἦμεν μετ' αὐτῶν ἐγὼ ἔτρεχομεν αὐτοὺς ἐν τῷ ὄνομαί σου ὃ δέδωκας μοι, καὶ ἐφόλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

13While I was with them, I kept them in your name, that flesh you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction, so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς ἐκεῖνον, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν εαυτοῖς.

14But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσσην αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ ἐστιν ἐκ τοῦ κόσμου. ἤμεν μετ' αὐτῶν ἐν τῷ κόσμῳ ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγώ οὐκ εἰμί ἐκ τοῦ κόσμου.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγαπασάν αὐτοὺς ἐν τῇ ἀληθείᾳ ὁ λόγος ὃ σὺς ἀληθείᾳ ἐστιν.

17Sanctify them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἐμὲ ἀπέστειλα αὐτοῖς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπέρ αὐτῶν ἐγὼ ἀγανάκτησα εὐμαρτίαι, ἵνα ὤσιν καὶ αὐτοί ἤγιοσμένοι ἐν ἀληθείᾳ.

19And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

20"And not concerning these only am I making request, but also concerning the ones who through their word believe in me,

John 17:21 ἵνα πάντες ἐν ὤσιν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὤσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.

21that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

2014 John 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.

2015 John 17:12a 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.

2016 John 17:12b The appellation "Son of Destruction" is full of meaning. Destroyed 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.

2017 John 17:17 διάμαζω - hagiao; dedicate or set something apart for God's holy purposes.
John 17:22  κἀγὼ τὴν δόξαν ἥν δεδώκας μοι δέδωκα αὐτὸς, ἵνα ὡσιν ἐν καθὼς ἤμεις ἐν,

22 The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

John 17:23  ἔγω ἐν αὐτοῖς καὶ σοῦ ἐν ἐμοί, ἵνα χωρίς τετελειωμένου εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σοῦ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

23 I in them, and you in me, so that they may become fully developed into one, so that the world may know that you sent me, and that you have loved them just as you loved me.

John 17:24  Πάτερ, ὁ δεδωκὼς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεινοι ὅσιον μετ’ ἐμοί, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἦν δεδώκας μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.

24 "O Father, that flesh that you have given to me, I desire that where I am, they might also be along with me, so that they may behold that glory of mine, which you have given to me, for you loved me before the foundation of the world.

John 17:25  πάτερ δίκαιε, καὶ ὁ κόσμος σε ὀφθ. ἐγώ, ἕλι ἐδ σε ἐγνώ, καὶ ὃς ἠγνώσαν ὅτι σοῦ με ἀπέστειλας.

25 "O righteous Father, indeed the world has not known you, but I have known you, and these have known that you sent me.

John 17:26  καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἦν ἡγάπησας με ἐν αὐτοῖς ἦν κἀγὼ ἐν αὐτοῖς.

26 And I have made known to them your name, and will do so in the future, so that the love with which you have loved me might always be in them, and I also in them."

**Chapter 18**

*Gethsemane*

John 18:1  Ταύτα εἰπὼν Ἰησοῦς έξήλθεν σύν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κηδρών ὅπου ἦν κήπος, εἰς ὅν εἰσῆλθαν αὐτοὶ καὶ οἱ μαθηται αὐτοῦ.

1 After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2  ἤδει δὲ καὶ Ἰούδας ὁ παραδίδων αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεί μετὰ τῶν μαθητῶν αὐτοῦ.

2 And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

*Jesus Arrested*

John 18:3  ὁ οὖν Ἰούδας λαβὼν τὴν σπέραν καὶ ἐκ τῶν ἀρχερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3 Judas therefore, after taking the cohort and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4  Ἰησοῦς οὖν εἰσῆλθεν πάντα τὰ ἐρχόμενα ἐπ’ αὐτοῦ ἠγάπηκεν καὶ λέγει αὐτοῖς, Τίνα ζητεῖτε;

4 Then, aware of all the things coming upon him, Jesus went forward, and he says to

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219 17:23 This is the way the apostle Paul understood it; see Ephesians 4:11-16. Paul says that God gave the apostles and other offices so that someday the believers will be fully developed into one, in unity with God and with one another. Apparently, neither Jesus nor Paul expected such oneness to occur in his own lifetime. Just as with the individual new birth, maturity is a process and not instantaneous at birth, so also it is with the corporate man, that maturity is a process, and not instantaneous at its creation. But, if you believe that Jesus was asking that this unity take place at once, then surely you must admit that Jesus’ prayer has gone ungranted, up to and including this present day.

220 18:3 A cohort, if a complete one including reserves, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here was probably the lesser, about 600 soldiers, but could have been up to 1,000.
them, "Whom are you seeking?"

John 18:5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραίων. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰουδας ὁ παραδίδοσ φιλον ἠτὸν μετ' αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμί, ἀπῆλθον εἰς τὰ όπίσω καὶ ἔπεσαν χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπηρώτησαν αὐτοῖς, Τίνα ἤτετε; οἱ δὲ ἔπιπαν, Ἰησοῦν τὸν Ναζωραίων.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἰησοῦς, Εἶπον ύμῖν ὅτι ἐγώ εἰμι: εἰ οὖν ἐμὲ ἤτετε, ἀφετε τοῦτούς 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 ένα πληρωθή ὁ λόγος δὲν εἶπεν ότι οὖς δεδωκάς μοι οὖς ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαραν ἔλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως ὄνομα καὶ ἀπέκοψεν αὐτοῦ τὸ ώτιόν τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δουλῷ 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 εἶπον οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δεδωκέν μοι 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 χιλιάρχος καὶ οἱ υπηρέται τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἠδύνασαν αὐτὸν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἤγαγον πρὸς Ἀνναν πρώτουν· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, δὲς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ 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 συμβουλεύοντας τοὺς ἱουδαίοις ὃτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν υπὲρ τοῦ λαοῦ.

14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὃ δὲ μαθητής ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

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 εἰστήκει πρὸς τὴ θύρα ἔξω. ἔξηλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τῷ ἀρχιερεῶς καὶ εἶπεν την θυρωρίῳ καὶ εἰσήγαγεν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doorman, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρίς, Ἔγὼ καὶ οὐκ ἔκ 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 eisstheisan de οἱ δοῦλοι καὶ οἱ υπηρέται ἀνθρακάν πεποικότες, ὅτι ψύχος ἐν, καὶ εἰπραίνοντο· ἢν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστός καὶ θερανίζονος.

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 ἄρχιερεὺς 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 παρρησία λελάληκα τῷ κόσμῳ· ἐγώ πάντοτε ἔδιδαξα ἐν συναγωγῇ καὶ ἐν τῷ ιερῷ, ὅπου πάντες οἱ Ιουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἔρωτάς ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἵδε οὖν οἴδασιν ἃ εἶπον ἐγώ.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 ταύτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκότας τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών, ὡς ἀποκρίνη τῷ ἄρχιερεῖ;

22As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἁννας δεδεμένον πρὸς Καϊάφαν τὸν ἄρχιερα.

24(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 θερανίζομένος, εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἰ· ἤρνησατο ἐκείνος καὶ εἶπεν, Ὀκεὶ εἰμι.

25And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἐκ τῶν δύολων τοῦ ἄρχιερέως, συγγενής ὁν οὗ ἀπεκοφυν Πέτρος τὸ ὤτον, ὦκ εἰγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησατο Πέτρος· καὶ εὐθὲς ἀλέκτωρ ἐφώνησεν. 27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγούσιον οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἓν δὲ πρῶτοι καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μακθῶσιν ἄλλα φάγωσιν τὸ πᾶσχα.

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἔξηλθεν οὖν ὁ Πιλάτος ἐξω πρὸς αὐτοὺς καὶ φησιν, Τίνα κατηγοριάν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

29So Pilate came outside to them. And he says, "This man? You are bringing what kind
of charge against him?"
John 18:30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἔι μὴ ἢν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."
John 18:31 ἔπειν οὖν αὐτὸς ὁ Πιλάτος, λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν, εἶπον αὐτῷ οἱ Ἰουδαίοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτείναι οὐδένα·
31Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."
John 18:32 ἤνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνον ποιῶ θανάτῳ ἤμελλεν ἀποθνῄσκειν.

32So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.
John 18:33 ἔσηλθεν οὖν πάλιν εἰς τὸ πραιτόριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, ὅτι ὁ βασιλεὺς τῶν Ἰουδαίων;
33So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"
John 18:34 ἀπεκρίθη Ἰησοῦς, Ἄπο αὐτοῦ σὺ τούτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;
34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35 ἀπεκρίθη ὁ Πιλάτος, Μὴτι ἐγὼ Ἰουδαίος εἰμί; τὸ ἐξόν τοῦ σόν καὶ οἱ ἀρχιερεῖς παρέδωκαν σε ἐμοί· τί ἐποίησας;
35Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"
John 18:36 ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ ἐστίν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἢ ἢ βασιλεία ἡ ἐμή, οἱ ὑπήρεται οἱ ἐμοὶ ἦγον κέντρον τὸν, ἢν, ἢν μὴ παραδοθῶ τοῖς Ἰουδαίοις· ὥν ἔν ἡ βασιλεία ἡ ἐμή οὐκ ἔστιν ἐντεῦθεν.
36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."
John 18:37 ἔπειν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεύς εἰ ὑπάρχῃ ἡ βασιλεία ἡ μου· Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεύς εἰμι, ἐγὼ εἰς τούτο γεγένημαι καὶ εἰς τούτο ἐλήλυθα εἰς τὸν κόσμον, ἢν μαρτυρήσει τῇ ἀλήθειᾳ· πάς ὁ ἐν τῷ τῆς ἀλήθειας οἰκοῦν μου τῆς φωνῆς.
37Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."
John 18:38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθειας· Καὶ τούτο εἶπών πάλιν ἐξήλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμιᾶς εὐρίσκω ἐν αὐτῷ αἰτίαν.
38Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis."
John 18:39 ἦστιν δὲ συνήθεια υἱῶν ἤνα ἐν ἄπολύσει ὑπὸ τῶν πάσχα τις βούλευσεν αὐτὸν ἀπολύσει ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
39But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

222 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dē, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?
223 18:38 Basis for capital punishment.
John 18:40 ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τούτον ἀλλὰ τὸν Βαραββᾶν. Ἰν δὲ ὁ Βαραββᾶς λήστης.

40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Chapter 19

John 19:1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2 καὶ οἱ στρατιώται πλέξαντες στέφανον εξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αὐτοῦ,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγεν, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ βασίλειαν.

3Then 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, Ἠδον ἀγω ὑμῖν αὐτόν ἔξω, ἵνα γνώτε ὅτι οὐδεμίαν αἰτιὰν εὗρίσκω ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορών τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον. καὶ λέγει αὐτοῖς, Ἡδον ὁ ἀνθρώπος.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6 διὸ οὖν εἶδον αὐτὸν οἱ ἄρχοντες καὶ οἱ ὑπηρετοὶ ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς οἱ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ ὑμῖν εὐρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχουμεν, καὶ κατὰ τὸν νόμον ὅσεῖλε ἀποθανεῖν, ὅτι οὐδεὶς αὐτῶν ἐποίησεν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8 διὸ οὖν ἠκουσὼν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

8When therefore Pilate heard this information, he was more afraid, John 19:9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς ἀπεκρίθη σὺν ἐξωκεν αὐτῷ.

9and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ ναλατίς; οὐκ οἶδας ὅτι ἔξουσιάν ἔχω ἀπολύσασθαι σε καὶ ἔξουσιάν ἔχω σταυρώσασθαι σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11 ἀπεκρίθη ὁ Ἰησοῦς, ὡς εἴχες ἔξουσιάν οὐδεμίαν κατ᾽ ἐμοῦ, εἰ μὴ ἦν οἱ δεδομένοι ἀνωθεν διὰ τούτο ο παραδίδοσμεν μὲ σοι μείζονα ἀμαρτιάν ἔχει.

11Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12 ἐκ τούτου ὁ Πιλάτος ἔξησε ἀπολύσασθαι αὐτῷ· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐάν τούτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πάς ὁ βασιλέα ἐαυτῶν ποιών ἀντιλέγετι τῷ Καίσαρι.

12From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar."

John 19:13 *Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκαθόθεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιδόστρωτον, ἕβραϊστι δὲ Γαβριάθα.*

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 Gabathaa.

John 19:14 ἂν δὲ παρασκευή τοῦ πάσχα, ὥρα ἦν ὡς ἐκτῇ, καὶ λέγει τοῖς Ἰουδαίοις, "Ἰδε ὁ βασιλεὺς ὑμῶν."

14And it was Preparation for the Passover, about 6:00 am. And he says to the Jews, "Behold, your king."

John 19:15 ἔκραυγασαν οὖν ἑκεῖνοι, Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταύρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Ὡκ ἠχον μεν βασιλέα εἰ μὴ Καίσαρα.

15They then shouted out, "Away with him! Away with him! Crucify him!" Pilate says to them, "Shall I crucify your king?" The chief priests responded, "We have no king but Caesar."

John 19:16 τότε οὖν παρέδωκεν αὐτόν αὐτοῖς ἵνα σταυρωθῇ.

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν· They took Jesus therefore.

John 19:17 καὶ βαστάζων εὐαυτῷ τὸν σταυρὸν ἔβαλεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραϊστὶ Γολγοθα,

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [γολγότα].

John 19:18 ὅπου αὐτὸν ἔσταυρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· Ἰησοῦς οὖν Ναζαρηνός ὁ βασιλεὺς τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγραψαν τῶν Ἰουδαίων, ὅτι εἶχον ἄλλος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐβραϊστὶ, Ῥωμαίστὶ, Ἐλληνιστὶ.

20Many of the Jews therefore read this notice, because the place where Jesus was crucified was close to the city, and it was written in Hebrew, in Latin, and in Greek.

John 19:21 ἔλεγαν οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, ὃ βασιλεὺς τῶν Ἰουδαίων, ἀλλὰ ὃ ἐκείνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.

21The chief priests of the Jews therefore were saying to Pilate, "Do not write 'The King of the Jews,' but rather: 'He SAID, I am King of the Jews.'"
John 19:22 ἀπεκρίθη ὁ Πιλάτος, "Ὁ γέγραψα, γέγραψα.
22Pilate answered, "What I have written I have written."
John 19:23 Οἱ οὖν στρατιῶται ὀπίστευσαν τὸν Ἰησοῦν ἔλαβον τὰ ἴματα αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτώνα. ἦν δὲ ὁ χιτών ἄραφος, ἐκ τῶν ἀνωθέν ὕφαντος διὰ ἄλοι.
23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.
John 19:24 εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάξωμεν περὶ αὐτοῦ τίνος ἐσται ἵνα ἢ γραφή πληρωθῇ, Διεμερίσαντο τὰ ἴματα μου ἑαυτοῖς καὶ ἔπει τὸν ἴματισμὸν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται 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," those things therefore the soldiers did.
John 19:25 εἰσῆλθαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφή τῆς μητρὸς αὐτοῦ, Μαρία Σταυριωτή καὶ Μαρία 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 οἶδον τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἡγαπα, λέγει τῇ μητρί, Γύναι, ἵδε ὁ ὅιος 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 ἐπὶ τῷ σταυρῷ τοῦ Ἰησοῦ Πιλάτος ἀπεκρίθη, ἢ ἰδοὺ υἱός σου καὶ ἢ ἰδοὺ ἄρσεν τίς ὥρας ἐλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἡδι.
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 τούτου εἶδος ὁ Ἰησοῦς ὅτι ἤδη σᾶς μεταέρεστα, ἦν τελειωθεὶς ἡ γραφή, λέγει, Δεῦτε·
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 σκέφτομαι ἐκεῖτο ὃς μετονόμασεν ὁ ποιητὴς σαφῶς ὑπεράνων τοῦ ἴματος τοῦ ἴματος περιθέντων προσφέρεισθαι τῷ στάματι.
29A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.
John 19:30 ὑπὸ τοῦ ἔλαβεν τὸ ὕδωρ τὸ Ἰησοῦς εἶπεν, Τετελέσθηκαί 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 δὲ οὐδαναίοι εἶπεν παρασκευῇ ἣν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἤρωτον γὰρ τὸν Πιλάτον ἵνα κατασκεύασίν αὐτῶν τὰ σκέλη καὶ ἀρθῶσίν.
31The Jews therefore, since it was Preparation Day, 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.  

32The 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 ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτὸν τὰ σκέλη,

33but when they came to Jesus they realized he was already dead, and did not in his case break the legs.

34But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

35And 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.

36And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησεν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἄριμαθαίας, ἃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἁρτῇ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἤλθεν οὖν καὶ ἤρις τὸ σῶμα αὐτοῦ.

38And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

39And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.  

40They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

239 Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

230 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

231 Numbers 9:12; Exodus 12:46; Psalm 34:20

232 Zechariah 12:10

233 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 ἤν δὲ ἐν τῷ τόπῳ ὅπου ἔσταιρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνὸν ἐν ὁ ὀυδέπω ὀυδεὶς ἦν τεθειμένος·

41And 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 ἐκεί οὖν διὰ τὴν παρασκευήν τῶν Ἰουδαίων, ὅτι ἐγγύς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

42So, 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 ή Μαγδαληνή ἔρχεται πρῶτοι σκοτίας ἐτί οὕσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡμέραν ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene is coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν τὸν ἔθηκαν αὐτὸν.

2She 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 we234 don’t know where they have put him.”

John 20:3 Ξεῖλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

3Peter 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 τάχισιν τοῦ Πέτρου καὶ ἔθηκεν πρῶτος εἰς τὸ μνημεῖον,

4And 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 θόντα, οὐ μέντοι εἰσήλθεν.

5And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσήλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ θόντα κείμενα,

6Then 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 οὐδάμαριον, δὴ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θονίων κείμενον ἀλλὰ χωρὶς ἐντετυλημένον εἰς ἕνα τόπον.

7and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευεν·

8Then 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 οὖν ἔδωκαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

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 ἀπῆλθον οὖν πάλιν πρὸς αὐτούς οἱ μαθηταί.

10The disciples then went back to their own homes.

John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸν μνημείον ἕξω κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,

11But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:12 καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο 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 ἔκεινοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἴδα πού ἔθηκαν αὐτὸν.

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 ταῦτα εἰπόδεα ἐστράφη εἰς τὰ ὄπισω, καὶ θεωρεῖ τοῦ 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, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ, Κῦριε, εἰ οὐ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.

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. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί, 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 ἄπτου, οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύομαι δὲ πρὸς τοὺς άδελφοὺς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ύμῶν καὶ θεόν μου καὶ θεον ύμων.

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 ἔριξαν Μαρία ἡ Μαγδαληνή ἄγγελλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον, καὶ ταῦτα 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 οὖν ἐπὶ τῆς ἡμέρας ἔκεινη τῇ μιᾷ σαββάτῳ, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φύον τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη υμῖν.

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.
And he says to them, "Peace be with you."
John 20:20 καὶ τοῦτο εἶπών ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ, ἐχάρισαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.
John 20:21 εἶπεν οὖν αὐτοῖς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."
John 20:22 καὶ τοῦτο εἶπὼν ἐνεφύσησαν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἁγίου·

And having said this, he blew, and says to them, "Receive the Holy Spirit.
John 20:23 ἀν τινων ἀφήσεις τὰς ἀμαρτίας αὐτῶν, ἐν τινων κρατήσετε κεκράτηται.

Whose ever sins you forgive, they are forgiven them; whose ever you retain, they are retained."

Jesus Appears to Thomas
John 20:24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.
John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἕωράκαμεν τὸν κύριον. ὃ δὲ εἶπεν αὐτοῖς, ἔδεϊ μὴ ὑδὸ ἐν ταῖς χερεσί αὐτῶν τὸν τύπον τῶν ἰδίων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἰδίων καὶ βάλω μου τὴν χεῖρά μεῖς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

So the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and put my finger into the place from the nails, and put my hands into his side, there is no way I will believe."
John 20:26 καὶ μεθ’ ἡμέρας οὐκώ πάλιν ἦσαν ἐσώ οἱ μαθηταί αὐτοῦ καὶ θωμᾶς μετ’ αὐτῶν. ἔρχεται ο Ησοῦς τῶν θυρών κεκλεισμένων, καὶ ἕστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

And after eight days, his disciples again were inside, and Thomas with them. Jesus is appearing, even though the doors were locked. And he stood in the midst, and said, "Peace be with you."
John 20:27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὀδού καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἀπίστος ἄλλα πιστάς.

Thereupon he says to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."
John 20:28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ο θεός μου.

Thomas responded and said to him, "My Lord and my God."
John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, ὃτι ἐσώρακας με πεπιστεύκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing without having seen."

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226 ἐμφυσάω - emphusado, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb רָקֶשׁ, 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 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 Ἰσθός ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἀ
οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰσθός ἐστίν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἢ

31these have been written so that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰσθός τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς

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 ὅμως Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθανάηλ ὁ ἀπὸ Κανᾶ

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, Ὑπάγω ἀλλεύειν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σύν

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  πρωίας δὲ ἦδε γενομένης ἦστη Ἰσθός εἰς τὸν αἰγιαλὸν· οὐ μέντοι ἦδεαν οἱ μαθηταὶ ὅτι Ἰσθός 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 Ἰσθός, Παιδία, μὴ τι προσφάγιον ἐχετε; ἀπεκρίθησαν αὐτῷ, ὅδ.

5Jesus therefore says to them, "Children, have you no fish?" They answered, "No."

John 21:6  ὁ δὲ εἶπεν αὐτοῖς, Βάλλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσας ἴσχυν αὐτῷ ἀπὸ τοῦ πλήθους τῶν ἰχθυῶν.

6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητής ἐκείνος ἦν Ηῆγαπα ὁ Ἰσθός τῷ Πέτρῳ, Ὡ κύριος ἐστίν. Σίμων οὖν Πέτρος, ἰκαύοισας ἦταν κύριος ἐστίν, τὸν ἐπενδύτην διεξόσατο, ἣν γάρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν βάλασαν·

7So that disciple whom Jesus loved says to Peter, "It is the Lord." When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

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238 20:30 There is a μεν - men here, complemented by a δε - de at the beginning of verse 31, which accomplishes the setting off for the purpose of contrast, of the signs mentioned in v. 30, and what was done with them, compared to the signs mentioned in v. 31, and what was done with them.

239 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

240 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition προς (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δῖφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δῖφος often meant simply "fish." (This word δῖφος is later also used in its diminutive form, in verse ten of this chapter.)
for work,241 and he threw himself into the lake
John 21:8 οί δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πιχών διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

8 (for they were not far from shore, but only about two hundred cubits242 away), while the other disciples came in the boat, towing the fish net.
John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέποντοι ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ άρτον.

9 As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἑνέγκατε ἀπὸ τῶν ὀφάριων ὡν ἐπιόσατε νῦν.

10 Jesus says to them, "Bring some of the fish which you have now caught."
John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐλίκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατόν πεντήκοντα τριών καὶ τοσούτων άντων οὐκ εἶχον τὸ δίκτυον.

11 Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεύτε ἁριστήσατε. οὖν δέ εὑρόμεθα τῶν μαθητῶν ἐξετάσαι αὐτὸν, ὥστε εἰς εἰδότες ὅτι ὁ κύριος ἐστίν.

12 Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.
John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν άρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὁμοίως.

13 Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τοῦτο ἦδη τρίτον ἑφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

14 This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter
John 21:15 ὁτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷ με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οίδας ὃτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ άρνια μου.

15 When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, 243 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, ἀγαπᾷ με; λέγει αὐτῷ, Ναί, κύριε, σὺ οίδας ὃτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

16 Again, he says to him a second time, "Simon son of John, do you love me?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Pastor my sheep."
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 οίδας, σὺ γινώσκεις ὃτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17 He says to him the third time, "Simon son of John, do you love me?" Peter was hurt that he said to him the third time, "Do you love me?" And he says to him, "Lord, you know all. You know that I love you." Jesus says to him, "Feed my sheep."

241 21:7 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
242 21:8 Equivalent to 100 yards, or 92.4 meters.
243 21:15 The Byzantine text reads "Simon son of Ἰωάννα - Jonah." According to BDF 553(2), Ἰωάννα is a shortening of Ἰωάννης, partly due to the influence of the Syriac word yōnā for the same (both renderings of the Hebrew ינוח). (So also in Matt. 16:17.) This phenomenon of Ἰωάννα as a shortened substitute for Ἰωάννης is also found in Septuagint manuscripts.
244 21:17 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, and φιλέω in v. 17; and why Peter used the verb οἴδα in vv. 15 and 16, but γνώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
John 21:18  ἀμὴν ἀμὴν λέγω σοί, ὅτε ἢς νεώτερος, ἐξώνυμες σεαυτόν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χειρὰς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

18 Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your hand, and someone else will dress you, and lead you somewhere you will not want.”

John 21:19  τούτῳ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν, καὶ τούτῳ εἰπὼν λέγει αὐτῷ, Ἀκολούθητι μοι.

19 This he said signifying by what kind of death he would glorify God. And having said this, he says to him, “Follow me.”

And What About John?

John 21:20  Ἐπιστραφεὶς οὖν Πέτρος βλέπει τὸν μαθητήν ὅν ἦγαπα οὗ Ἰησοῦς ἀκολουθοῦντα, δὲ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἔπι τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστίν ὁ παραδίδος σε;  

20 Peter turned around, and sees the disciple whom Jesus loved following, that is, the one who in the supper had leaned back onto His chest and said, “Lord, who is the one betraying you?”

John 21:21  τούτῳ δὲ εἶπεν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;  

21 So when he saw this one, Peter says to Jesus, “Lord, and what about him?”

John 21:22  λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτόν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ; σὺ μοι ἀκολούθητι.  

22 Jesus says to him, "If I want him to remain until I come, what is that to you? You follow me.”

John 21:23  ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει, οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ’, Ἐὰν αὐτόν θέλω μένειν ἐως ἔρχομαι, τί πρὸς σέ;  

23 This therefore is the word that got out to the brothers: that that disciple would not die. But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?”

John 21:24  οὗτος ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστίν.  

24 That disciple is the one who is bearing witness to these things, and the one who wrote these things; and we know that his testimony is true.

John 21:25  Ἐστιν δὲ καὶ ἄλλα πολλὰ ὁ ἐποίησεν ὁ Ἰησοῦς, ἀτινα ἔαν γράφηται καθ’ ἐν, οὐδ’ αὐτόν οἴμαι τὸν κόσμον χωρίσει τὰ γραφόμενα βιβλία.  

25 And there are also many other things that Jesus did, which if written in detail, I reckon not even the world itself would be able to hold the books that would be written.
### Principal Witnesses to the gospel of John

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### Endnotes

#### GENDER INCLUSIVENESS

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He
who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God's people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who, ... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

**Endnote #2**

**THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.**

**PROBLEM:** In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David’s descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom’s capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here’s an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the galil (circle or district) of the Gentiles." The Judeans despised Samaritans and Galileans and considered them ceremonially unclean, like Gentiles.

I see three different meanings of the words "the Jews" in the gospel of John:

1. "The Jews" means "Judeans."
   This is how David H. Stern literally rendered it in his "Jewish New Testament." For example, John 5:16 in
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. 54 Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the "Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 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. 11 The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12 And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13 Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as אֲמִּיחָהָרֶץ am hā'ārets, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisees 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).

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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Endnote #4

SHOULD “THE PERICOPE OF THE ADULTERESS” BE INCLUDED?

John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; and the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barocociani 206, A.D. 692. These are the manuscripts from which it is absent on purpose: Δςνειδ Π αδ ν Καί Β 070νειδ 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 777 776 788 799 800 817 821 827 828 843 849 865 896 899 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333νειδ 1424νειδ 2193 2323 2561νειδ 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?) Μ Σ Α (only 8:3-11 indicating Lection boundaries?) ΠΩ4 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 1424νειδ 1443 1454 1514 (about 270 minuscules total) // include the Pericope with wide variation among themselves: 1,863 Greek mss. including lectionaries D F (only 8:10-11) ΓΗΚΛΔνειαννειαννειαννειαννειαννειαννειαννειαννειαννειανν 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 f13 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f1 (1 565νειδ 1582 2193 but not 118 131 209) also 20 37 129 135 207 259 301 347 470 564 831 1076 1078 1356 1570 (plus nearly all Armenian mss) // after Jn 7:35 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke // beg. of gosp. of John 1333νειδ // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565νειδ apparently used to have P.A. at end of gospel of John, and still contains a faded introduction to the P.A., per Maurice Robinson and Klaus Witte), there are critical marks. The majuscule part of V (031) ends at 7:39, and the text continues, including the PA, with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson (“Preliminary Observations Regarding the Pericope Adulterae,” Filologia Neotestamentaria 13: 35-59) would list Π νειδ as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present." Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.

Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord." The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find,
therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link: 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 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.  
1But Jesus went to the Mount of Olives.  
John 8:2 Ὄρθρο δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.  
2And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.  
John 8:3 Ἀγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατειλήμνην, καὶ στήσαντες αὐτὴν ἐν μέσῳ  
3And the Torah scholars and the Pharisees are bringing a woman caught in adultery. And after they stood her in the midst  
John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημπται ἐπ᾽ αὐτοφύρῳ μοιχευομένη·  
4they say to him, “Teacher, this woman was caught in the act of adultery.  
John 8:5 ἐν δὲ τῷ νόμῳ ἡμῶν ἡμῶς ἐνετέλεσαν τὰς τοιαύτας λιθάζειν· σοὶ 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 αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψεως τῶν δακτύλων κατέγραφεν εἰς τὴν γῆν.  
6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.  
John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· Ὡς ἀναμάρτητος ὑμῶν πρῶτος ἐπί αὐτὴν βαλέτω λίθον·
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 ἐγραφεν εἰς τὴν γῆν.

And after bending down again, he continued writing on the ground.

John 8:9 οἶ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελεύθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ ὅσα.  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, Γύναι, ποῦ εἶσιν; οὐδεὶς σε κατέκρινεν;

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

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. ἐπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνων πορεύομαι, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.  11And she said, "No one, sir." And Jesus said, "Neither am I condemning you. Go your way, and from now on, sin no more."

I quote the book "A Textual Commentary on the Greek New Testament," by Bruce M. Metzger on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren. The following is a quote from it concerning this passage:

"The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as Ψ⁶⁶ Ὄψ⁷⁸ Ν 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 (syr<sup>c</sup>-<sup>s</sup> and the best manuscripts of syr<sup>r</sup>), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (īt<sup>a</sup>-<sup>β</sup>-<sup>i</sup>). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it."

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7:52 and 8:12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7:52 (D E F G H K M U Γ Π 28 700 892 al). Others placed it after 7:36 (ms. 225) or after 7:44 (several Georgian mss.) or after 21:25 (1 565 1076 1570 1582 arm<sup>ms</sup>) or after Luke 21:38 (f<sup>13</sup>). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated 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 "de" near as often as the other gospel writers, but in this passage, it is found more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I say that the passage is not written in the style of the apostle John. However, in view of the theory that it was mistakenly omitted later because of lectionary markings, and re-constructed, that would make it lose its Johannine purity.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;
4 instances in 10 verses. (I don’t accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;
4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;
5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;
5 times in 10 verses. (I don’t accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.
5 times in 9 verses.

These examples he gives don't match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE's as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider straight-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
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 δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τὸῦ δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τὸῦ δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him
7:39 - τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit
11:51 - τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν But this, from himself he did not say.
12:6 - εἰπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πνεωχῶν But he said this not because it mattered to him about the poor (I think this example is weak, not exactly like the phrase in John 8:6.)
12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death
21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναὶ (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 stylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:


But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

I 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:


Jerome points out that Jesus had just declared himself the fountain of living waters in Jn John 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the earth. (In contrast to Luke 10:20) "Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the earth, because they have forsaken Yahweh, the fountain of living waters.”


Endnote #5

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?

John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν 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: ANDTHENHEISNOWHERESTAWATAMSYSTERIOUS. Take the words in the letters, HEISNOWHERE. Did the author mean "He is nowhere" or "He is now here"? There is exactly this kind of problem in interpreting
John 8:25. The Greek words translated "Just what" in the sentence "Just what I have been saying along" in John 8:25, Diatessaron 15:32 are the words ὅτι - ἥτι, which mean "that which." Or are they one word, ὅτι - ἥτι, a Greek word which can mean "because" or "that," or, in "Biblical Greek," "why."

Consequently, according to the UBS textual commentary, edited by Bruce M. Metzger, the sentence could be variously translated as follows:

1. As a question, with ὅτι = "why?" ("Why do I speak to you at all?") Where τὴν ἀρχὴν in the accusative case would be adverbial and equivalent to ὅλως - ἀλλά - "altogether." This use of ἥτι as meaning "why" is what is called 'Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - ἥτι is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָה and מָה.

2. As an exclamation, with ἥτι as a Hebraism after מָה ("That I speak to you at all!"")

3. As an affirmation, with ἥτι 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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