The Gospel of

JOHN

part of

The Holy Bible

A new translation from the Greek by David Robert Palmer
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Chapter 1
The Word Became Flesh Among Us

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

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

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

2He was with God in the beginning.

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

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

John 1:4 ἐν αὐτῷ ἦσαν, καὶ ἦσαν ὁ φῶς τῶν ἀνθρώπων.

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

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

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

John 1:6 Ἐγένετο ἀνθρώπως ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

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

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

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

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

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

John 1:9 Ἡν τὸ φῶς τὸ ἀληθινόν, ὁ φωτιζεῖ πάντα ἀνθρώπων, ἐρχόμενον εἰς τὸν κόσμον.

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

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

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

John 1:11 εἰς τὰ ἵδια ἦλθεν, καὶ οἱ ἵδιοι αὐτὸν οὐ παρέλαβον.

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

John 1:12 δοὺς δὲ ἐλαβον αὐτόν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύσωσιν εἰς τὸ ὄνομα αὐτοῦ.

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

John 1:13 οἱ οὖν εἰς αἰμάτων οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρός ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.

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

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

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

John 1:15  Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέρκαγει λέγων, ὡστος ἦν ὁ ἐπίφων, ὁ ὁπίσω ὑμῖν ἐρχόμενος ἐμπροσθέν μου γέγονεν, ὁτι πρῶτος μου ἦν.

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

John 1:16  Καὶ ἐκ τοῦ πληρωμάτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος

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

John 1:17  ὅτι ὁ γόμος διὰ Μωϋσέως ἔδωθε, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

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

John 1:18  θεὸν οὐδεὶς ἐώρακεν πώποτε· ὁ μονογενὴς υἱός, ὅ ὴν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἔζηγμοσ;

18No one has ever seen God; but the Only Begotten Son,3 who is in the bosom of the

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2 1:15 txt ὁ εἰπὼν ὑμῖν ὅτι ἐμπροσθέν μου γέγονεν, τὴν δόξαν ἐκ τοῦ πληρωμάτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.  Their main reasons were that this was the seeming orthodox corruption in John 7:8, "I am the bread of life," 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 board rated the corruption 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 board rated the corruption as 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 is preferred, since copyists would tend to smooth over or simplify, rather than the other way around.) The testimony to the NA27 reading 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 (It₃), which is 4th century, and the NA27 has support Papyrus 66, the year 200. But there are those who say that the reading μονογενὴς θεὸς 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 disagreed from the UBS committee majority, and said, "It is doubtful that the author would have written μονογενὴς θεὸς, which may be a primitive, transcriptional error in the Alexandrian tradition (γῆς / θεός). At least a D decision would be preferable." Bart Erhman says the θεός “God” reading is an “orthodox corruption,” a reading introduced by orthodox scribes in order to make this scripture a more clear refutation of the Adoptionists. This idea has merit, especially since this was the earliest reading for the old manuscripts 565 and B contain the seeming orthodox corruption in John 7:8, “I am not yet going up to this feast.” So the one who introduced the "orthodox corruption" into the Septuagint therefore was not a Graeco-Arabian, but is, introduced by the ITALIC-ORTHODOX. The Byzantine advocates say that the idea of a “begotten God” is Gnostic or Ariana and heretical. If that is so, then the Byzantine reading could be the “orthodox corruption” of sorts, in order to
Father, he has made him known.

The Pharisees Question John

John 1:19 Καὶ αὐτὴ ἦστιν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ ἱουδαῖοι ἐξ Ἰεροσολύμων ἱρεῖς καὶ λευτάς ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ?

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

John 1:20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνηστο, καὶ ὠμολόγησεν ὅτι Οὐκ εἰμὶ ἑγώ ὁ Χριστός.

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

John 1:21 καὶ ἠρώτησαν αὐτὸν, Τί οὖν; Ἡλίας εἰ σὺ; καὶ λέγει, Οὐκ εἰμὶ ὁ προφήτης εἰ σὺ; καὶ ἀπεκρίθη, οὖ.

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

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

The Liddell and Scott Lexicon defines μονογενής as follows:

1. The only member of a kin or kind; hence generally, "only, single" παῖς. Hesiodus: Opera et Dies 376 (3rd cent. B.C.), Herodotus: Historicus 7.221, cf. Ev. John 1:14, Ant. Lib. 32.1; of Hecate, Hes. Th. 426

2. "unique." of τὸ ὄν, Parmeno 8.4 (3rd cent. B.C.); εἴς δὲ μ. ὀφθαλμοὺς γεγονός Πλ. Τι.31.b, cf. Procl. Inst. 22; θεὸς ὁ μ. Sammelb. 4324.15. [Note "God the μονογενῆς" here, from Proclus: "Institutio Theologica" 5th century A.D.]

3. μ. ἀλή "one and the same" blood, dub. 1 in E. Hel. 1685

4. Gramm., having one form for all genders, A.D. Adv. 145.18

5. Name of the foot _ _ _ _ u, Heph. 3.3

The Bauer–Arndt–Gingrich Lexicon 2nd Ed. defines μονογενῆς as follows:

(Hesiodus +; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham’s only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) lk 7:12; 9:38. Of the daughter (Diod. S. 4, 73, 2) of Jairus 8:42. --Also "unique" (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἰς κ. monogenēς ὁ κόσμος ἐστι. monogenēς k. μόνα ἑστὶν=unique and alone!; Pla., Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 25:2.--In the Johannine lit. μονογενῆς is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M-M., RSV et al.; DMoody, JBL 72, '53, 213–19; FGGrant, ATR 36, '54, 284–87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενῆς as somewhat heightened in meaning in John and 1 John to "only-begotten" or "begotten of the Only One," in view of the emphasis on γέννασθαι ἐκ θεοῦ (Jn 1:13 al.; in this case it would be analogous to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν τίνος Μ. (Philon Jn 3:16 (Philo Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33: Cronus offers up his μονογενῆς υἱὸς) ὁ μονογενὴς υἱὸς τοῦ θεοῦ ν. 18; cf. Jn 1:34 variant reading τὸν τίνος τὸν μ. ἀπέστειλεν ὁ θεὸς 1 Jn 4:9; cf. Dg 102. ON the expr. δόξαν ὃς μονογενοὺς μονογενοῦς παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, '53, 335–65 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενοῦς θεὸς (considered by many the orig.), or a God begotten of the Only One, another rdg. ὁ μονογενῆς υἱὸς is found. Mpol. 20:2 in the doxology διὰ παντός αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.--On the mn. of μονογενῆς in history of religion cf. the material in Hdb.3 25f on Jn 1:14 (also Plut., Mor. 423 Πλάτων...ἀυτῷ δι' ἄνευ δοκεῖν τοῦτον [SC. τὸν κόσμον] εἶναι μονογενῆ τῷ θεῷ καὶ ἀγαπητῷ; Wsd 7:22 of σωφρ: ἐστὶν ἐν αὐτῇ πνεῦμα νοερὸν ἄνευ μονογενῆς.--Vett. Val. 11,32) as well as the lit. given there, also HLeisegang, Der Bruder des Erloesers: Αγγέλος I '25, 24-33; RBuiltmann J, 47, 2; 55f; FButschel, TW IV 745-50. M-M.*

Since Christ is both God and man, he can explain God to men. There is also an Eastern concept of the firstborn son which we Westerners do not fully appreciate. The firstborn son received the greater inheritance of all the father has and is. This glory has been compounded by being the only son from a father.

4 1:19 αὐτὸν φανεροῦν ὡς Ἰησοῦ Χριστοῦ. To omit πρός αὐτὸν φανεροῦν might be preferred. The phrase "πρὸς αὐτὸν φανεροῦν" "to make known to him" is used elsewhere in the NT (cf. Phil 2:8, 16; 1 Th 2:9; Heb 2:10)."
"Are you the Prophet?" And he answered, "No."

John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοὺς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;

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

John 1:23 ἐξῆνεκ. Ἐγὼ φωνή βοῶντος ἐν τῇ ἑρήμῳ, Εὐθύνατε τὴν ὠδὸν κυρίου, καθὼς εἶπεν ἦσαίς ὁ προφήτης.

23 He said, 'I am just as Isaiah the prophet said: 'the voice of one calling in the wilderness,' 'Prepare the way for the Lord.'" 1:26

John 1:24 Καὶ ἀπεσταλμένοι ἤσαν ἐκ τῶν Φαρισαίων.

24 And those who were sent were of the Pharisees.

John 1:25 καὶ ἤρωταν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ σο οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

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

John 1:26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὑδάτι μέσος δὲ ὕδων ἵστηκαν οὖν ὑμεῖς οὐκ οἶδατε,

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

John 1:27 ὁ ὅπισθεν μου ἐρχόμενος, οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἴμαντα τοῦ ὑποδήματος.

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

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

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

John 1:29 Ἡ ἔκαψις βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἡδὲ ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵρετον τὴν ἀμαρτίαν τοῦ κόσμου.

John 1:30 οὐτὸς ἐστὶν περὶ οὗ ἐγὼ ἐπίτηδε, ὁπίσω μου ἔρχεται ἄνηφρος ὁ ἔμπροσθέν μου γέγονεν, ὃτι πρῶτός μου ἦν.

John 1:31 καίγω οὐκ ἔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ διὰ τούτο ἔλθον ἐγὼ ἐν τῷ ὁδαι βαπτίζων.

John 1:32 Καὶ ἐμφάνισεν τῷ Ἰωάννῃ λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαινόν ὡσεὶ περιστεράν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

John 1:33 καίγω οὐκ ἔδειν αὐτόν, ἀλλ' ὁ πέμψα με βαπτίζειν ἐν ὁδαί ἐκεῖνος μοι ἔπει, Ἐφ' ὃν ἐν οὗ τὸ πνεῦμα καταβαινόν καὶ μένου ἐπ' αὐτόν, οὕτως ἔστιν ὁ βαπτιζόν ἐν πνεύματι ἁγίῳ.

John 1:34 Ἀν καὶ οὐκ οἶδαν αὐτῷ ὁ δύο μαθηταὶ μαθητεύσαν τῷ Ἰησοῦ.

John and Andrew Have Found the Messiah

John 1:35 Ἡ ἑπάρπαξ πάλιν εἰσῆλθεν ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιστατόντα λέγει, Ἡδὲ ὁ ἀμνὸς τοῦ θεοῦ.

John 1:37 καὶ ἠκούσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντας καὶ ἠκολουθοῦσαν τῷ Ἰησοῦ.

John 1:38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ ἠσθάνοντος αὐτοῦ ὁδολούσαν καὶ λαλοῦσαν τῷ Ἰησοῦ;

John 1:39 καὶ ἠκούσαν αὐτοῦ ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

John 1:40 Ἀν καὶ ἠκούσαν αὐτοῦ ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

John 1:41 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

1 John 1:42 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

2 John 1:43 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

3 John 1:44 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

4 John 1:45 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

5 John 1:46 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

6 John 1:47 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

7 John 1:48 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

8 John 1:49 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

9 John 1:50 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

10 John 1:51 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

11 John 1:52 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

12 John 1:53 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

13 John 1:54 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.

14 John 1:55 ἦν ἀγαπητός ἐστιν ὁ Διδών τουθεοῦ.
John 1:39  λέγει αὐτοῖς, Ἕρχεσθε καὶ δόξεσθε. Ἴηλαν 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 ἀκοουσάντων παρὰ Ἰωάννου καὶ ἀκοουσάντων αὐτῷ.

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

John 1:41  εὐρίσκει οὖτος πρῶτον τὸν ἄδελφον τὸν Ἰδιον Σίμωνα καὶ λέγει αὐτῷ, Ἐφρήκαμεν τὸν Μεσσιάν 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  Ἅγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κφας ὁ ἐρμηνεύεται Πέτρος.

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

Philip and Nathaniel

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

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

John 1:44  ὥς δὲ ο Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ανδρέου καὶ Πέτρου.

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

John 1:45  εὐρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τοῦ ἀπὸ Ναζαρητ.

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

John 1:46  καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἕκ Ναζαρέτ δύναται τι ἁγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος, Ἐρχον καὶ ἴδε.

46 And Nathanael said to him, "Is it possible for anything good to be from Nazareth?"

Philip says to him, "Come and see."

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

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

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14 John 142a txt Ἰωάννου Π36 Π78 Π106 ΝΒ* (Ἰωάννου) L Ὀ[33]τ[π]φ[ε] ρ[ε] v[ε]ρ[m]scopax; be NA28 {β} Ἰωάννα Θ vgg; st Ἰωάννα 1241 Ἰωάνα Β Ἐ Φ Γ Η Κ Μ Σ Υ Χ Γ Δ Λ Π Ψ Ω 047 0141 0211 0233 f1 13 28 118 157 180 205 565 573 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lct ιτc(d) vgc1 {ίταυρ vgg; Barlona} syyr;ph;pal copboarm 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 553(2), Ἰουάνα is a shortening of Ἰωάννα(ν), partly due to the influence of the Syriac word γονᾶ (both renderings of the Hebrew גוֹנַ). (So also in Matt. 16:17.) This phenomenon of Ἰουάνα as a shortened substitute for Ἱωάν(ν)ς is also found in Septuagint manuscripts. Ἱωάν(ν)ς is also shortened to Ἰωάννα or Ἰωάννας 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 Ἰωάνας. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonas there.

15 John 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 John 145 txt Ναζαρέτ Π36 ΝΑ Β Η Λ Δ ΝΑ28 {β} Ναζαρέθ Π78 Π106 Κ Μ Ι Λ Δ Π Ψ TR RP
Chapter 2

Water Into Wine

John 2:1  Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλαής, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκείνη.

1. And 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.

2. and both Jesus and his disciples had been invited to the wedding, John 2:3  καὶ ἀστερίσκοντας οὖν λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οὐκ ὦ γαῖα ἐχοῦσιν.

3. And when wine was lacking, Jesus’ mother says to him, “They have no wine.” John 2:4  λέγει ἡ Ἰησοῦς, Τί ἔμει καὶ σοι, γυναῖ, οὕτω ἤκει ἡ ὥρα μου.

4. Jesus says to her, “What business is there between me and you? My time has not yet come.” John 2:5  λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ὃ τι ἂν λέγῃ ὡμῖν ποιήσατε.


6. Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. John 2:7  λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς υδρίας ὅ τις τῶν ἱερατῶν κείμεναι, χωροῦσαν ἀνὰ μετρητὰς δύο ἢ τρεῖς.

7. Jesus says to them, “Fill the jars with water.” So they filled them to the brim. John 2:8  καὶ λέγει αὐτοῖς, ἀντλῆσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ οἱ δὲ ἤγεγεν.

8. And he tells them, “Now draw some out and take it to the master of the banquet.” And they took some. John 2:9  ὡς δὲ ἐγένετο ὁ ἀρχιτρικλίνος τὸ υδώρ οὖν γεγενημένον, καὶ οὐκ ἤδει πόθεν ἐστίν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἤντλησαντες τὸ υδώρ, φωνεῖ τὸν νυμφιὰν ὁ ἀρχιτρικλίνος.

9. When from 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,

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1. Willoughby Papyrus K B L W 0141 397 579 821 850 1819 1820 2129 ITb.c.0211.pex arm Epiph Or SBL NA28 / / ἡ ἡμέρᾳ τῇ τρίτῃ
2. Willoughby Papyrus K B L W 0141 397 579 821 850 1819 1820 2129 ITb.c.0211.pex arm Epiph Or SBL NA28 / / ἡ ἡμέρᾳ τῇ τρίτῃ
John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν ἑλάσσωσον οὐ τετηρήκασιν τὸν καλὸν οἶνον ἔως ἀρτί.

10 εἶπεν δὲ Ἰησοῦς αὐτῷ, Καὶ ἐστιν ἀλήθεια ὅτι ἐν τῇ γηῇ ἑν ὁ θεὸς ἔσται, ὁ τὸν πάντα περιστερᾶ ἀναβάσας ἐπὶ τὸν οὐρανὸν, καὶ ἐπιπέδωσεν σᾶς ἵνα σὺς ἔχετε ἀληθινὸν δοῦλον καὶ τὸν ὅμοιον τὸν ἀνέτρεψεν.

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

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

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

John 2:12 Μετὰ τούτου κατέβη ἐκείνος ἐπὶ Καρφαφνοῦ αὐτός καὶ ἤμητρα αὐτόν καὶ οἱ ἄδελφοι αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἐμείναν τὰ πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

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

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

John 2:14 καὶ ἐφύγεν ἐν τῷ ἱερῷ τούς πωλοῦντας βάσας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστάς καθήμενους.

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

John 2:15 καὶ ποιήσας φραγέλλιον ἐκ σκονίνων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βάσας, καὶ τῶν κολυμβητῶν ἐξέχειν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν.

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

2:12a} ἵναι ἡ μήτηρ αὐτοῦ καὶ οἱ ἄδελφοι αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ ἦσαν ἐκτὸς τοῦ Ἱουδαίων."
and the cattle, and he poured out the coins of the money changers and overturned 24 the tables, John 2:16 καὶ τοῖς τάς περιστέρας πωλοῦσιν ἔπεν, Ἀρατε ταῦτα ἐντεύθεν, μὴ 25 ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

11and he said to those selling the doves, "Take these out of here! Do not make the house of my Father a house of commerce!"

John 2:17 Ἐμνήσθησαν 26 οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἦστιν ὅτι, 27 ὁ ζήλος τοῦ οἴκου σου καταφάγεται με.

12His disciples remembered that it is written: "The zeal for your house will consume me." 28

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

13The Jews 29 responded therefore and said to him, "What sign do you show to us, that you can do these things?"

John 2:19 ἀπεκρίθη ἦσοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτὸν.

14Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."

John 2:20 εἶπαν οὖν οἱ ἱουδαίοι, Τεσσαράκοντα καὶ εξ ἑτειον οἰκοδομήθη ὁ ναὸς αὐτός, καὶ ὡς ἐν τρισὶν ἡμέραις ἐγερθεὶ σαφῶς αὐτὸν;

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

John 2:21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

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

John 2:22 διὰ τὸν ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ἄν εἶπεν ὁ ἦσοῦς.

23When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had spoken.

John 2:23 ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν.

25And 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 ἦσοῦς οὐκ ἐπίστευσεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας,

26But Jesus on his part did not commit himself to them, because he knew all people,
Chapter 3
You Must Be Born Again

John 3:1 Ἰν 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 αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οίδαμεν ὃτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἂν 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 ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἄμην ἂμην λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

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

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

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

John 3:5 ἀπεκρίθη ὁ Ἰησοῦς, Ἄμην ἂμην λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὦδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σαρξ 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 εἶπόν σοι, δεῖ όμως γεννηθῆναι ἀνωθεν.

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

John 3:8 τὸ πνεῦμα ὅπου ἔθελεν πνεύματι, καὶ τὴν φωνὴν αὐτοῦ ἀκούσας, ἀλλ’ οὐκ ὦδας πόθεν ἔρχεται καὶ ποὺ ὑπάγει; οὕτως ἐστιν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

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

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

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

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

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

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30 3:1 ἀνθρώπος ἐκ τῶν Φαρισαίων, ἀνθρώπου ek tôn Pharisaion, "a person of the Pharisees." This may be a Semitic way of saying, "A Pharisee person," or simply, "A Pharisee." Except that that would usually be done with both "man" and "Pharisee" in the same part of speech as each other, "the adjectival use of a substantive."

31 3:7 The Greek is in the plural.

32 3:8 Or possibly also: "So it is with everyone born from the Spirit." The question is, whether Jesus is likening the people themselves, what they are like after they have been born of the Spirit, or likening the process of how they become born of the Spirit. The Greek verb "is," could mean either here. It would not be very 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?  
John 3:11 ἡμᾶς ἀμὴν λέγω σοι δι’ ὅ σώζεις λαλοῦμεν καὶ ὅ ἐστιν καὶ τὴν ἐκκλησίαν ἦμων οὐ λαμβάνετε.

11Truly, truly I tell you, we are saying what we know, and testifying to what we have seen, and you people do not accept our testimony.
John 3:12 εἶ τὰ ἐπίγεια ἐπίστευε καὶ τὰ παραδοσίαν τῶν ἑτέρων πέρας ἐὰν ἐπίστευες, πῶς ἐὰς ἐπίστευες;

12If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?
John 3:13 καὶ οὐδένς ἀναστάτηκαν εἰς τὸν ωτόνων εἰ μὴ ὁ ἐκ τοῦ ωτόνου καταβάς, ὁ υἱὸς τοῦ ἄνθρωπου.

13And no one has gone up into heaven except the one who came down from heaven, the Son of Man.
John 3:14 καὶ καθὼς Μωϋσῆς ύψωσεν τὸν ὄριον ἐν τῇ ἐρήμῳ, σύντομος ύψωθεν ὁ δεῖ τὸν υἱὸν τοῦ ἄνθρωπου,

14And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up,
John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰωνίαν.

15so that everyone who believes in him may have eternal life.
John 3:16 Οὕτως γὰρ ἤγαγεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν τοῦ θεοῦ ἐξ ὑμνῆς ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπληθάῃ ἀλλ’ ἔχῃ ζωὴν αἰωνίαν.

16For God so loved the world, that he gave his only begotten Son, so that everyone who believes in him would not perish, but have everlasting life.
John 3:17 οὕτως ἔλαβεν ὁ θεὸς τὸν υἱὸν τοῦ κόσμου ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σώθη ὁ κόσμος δι’ αὐτοῦ.

17For God did not send his Son into the world to condemn the world, but that the world might be saved through him.
John 3:18 ὁ πιστεύων εἰς αὐτόν ὁ δεῖ κρίνεται ὁ μὴ πιστεύων ἡ δεῖ κέρκυται, ὅτι μὴ πιστεύετε εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

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

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

John 3:20 γὰρ ὁ φαύλα πράσῳς μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτῶν·

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

John 3:21 δὲ ποιῶν τὴν ἀλλήλων ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῶ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

21 But someone doing the truth comes toward the light, so that his works may be manifest, that they have been accomplished in God."36

"He Must Increase; I Must Decrease"

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

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

John 3:23 ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λινῶν ἐγγὺς τοῦ Σαλέιμ, δότι ὤδατα πολλά ἤν ἔκει, καὶ παρεγίνοντο καὶ ἐβάπτιζοντο·

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 οὖν γὰρ ἦν βεβηλιμένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24 For John was still not yet thrown into prison.

John 3:25 Ἐγένετο οὖν ἐν τοῖς μαθηταῖς Ἰωάννου μετὰ Ἰουδαίου περί καθαρισμοῦ.

25 Then a dispute arose between the disciples of John and a certain Jew37 about ceremonial washing.

John 3:26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ἡρῴδης, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς οὖν μεμαρτύρηκας, ιδε πῶς βαπτίζει 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 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἀνθρώπος λαμβάνειν οὐδὲ ἐν ἔναν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

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36 3:21 Some interpreters end the quotation at the end of verse 15; they believe John is speaking in verse 16 on, and not Jesus.

37 3:25a Some manuscripts: "some Jews." Both the plural and the singular are evenly well attested in the best manuscripts. John always used the plural, other than perhaps in this passage. For this reason, it is more likely that copyists changed the singular to conform it to John, than that they changed it from the plural to something unique in John.

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

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

John 3:29  ὁ ἠχον τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστικώς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διά τιν πνεύμα τοῦ νυμφίου. αὕτη σὺν ἡ χαρὰ ἡ ἐμὴ πεπληρώταται.

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

John 3:30  ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλπάττουσαί τι.

30He must increase, and I must decrease.

John 3:31  ὁ ἀνωθέν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὃν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν]

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

John 3:32  ὁ ἑώρακεν καὶ ἤκουσεν τὸ δόξα 41 ἐρχόμενος, καὶ τὴν μαρτυρίαν αὐτοῦ ὀφθαλμοὶ λαμβάνει.

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

John 3:33  ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἑσφράγισεν ὅτι ὁ θεὸς ἄλληθς ἐστίν.

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

John 3:34  ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

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

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

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

John 3:36  ὁ πιστεύων εἰς τὸν υἱόν ἔχει ζωὴν αἰωνίων· ὁ δὲ ἀπειθῶν τῷ υἱῷ ὁ παῖς ὁ δίκαιος ἐν χερι εὐθ' αὐτοῦ.

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

Chapter 4
The Samaritan Woman at the Well

John 4:1 ὧς ὁ Χριστός ἐποίησεν τῷ Φαρισαίῳ ὅτι Ἰησοῦς πλείοντος μαθητάς ποιεῖ καὶ διπλαίτετα ἡ ἰωάννης

Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 — καίτοι γε Ἰησοῦς αὐτὸς ούκ ἔβαπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ —
2(although Jesus himself was not baptizing, but his disciples),
John 4:3 ἔφηκεν τὴν ὕδαταν καὶ ἀπήλθεν πάλιν εἰς τὴν Γαλιλαίαν.
3He left Judea and went back into Galilee.
John 4:4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.
4But he had to pass through Samaria.
John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ ἰσοπή τῷ υἱῷ αὐτοῦ;
5Thus it is he comes to a town in Samaria called Sychar, near the plot of ground Jacob had given his son Joseph.
John 4:6 ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὃ οὖν Ἰησοῦς κεκοπιακός ἐκ τῆς ὁδοποιίας ἐκαθέζετο οὖν ἔπι τῇ πηγῇ ὑάρᾳ ἡν ὡς ἐκτῇ.
6And Jacob’s well was there. So there Jesus was, sitting down by the well, tired from the journey. It was about 6 p.m.
John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν —
7A woman of Samaria comes to draw water. Jesus says to her, “Give me a drink.”
John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθησαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.
8(For his disciples had gone into the town to buy food.)
John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς οὖν ὤν Ἰουδαῖος ὃν παρ’ ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὕτως; οἱ γὰρ συγχρώνωται Ἰουδαίοι Σαμαρίταις.
9Then the Samaritan woman says to him, “How is it you, being a Jew, are asking a drink from me, a Samaritan woman?” (For Jews do not use dishes in common with Samaritans.)
John 4:10 ἀπεκρίθη Ἰησοῦς καὶ ἐπέειν αὐτῇ, Εἰ ἦδεις τὴν δωρεάν τοῦ θεοῦ καὶ τις ἐστιν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ἐχεις ἀυτὸν καὶ ἐδωκεν ἃν σοι ὕδωρ ζων.
10Jesus answered and said to her, “If you knew the gift of God, and who it is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”
John 4:11 λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὔτε ἀντλήσῃ ἐχεις καὶ τὸ φρέαρ ἐστὶν βαθὺ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων;
11She says to him, “Sir, you do not have a bucket, and the shaft is deep. Where then do you hold the living water?
John 4:12 μή σὺ μεῖζον εἰς τοῦ πατρὸς ἡμῶν Ἰακώβ, δές ἐδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἐπέντε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
12Are you greater than our forefather Jacob, who gave us the well and drank from it himself, and also his sons and his animals?”
John 4:13 ἀπεκρίθη Ἰησοῦς καὶ ἐπέειν αὐτῇ, Πάς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψάει πάλιν·
13Jesus answered and said to her, “Everyone who drinks from this water will thirst again,
John 4:14 δέ ήν πῇ ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψάει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ δ’ ὄσω ἄναυγυ αὐτῷ γεννεῖται ἐν αὐτῷ πηγὴ ὕδατος ἀλλοιμένου εἰς ἑωθίνιν αἰώνιον.
14but whoever drinks from the water which I will give him will by no means ever thirst again. Indeed, the water I give him will become in him a fountain of water springing up into life without end.”
John 4:15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψάω μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.
15The woman says to him, “Sir, give me this water. Then I wouldn’t get thirsty, and neither would I have to keep coming over here to draw.”

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

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

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

17The 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 καὶ πέντε γὰρ ἄνδρας ἐσχαμ, καὶ τοῦτο ἀληθεία εἰρήκας.

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

John 4:19 λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εί ὦ.

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

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

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

John 4:21 λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευε μοι, γυναῖκι, ὅτι ἔρχεται ὥρα ὅτε ὁ ὑμεῖς ἔσται ἐν τῷ δρεὶ τούτῳ ὁ πατήρ πάνω ἐν Ἰερουσαλήμ ἐστίν.

21Jesus says to her, "Believe me, woman, a time is coming when you and your father will worship the Father neither on this mountain nor in Jerusalem.

John 4:22 ὑμεῖς προσκυνεῖτε δ' ὁ σώμα τρεῖς προσκυνούμεν ὁ σώμα, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

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

John 4:23 ἀλλὰ ἔρχεται ὥρα, καὶ τοῦτο ἐστιν, ὅτε ὁ θεὸς πατήρ προσκυνήσετε τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γὰρ ὁ πατὴρ τοιοῦτος ἐστιν τοὺς προσκυνοῦντας αὐτὸν.

23Nevertheless, a time is coming, and is now come, when the true worshipers will worship the Father in spirit and truth, for indeed that is the kind the Father seeks as those worshiping him.

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

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

John 4:25 λέγει αὐτῷ ἡ γυνὴ, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγεννησεί ἡμῖν ἄνεσα.

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

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

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

Lift Up Your Eyes, See My Food and My Harvest

John 4:27 Καὶ ἐπὶ τοῦτο ἤλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμβαζον ὅτι μετὰ γυναικὸς ἐλάλη ὁ θεὸς μέντοι ἐπέν, Τί ἦτε; Τί λαλεῖς μετ’ αὐτῆς;

27And at this point his disciples came, and they were surprised that he was talking with a woman. Still, no one said, "What do you want?" or, "Why are you talking with her?"

John 4:28 ἀρέσκεται οὖν τὴν υδρίαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις.

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

John 4:29 δεῦτε ἰδεῖτε ἄνθρωπον ὃς ἐπέν μοι πάντα ὁ Χριστός· μήτε οὗτος ἔστιν ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ λαλῶν σοι.

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

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

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

John 4:31 Ἔν τῷ μεταξὺ ἤρωτῶν αὐτῶν οἱ μαθηταὶ λέγοντες, Ἦραββι, φάγε.

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

John 4:32 ὄ δὲ ἔπειν αὐτοῖς, ἕγερ τῷ ἐχώ φαγεῖν ἢ ὑμεῖς ὑμᾶς ἀδιά.

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

John 4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἄλληνς, Μή τις ἤγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὃ Ἰσσούς, ἕμον βρῶμα ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

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

John 4:35 σᾶς ὑμεῖς λέγετε ὅτι ἔτει τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἥρχεται; ἰδοὺ λέγω ὑμῖν, ἔπάρατε τοὺς ὀρθολογοὺς ὑμῖν καὶ θεάσασθε τὰς χώρας ὅτι λευκὰ εἶσεν πρὸς θερισμὸν ἡδ.”

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

John 4:36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπόν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπέρμων ὑμῶν χαίρῃ καὶ ὁ θερίζων.

36The 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 ἄληθινος ὅτι Ἀλλὸς ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

37For the saying, ‘One is the sower and another is the reaper,’ is true in this:

John 4:38 ἐγὼ ἀπεστείλαμεν ὑμᾶς θερίζειν ὁ σὰς ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόσμον αὐτῶν εἰσεληλυθάτε.

38I have sent you what you have not worked. Others have done the hard work, and you have joined in their labor.”

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44 4:34 ἕμον βρῶμα ἐστὶν ἵνα ποιήσω - emôn brôma estin hîna poiēsō, 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 BDF §393 and BAG p. 377, II. This is very much like the hina in 1 Corinthians 4:3– ἔμοι δὲ εἰς ἑλάσθην ἐστίν ἵνα ὑμὶν ὗμον ἀνακριβῆ ὀ ὑπὸ ἀνθρώπων ἡμέρας ἀλλ’ ὀδόν ἐμαυτῶν 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 ὑμῶς in the text above in John 4:34, most interpreters apparently consider it a non-reflexive one, and meaning the same as you and simply meaning “my.” Blass, § 285(1), says ὑμῶς is used as a reflexive for ἐμαυτοῦ - emautoũ. I think that considering the context, “I have food you do not know about,” and the pre-position of ἐμῶς 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 Ἐτὶ καὶ ἀρχὴ τῆς ἐργασίας ὁ ἵνα ποιήσῃ ὑμεῖς Γ Δ Θ Λ Ψ 083 124 157 565 579 700 1071 1424 syrἀρχ.,ἀρχ. pal. copiae be arm Origen57 TR HF RP NA27 (†) // omit Ψ57 D (K* to instead) L S Γ Π Ω 047 086 1241 1844 Ι Ἰτ4 syr Origen57 // lac Ψ57 Γ F P 3 X 346.

47 4:35c The word ἡδ at the end of verse 35 is sometimes interpreted to be with the next sentence, and sometimes with this sentence. Thus there are two possible renderings; one is as I have it in my English text above, and the other is as follows: “For they are white for harvest. 36 The one harvesting is already taking his wages....”

The Woman’s Talk Bears Fruit

John 4:39  Ἐκ δὲ τῆς πόλεως ἔκεινης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναίκος μαρτυροῦσας ὅτι ἔπευγεν μαί πάντα δόσα ἐποίησα.

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

John 4:40  ὡς σὺν ἠλθὼν πρὸς αὐτὸν οἱ Σαμαρεῖται, ἤρωτον αὐτὸν μείναι παρ᾽ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

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

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

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

John 4:42  τῇ τε γυναικὶ ἔλεγον ὅτι ὁ διὰ τὴν σιν λαλῶν πιστεύουσιν αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι αὐτὸς ἦσσεν ἄλλης ὁ σωτὴρ τοῦ κόσμου.

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

The Official’s Son Stays Alive

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

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

John 4:44  αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν ἐπὶ τῇ ἱδίᾳ πατρίδι τιμὴν ὄψιν ἐχει.

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

John 4:45  ὅτε οὖν ἠλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ὅσα ἐποίησαν ἐν ἵπποστάσιν ἐν τῇ ἐρήμῳ, καὶ αὐτοὶ γὰρ ἠλθον εἰς τὴν ἐρήμιν.

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

John 4:46  ἠλθεν οὖν πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησαν τὸ ὄνομα οἶνον καὶ ἦν τὰς βασιλικὰς οὗ οὐδὲν ἠθέναι ἐν Καρπαναοῦμι·

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

John 4:47  αὐτὸς ἀκοῦσας ὅτι Ἰησοῦς ἤρκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθην πρὸς αὐτὸν καὶ ἤρωτα ἵνα καταβῇ καὶ ἱπτάηη αὐτοῦ τὸν ὄνομ, ἦμελλεν γὰρ ἀποθηκεύειν.

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

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

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

John 4:49  λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κύριε, καταβῇ πρὶν ἀποθάνῃ τὸ παιδίον μου.

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

John 4:50  λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου ὁ υἱὸς σου ἥν, ἐπίστευσεν ὅ ἀνήρωπος τῷ λόγῳ ὧν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

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

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

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

John 5:1  Μετὰ ταῦτα ἦν ἐρημὸς τῶν ἱεροδίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰερουσαλήμ.

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

John 5:2  ἐστιν δὲ ἐν τοῖς Ἰερουσαλήμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγομένη ἡμερήσια Ἐβραίστι Βηθεσδά, πέντε στὰς ἤχουσα.

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

52:2a A gate in the north which allowed the sheep destined to be sacrificed to access the temple.
52:2b 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-called Hebrew of Aramaic. It is therefore probable that Jesus grew up in his home at Nazareth using Aramaic as his mother tongue. In later life he doubtless acquired some facility in speaking Greek and in reading Hebrew. His teaching and preaching to the common people who may have been carried out in Aramaic; his debates with the learned teachers of the law may have been conducted in Hebrew. When he occasionally conversed with non-Jewish persons (for example, the Roman centurion and the Syro-Phoenician woman), he probably used Greek, the lingua franca of the Greco-Roman world." (From THE NEW TESTAMENT, Its Background, Growth, and Content, by Bruce M. Metzger; Abingdon Press, 1987; pp. 32-33)
John 5:3  enim tautos katekeito plēthos tōn άθενοντων, τυφλῶν, χωλῶν, ἔξηρων. [ἐκδεχομένων tēn tōu ὁδός kíνησιν.]

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

[] John 5:4 ἄγγελος γὰρ κυρίων κατά καρόν ἐλούετο ἐν τῇ κολυμβήσε α καὶ ἐπάρασθε τὸ ὕδωρ, ὦ σὺν πρώτως ἐμβα τὰ τῇ ταραχήν του ὁδός υγίης ἐγίνετο ὁ ὁ ὄψαντ' κατέχετο νοσήματι. [] [4 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.]

"Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Betheshdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, Νάζηθα - "Beyt Eyshda," or "Place of out-pouring [water]." In a new paper by Reinhart Ceulemans, "The Name of the Pool in Joh 5,2. A Text-Critical Note Concerning 3Q15" ZNW 99 (2008) 112-15, he says, "one of the reasons for the fact that this reading BETHESDA is embedded that much, can be found in one verse from the Copper Scroll (3Q15), discovered at Qumran. This scroll contains a new edition (Le Rouleau de cuivre de la grotte 3 de Qumran (3Q15). Expertise - Restauration - Epigraphie l, par D. Brizemeure et alii (STDJ 55.1), Leiden 2006). The Qumran text does not feature a dalet or res with waw, but only a cursive waw in the form of a res. Thus, according to this edition, this line only mentions some sort of installation (building) with two reservoirs, and contains no proper name. This directly contradicts the assertions of Milik, who drew a parallel to the place name BETHESDA, which he regarded the text of Joh 5:2. This means that the Copper Scroll cannot be of any use when trying to answer the text-critical questions concerning this Johannine passage. Thus the reason for supporting the reading BETHESDA is significantly weakened; in the future this variant should not deserve the maximum momentum which it received in the past." This "Bethesda" may well have been the same place as the twin pools near the present-day St. Anne's Church. There would have been a colonnade on each of the four sides and another between the pools, holding up a covering under which the people would lie. As for the name Bethzatha, it has eclectic textual support, along with Eusebius. It was the name of the northern extension of the city of Jerusalem. 1 Maccabees 7:19 mentions a "great cistern" at Bethzatha. Bethsaida is named as an assimilation to the town of Bethsaida on the Sea of Galilee, as mentioned in John 1:44.

53 5:3 txt {A} omit v. 3b ἄν 5:4 ἐπέκεισεν ἑαυτός. v. 4 w/asterisks or obelisks S A Π ὁ ὐνγ. 47 65 ὁ lanυν ψ 346 788 syr. According to the UBS textual commentary, this small group of five words contains two non-Johannine words, ἐκδεχόμεθα and κίνημι. See note on v. 4 for some information that pertains also to this variant. For a Swanson-style table of the variants in this passage, right-click this link, and choose “save as.”

54 5:4a txt κυψία Λ Κ Υ Δ Π ὁ (1214) it vgś TR-Scriv. The phrase "of the Lord" is not in the TR-Steph HF, RP or PK editions (even though this is the earliest form of the addition). Pickering says it likely was a fallen angel, and that the occasional healings were cruel, giving false hope.

56 5:4b txt ἔλογοτοι Α (Κ) Π 0211 (579) 1241 14 ὁνν ms. by the angel, which was the initial reading of this, with "an angel would come down into" (L. Θ 063). According to the UBS textual commentary, the added words in vv. 3b-4 contain the following non-Johannine expressions and words: κατὰ καρόν, ἐμβάς, ἐκδήχομαι, ἐκδέχομαι, κατέχωμαι, κίνημι.
John 5:5 ἤν δὲ τις ἀνθρώπως ἐκεῖ τρίακοντα καὶ ὅκτω ἐπὶ ἑκὼν ἐν τῇ ἁθενείᾳ·

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

John 5:6 τὸν ἄνθρωπον ὁ Ἰησοῦς κατακεκομένον, καὶ γνώς ὅτι πολὺν ἤδη χρόνον ἐχει, λέγει αὐτῷ, Θέλεις υγίης γενέσθαι;

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

John 5:7 ἀπεκρίθη αὐτῷ ὁ ἀνθρώπος, Κύριε, ἀνθρώπως, ὁ ἀνθρώπος, Κύριε, ἀνθρώπως, ὁ ἀνθρώπος, Κύριε, ἀνθρώπως, ὁ ἀνθρώπος, Κύριε,

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, Ἐσεὶς ἄρον τὸν κραββατόν σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθεὺς ἐγένετο υγίης ὁ ἀνθρώπος, καὶ ἤρεν τὸν κραββατόν αὐτοῦ καὶ περιπάτει.

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

John 5:10 ἔλεγεν οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατον ἔστιν, καὶ οὐκ ἔστιν σοι ἁρai τὸν κραββατόν σου.

10The Jews therefore said to the man who had been healed, "It is a Sabbath, and not lawful68 for you to carry your mat."

John 5:11 ἀπεκρίθη αὐτῷ, Ὅ ποιήσας μὲ υγίη ἐκεῖνος μοι εἴπεν, ἄρον τὸν κραββατόν 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 εἰπὼν σοι, ἁρον καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἰαθείς οὐκ ἤδη τίς ἔστιν, ὁ γὰρ Ἰησοῦς ἔξενεσεν ὁχλον ὅτος ἐν τῷ τόπῳ.

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

John 5:14 μετὰ ταύτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ιερῷ καὶ εἶπεν αὐτῷ, Ἦδε υγίης γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χείρισθον σοι τι γένηται.

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

tαραχή, 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, and choose "save as." See also Wieland Willker's excellent commentary on this addition.

57 Ἐ σεὶς ἄρον τὸν κραββατόν σου καὶ περιπάτει.

58 Ὁ ποιήσας μὲ υγίη ἐκεῖνος μοι εἴπεν, ἄρον τὸν κραββατόν σου καὶ περιπάτει.

59 Ἄρον τὸν κραββατόν σου καὶ περιπάτει.

60 Ὁ ποιήσας μὲ υγίη ἐκεῖνος μοι εἴπεν, ἄρον τὸν κραββατόν σου καὶ περιπάτει.
John 5:15 ἀπήλθεν ὁ ἀνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν υγίη.

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

John 5:16 καὶ διὰ τούτο ἐδίωκαν οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἐξήτουν αὐτὸν ἀποκτέναι, ὅτι ταῦτα ἐποίη ἐν σαββάτῳ.

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

John 5:17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς,' ο πατήρ μου ἐώς ἢ ἥρα ἐργάζεται, κἀγώ ἐργάζομαι.

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

John 5:18 διὰ τούτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαίοι ἀποκτέναι, ὅτι οὐ μόνον ἐλευθέρως ἐκ τοῦ σαββάτου ἀλλὰ καὶ πατέρα ἤδιον ἐλεγεν τὸν θεόν, ἰδον εαυτόν ποιῶν τῷ θεῷ.

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

John 5:19 Απεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἐλεγεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄρ' ἐαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἂ γὰρ ἄν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ομοίως ποιεῖ.

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

John 5:20 ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ· ἃ αὐτὸς ποιεῖ, καὶ μείζων τούτων δείξει αὐτῷ ἐργά, ἵνα ὑπενθυμίσῃ.

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

John 5:21 ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ἐζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὕς ἐθέλει ἐζωοποιεῖ.

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

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

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

61 5:16 txt καὶ ἐξῆτουν αὐτὸν ἀποκτέναι ὅτι Ἄ E Γ1Ven H K M N S U (V) Y Χ3 Γ ΔΘΛ Π Ψ Ω 047 0211 0233 2 27 28 118 700 1071 1273 1424 1528c 2561 itaL.e41 syrP1 copb ost TR RP Æ καὶ ἐξῆτουν ἀποκτέναι αὐτὸν ὅτι 157 ὅτι ἐξῆτουν αὐτὸν ἀποκτέναι ὅτι 124 ὅτι 168 Æ 235 K B C D L W 0141 1 33 69 397 565 579 821 892 1010 1241 1582 2718 2786 al. itaaurb,cd,fp1 vg syr[s] copasabost TG WH NA27 SBL 1} lac Æ 45 P QT X 070 078 346 788. No umlaut in B.

62 5:18 The Greek verb translated "breaking" here, is λύω - λάδ. Bauer says it here means "abolish," that in John Jesus is presented as abolishing the Sabbath. The Bagster / Moultion 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 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 5:19 According to Bauer, ἄρ' ἐαυτοῦ is an expression known in Classical Greek using the preposition ἀνό to indicate the originator or authorizer of the action. So also 5:30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34
John 5:23  ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὦ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτὸν.

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.

John 5:24  ἀμὴν ἀμὴν λέγω ὦμέν ὅτι ὁ τὸν λόγον μοῦ ἀκούον τοῖς πεστεύσιν τῷ πέμψαντι με ἔχει ζωήν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβεβήκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

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

John 5:25  ἀμὴν ἀμὴν λέγω ὦμέν ὅτι ἐρχείται ὥρα καὶ νῦν ἔστη ὅτι οἱ νεκροὶ ἀκούσωσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

"Truly, truly I say to you, a time is coming, and is now come, when the dead will hear the voice of the Son of God, 64 and the ones who hear will live.

John 5:26  ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωήν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἐδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

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

John 5:27  καὶ ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

And to him 65 he has given authority to do the judging, because he is the Son of a human.

John 5:28  μὴ θαυμάζετε τότε, ὅτι ἐρχείται ὥρα ἐν ἧν πάντες οἱ ἐν τοῖς μνημείοις ἀκούσωσιν τῆς φωνῆς αὐτοῦ.

Do not be amazed at this, for a time is coming, when all those in the graves will hear his voice,

John 5:29  καὶ ἐκπορεύονται, οἱ τὰ ἀγάθα ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαύλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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.

John 5:30  Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδένα καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἡμι δικαια ἐστίν, ὅτι οὐ χρεία τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

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

Testimonies About Jesus

John 5:31  ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἢ μαρτυρία μου οὐκ ἐστίν ἀληθῆς·

"If I testify about myself, my testimony is not valid.

65:25 [syr][syr 2]
65:27a [syr][syr 2]
65:27b [syr 2]
65:30 [syr 2]
John 5:32 ἂλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἐστίν ἡ μαρτυρία ἡν μαρτυρεὶ περὶ ἐμοῦ.

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

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

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

John 5:34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σοφήτε.

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

John 5:35 ἐκεῖνος ἢν ὁ λόγχος ὁ κατόμονος καὶ φαινόνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὃραν ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἦσαν τῆν μαρτυρίαν μείζων τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτῆς δεδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἂ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν·

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

John 5:37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὐτε φωνήν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε,

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

John 5:38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὁν ἀπεστείλεν ἐκεῖνος τοῦτῳ ὑμεῖς οὔ πιστεύετε.

39And His word, you do not have living in you, because the one he has sent, him you do not believe.

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

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

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

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

John 5:41 Δόξαν παρὰ ἀνθρώπων ὁ λαμβάνων,

42“I do not accept praise from human beings;

John 5:42 ἀλλὰ ἑγὼ ὑμᾶς ὅτι τὴν ἁγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἐαυτοῖς.

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

John 5:43 ἑγὼ ἑλίμυνθα ἐν τῷ ὄνοματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· ἐὰν ἂλλος ἔλθῃ ἐν τῷ ὄνοματι τῷ Ἰην, ἐκεῖνον λήψεσθε.

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

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

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

John 5:45 μὴ δοκεῖτε ὅτι ἔγω κατηγορηθῶν ὑμῶν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

46But 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 Μωϋσῆ, ἐπιστεύετε ἐν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

47For if you were believing Moses, you would be believing me, for he wrote about me.
Chapter 6
Jesus Feeds the Five Thousand

John 6:61 After these things, Jesus went across to the other side of the Sea of Galilee (the Sea of Tiberias).

John 6:2 And a large crowd followed him, because they had seen the miraculous signs he had been performing on the sick.

John 6:3 For five thousand men were there, and besides women and children.

John 6:10 Where shall we buy loaves so that these people can eat?

John 5:47 They said to Philip, "There is a youth here who has five barley loaves and two fish, but what are they in the face of so many?"

John 6:6 Philip answered him, "Two hundred denarii are not enough loaves for them to each get a little!"

John 6:11 Jesus took the loaves, and after giving thanks, he distributed to those reclining.

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65:2 [Text omits Ψ 66 Κ A B D E G H L M N S W Υ Γ Θ Λ Π Ψ Ω 047 0121 f 3 13 28 31 565 579 1071 1424 SBL NA28 /]

927:2 [Text omits τοις ΑΝΘΡΩΠΟΙ ΧΑΙΡΕΙΝ]

67:1 About 8 months of a man’s wages
and likewise from the fish, as much as they wanted.  

John 6:12 ὥς δὲ ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ, ὑπάνοιαν τὰ τερισούσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.  

12 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 εἰς τῇ ἐνθάγαγον οὖν, καὶ ἐγέμισαν δῶδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθὼν ἀπορρίοις τοις βεβρωκόσιν.  

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

John 6:14 οἱ οὖν ἄνθρωποι αὐτοὺς ἐποίησαν σημεῖον ἐλεγον δὲ Οὐδέτερον ἄλλης ὁ ἐρχόμενος εἰς τὸν κόσμον.  

14 Then 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 θεοὺς ὦν γνῶς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀράξειν αὐτὸν ἵνα ποιῆσως βασιλέα ἀνέχορησαν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.  

15 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 ὡς δὲ ὄψιν ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,  

16 And when evening had come, his disciples had gone down to the lake, John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτεία ἤδη ἐγέγονεν καὶ οὕτω ἐλήλυθε πρὸς αὐτοὺς ὁ Ἰησός,  

17 and gotten into a boat, and were proceeding across the lake toward Capernaum. And now darkness came, and Jesus had not yet come to them, John 6:18 ἦ τε θάλασσαν ἀνέμου μεγάλου πνεύμονος διεγείρετο,  

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

John 6:19 ἐλημακότες οὖν ὡς στάδιοι εἰκοσιπέντε ἤ τριάκοντα τέθυμησαν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγώς τοῦ πλοίου γινόμενον, καὶ ἔφοβησαν.  

19 Then, 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 6:20 δὲ ἐγένετο αὐτοῦ, Ἔγώ εἰμι, μὴ φοβέσοντε.  

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

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

21 Then they willingly took him into the boat. And immediately the boat was at the shore to which they were headed.
"I Am the Bread Come Down out of Heaven"

John 6:22 Ἰησοῦς δὲ ἐστιν καὶ ὁ κύριος, ὁ καθένας πέραν τῆς θαλάσσης εἶδον ὃτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἦν, καὶ ὃτι οὐκ ἐπιστεύθησαν τοὺς μαθητὰς αὐτοῦ ὁ Ιησοῦς εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον.

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

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

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

John 6:24 ὥστε οὖν εἶδον ὃ δῆλος ὃτι Ἰησοῦς οὗτός ἐστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα ἢ ἦλθον εἰς Καπαρναοῦ ἐξεκούσαντες τὸν Ἰησοῦν.

24 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 εἶδον αὐτὸν, ὡς ὅταν ἦν γεγονός;

25 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, ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτε με οὐκ ἔιδε σημεία ἀλλ’ ὃ ἐφαγεῖτε ἐκ τῶν ἄρτων καὶ ἐξορθάσθητε.

26 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 ἐργασθεὶς μὴ τήν βραδυν τὴν ἀπολυμανσην ἀλλ’ τὴν βραδυν τὴν ἑυμνασην εἰς ἡμῶν αἰωνίων, ἢν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσῃ τοῦτον γὰρ ὁ πατὴρ ἐρμαγένος ὁ θεός.

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

John 6:28 εἶπον οὖν πρὸς αὐτὸν, Τί ποιῶμεν ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ θεοῦ; phenomenon.

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

John 6:29 ἀπεκρίθη τοῦ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς οὸν ἀπέστειλεν ἐκείνος.

29 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 αὐτῶν, ἵνα ποιήσωτε σῷ σημείῳ, ἵνα ὑμεῖς καὶ πιστεύσωμεν σοι; τί ἐργάξῃ;

30 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 ἦμων τὸ μάνα ἔφαγον ἐν τῇ ἔρημῳ, καθὼς ἐστὶν γεγραμμένον, ἀρτὸς ἐκ τοῦ οὐρανοῦ ἐδωκεν αὐτοῖς φαγεῖν.

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

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76 6:22a txt εἰδον φ75 A B L N W Θ 33 579 it syr.4 SBL NA28 / / εἰδον E F G H K M S U V Y Γ Δ Λ Ψ Q 047 063 f 3 28 22 157 565 700 1424 1536 TR RP / / eidev φ28 K D / / lac Π 316 C P Q T X Π 070 0233 346
78 6:22b txt ἐν καὶ φ75 N Α B L N W Ψ 063 f 32 157 205 213 565 579 1009 1010 1079 1241 1365 1546 2561 2718 ἄπειρον ἐξέβησαν πλοῖον τοῦτον τοῦρος εἰς τὸ πλοῖον ἄλλα μόνοι οἱ μαθηταὶ αὐτοῦ καὶ ἔφαγον τὸ ἄρτον εὐχαριστήσαντος τοῦ κυρίου. 
79 6:31 Exodus 16:4; Psalm 78:24-25; Nehemiah 9:15
John 6:32 ἔπειν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν, οὐ μωτύς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἅλληνινον:

33Jesus 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 ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἥψῃ δίδορος τῷ κόσμῳ.

34For the bread of God, is the one coming down out of heaven and giving life to the world.”

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

35They said therefore to him, “Sir, give us that bread evermore.”

John 6:35 Ἐπον αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμί ὁ ἄρτος τῆς ζωῆς; ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ δυσφημείη πόσποτε.

36Jesus 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’ ἐπον οὖν ὑμῖν ὁταῦτα καὶ ἐφωράκατέ με καὶ οὐ πιστεύετε.

37But as I told you, you have seen me and still you are not believing.

John 6:37 Πᾶν δ’ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἕκβαλω ἔξω,

38All 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 ὃτι καταβῆσθαι ἀπὸ τοῦ οὐρανοῦ ὡς ἢν ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

39For I have come down from heaven not to do my will, but the will of him who sent me.

John 6:39 τοῦτο δὲ ἐστίν τὸ θέλημα τοῦ πέμψαντός με, ἢν πᾶν δ’ ἐδωκέν μοι μὴ ἀπολέσω εξ αὐτοῦ ἀλλὰ ἀναστήσας αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

40And 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 τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρός μου, ἢν πᾶς ὁ θεωρῶν τὸν οὐχ καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

41For this is the will of my Father: that anyone looking to the Son and believing in him would have eternal life, and I would raise him up at the last day.”

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

42Then the Jews started grumbling about him, because he said, "I am the bread having come down out of heaven."

John 6:42: καὶ ἔλεγον, Ὁύχτος ἐστιν Ἱησοῦς ὁ νύν Ἰωάνης, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὁ ἐκ τοῦ οὐρανοῦ καταβάς καὶ ἐρχεται πρὸς ἡμᾶς;

43And they were saying, "Isn't this the Jesus son of Joseph whose father and mother we know? How can he now say, 'I have come down from heaven'?"

John 6:43: ἀπεκρίθη Ἰησοῦς καὶ ἐπεν αὐτοῖς, Μὴ γογγυστεῖ μετ’ ἄλληλοις.

44Jesus answered and said to them, "Stop grumbling among yourselves."

John 6:44: οὐδεὶς δύναται ἐλθεῖν πρὸς με ἄν μὴ ὁ πατὴρ ὁ πέμψας με ἔλκυσε αὐτόν, κἂν ἀναστῆσαι ἀυτόν ἐν τῇ ἐσχατῇ ἡμέρᾳ.

45No one can come to me unless the Father sent me, and I would raise him up at the last day.

John 6:45: ἐστιν γεγραμμένον ἐν τοῖς προφηταῖς, Καὶ ἐσονται πάντες διδάκτοι θεοῦ· πάς ὁ ἄκοινς παρά τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

46It is written in the Prophets: 'And they shall all be taught by God.' Everyone who has heard and learned from the Father, comes to me.

John 6:46: οὖχ ὅτι τὸν πατέρα ἐφοράκεν τις εἰ μὴ ὁ ὕν παρὰ τοῦ θεοῦ, οὗτος ἐφοράκεν τὸν πατέρα.

47Not that anyone has seen the Father except the one who is from God; he has seen the Father.

John 6:47: ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεὐων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.

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


49I am the bread of life.

John 6:49: οἱ πατέρες ὑμῶν ἐφαγον ἐν τῇ ἑρμῆῳ τὸ μάνα καὶ ἀπέθανον·

50Your forefathers ate the manna in the desert, and they died.

John 6:50: οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἰς αὐτὸν φάγῃ καὶ μὴ ἀποθάνῃ.

51But this is bread coming down out of heaven such that one may eat of it and would not die.

John 6:51: ἔγω εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων· εάν τις φάγῃ ἐκ τοῦ ἄρτου Ἰησοῦς ἐν τῷ αἰῶνι καὶ ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ δώσει τις τῆς ζωῆς τῆς ψωτοῦ κοσμοῦ ἀναστήσει.

52I am the living bread come down out of heaven. If someone eats of this bread, he will live for ever. And the bread is my flesh, which I will give for the life of the world."

John 6:52: Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ ἱουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοθῆναι τὴν ὀρκά φαγεῖν;

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

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

John 6:54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αίμα ἔχει ζωὴν αἰώνιον, κἂν ἀναστῆση 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 ἄληθες ἐστὶν βρῶσις, καὶ τὸ αίμα μου ἄληθες 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 αίμα ἐν ἑμοὶ μένει καίῳ 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 κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κακέινος ζητεῖ 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 ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τούτου τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

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

John 6:59 Τάπτα εἶπεν ἐν συναγωγῇ διδάσκοντο εἰς Καφαρναοῦμ.

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

A Teaching Too Scandalous for Some

John 6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται 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 αὐτῶ ὦτι γογγυζοῦσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

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

John 6:62 εἶναι οὖν θεωρήτε τὸν υἱὸν τοῦ ἄνθρωπου ἀναβαίνοντα ὡτοὺ ἢ τὸ πρότερον;

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

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

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

655b txt αὐθεντικὸς...αὐθεντικὸς ὑποκειται ... ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ ἐν θαλάσσῃ

66 According to Friedrich Blass, this is a weak NT version of the Classical Greek "aposiopesis." For the interrogative word "what" is not present in the Greek, leaving this sentence with the feeling of incompleteness. Aposiopesis in the strict sense is a breaking off of speech due to strong emotion or to modesty, generally thought not to occur in the NT. On the other hand, a NT form of aposiopesis takes the form of the omission of the apodosis to a conditional subordinate clause (the protasis), which is also classical. If such were the case here, then the implied apodosis would be something like, "would you then still take offense, or be shocked?" Then the whole sentence would be, "If you were observing the Son of Man ascending to where he formerly existed, would you then still be shocked?" What therefore is the sense here? What is Jesus asking? If they would be more shocked watching him ascend to his former state of non-flesh? Or would they be less shocked watching him ascend to his former state of convincing majesty
John 6:63  ὁ πνεύμα ἐστίν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὄφελεί οὐδὲν· τὰ ῥήματα ἥ ἐγὼ λελαλήκα υμῖν πνεύμα 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' εἰσὶν εἰς ὑμᾶς τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ εἰς ἀρχής ὁ Ἰησοῦς τίνες εἶναι οἳ μὴ πιστεύοντες καὶ τίς ἐστίν ὁ παραδώσων αὐτόν.

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

John 6:65  καὶ ἐλεγεν, Διά τοῦτο ἔρημα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἕαν μὴ ἣ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

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

John 6:66  Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτησαν.

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

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

Jesus 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.

Simon 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 ἄγιος τοῦ θεοῦ.

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

John 6:70  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ὑμῖν ἐγὼ ὑμᾶς τοὺς δώδεκα ἔξελεξαμην, καὶ εἰς υἱών εἰς διαβόλος ἐστίν;

Jesus 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 Ἰσαριωτοῦν· ὅτος γὰρ ἐμελλεν παραδίδοναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

He 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?

66 Rare NT occurrence of the future participle.

66 ἐκ τοῦτο - ἐκ τοῦτο; Opinion is split on whether this means "because of this teaching," or, "from this point on."

69 ὁ ἄγιος τοῦ θεοῦ ῥεβίς τοῦ υἱοῦ τοῦ θεοῦ εἰς τοὺς δών τοῦ θεοῦ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ὑμῖν ἐγὼ ὑμᾶς τοὺς δώδεκα ἔξελεξαμην, καὶ εἰς υἱών εἰς διαβόλος ἐστίν;

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

70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ὑμῖν ἐγὼ ὑμᾶς τοὺς δώδεκα ἔξελεξαμην, καὶ εἰς υἱών εἰς διαβόλος ἐστίν;

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71 ἐλεγεν δὲ τὸν Ἰσαριωτοῦν· ὅτος γὰρ ἐμελλεν παραδίδοναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

He was speaking of Judas, son of Simon of Kerioth; for he, one of the Twelve, was going to betray him.
Chapter 7
Jesus’ Brothers Judge Him False

John 7:1  Καὶ μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἦσεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι εξήτουν αὐτὸν ὁΙουδαίοι ἀποκτείναν.

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

John 7:2  ἦν δὲ ἔγγος ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοσκηνία.

2But the Jewish Festival of Booths was near.

John 7:3  ἔπον οὖν πρὸς αὐτὸν ὁ Αδελφοί αὐτοῦ, Μεταβῇ ἔντευξεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ ὁ μαθητής σου θεωρήσουσιν τὰ έργα αὐτοῖς.

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

John 7:4  οὐδὲις γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸν ἐν παρθενίᾳ εἶναι. ἐι ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τὸ κόσμῳ.

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

John 7:5  οὐδὲ γὰρ οἱ Αδελφοί αὐτοῦ ἔπιστευον εἰς αὐτόν.

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

John 7:6  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ὁ καίρος ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε έστιν ἐγώ.

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 ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ έργα αὐτοῦ πονηρά έστιν.

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

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

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

†94 (not) οὐκ (not) Ν Δ Κ Μ Π ΠΠ 1071 1079 1241 1242 1546 (672 673 (813 815 1223) Ιταλ.,aurb,cef,vg syr-c, cuba arm eth geo slav Diatessaron PorphyryAcc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 707; E F H L N S T U W X G A Ψ Ω 047 070 0105 0141 0211 0250 1401 23 2 28 69 124 157 180 205 597 700 788 892 1006 1195 1216 1230 1243 1253 1292 1342 1365 1424 1505 1646 2148 m Lect ifa vgms syrh,hg,pal copis,padoc,achi Basil TR Hf RP ◊ omit 33 565 579 (homoioteleuton τὴν ἐορτήν...τὴν ἐορτήν) lac p2 p5 p6 p23 p26 p36 p39 p44b p46b p52 p55 p59 p60 p86 p76 p80 p83 p85 p106 p107 p108 p109 p119 p120 p121 p122 A C P Q Y 050 054 060 065 066 078 083 086 087 091 0101 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0260 0264 0268 0273 0286 0287 0290 0299 0312 0304 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (p86, 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 οὔπω is not necessary for a third time in this context for the purpose of defending Jesus from deception, seeing that Jesus already said it two other times: in verse 6 and verse 8, so he still basically did not actually deny altogether that he would go up to this feast ever. On the other hand, since the reading "not yet" is found in the earliest manuscripts, including the ones currently thought to be the most reliable, and included in the vast majority of manuscripts, it is understandable why the UBS editorial committee gives their reading only a C rating of certainty. As for me, I have not seen any convincing argument as to why the copyists who produced those manuscripts not containing the word "yet," why they might have deleted it. It is much easier to explain why copyists might add the word "yet," than why they might delete it.
John 7:9 ταῦτα δὲ εἶπὼν, αὐτὸς ἐμείνεν ἐν τῇ Γαλιλαίᾳ.  

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

Jesus Goes Up for Sukkot

John 7:10 ὦς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὗ φανερῶς ἄλλʼ 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 ἱουδαῖοι εξήτουσαν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἐλέγων, Ποῦ ἔστιν ἔκεινος;  

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 ὄχλῳ οἱ μὲν ἐλέγων ὅτι ἁγαθός ἐστίν, ἄλλοι ἐλέγων, Οὐ, ἄλλα πλανάτω τὸν ὄχλον.  

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

John 7:13 οὔδεις μέντοι 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 ἡ δὲ τῆς ἑορτῆς μεσοῦσις ἀνέβη ἱησους εἰς τὸ ἱερὸν καὶ ἐδίδασκεν.  

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

John 7:15 ἔθαμμαζεν οὖν οἱ ἱουδαίοι λέγοντες, Πώς οὗτος γράμματα οἶδεν 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 ἱησοῦς καὶ εἶπεν, Ἡ ἡμὴ διδαχὴ οὐκ ἔστιν ἡμὴ ἄλλα τοῦ πέμψαντος με.  

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

John 7:17 ἐὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἡ ἐγώ ἀπʼ ἐμαυτοῦ 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 ἀρ’ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖʼ ὁ δὲ ἑτερων τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθῆς ἐστίν καὶ ἀδίκω 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.

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⁹⁵ 7:10 τὰ τοῦ Κρυπτοῦ Ν D 205 1424 itabde 1 syrC copa pboach zip geo Aug2/7 άυς τοῦ Κρυπτοῦ Ρ⁶⁷ B E F G H K L M N S T U W Y Γ Δ Θ (Λ τοῦ Κρυπτοῦ) Π Ψ Ω 047 070 0105 0141 0211 0250 f 13 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 ιταιρι αναθ πλ ερ συρβα κοπιβ arm Basil Chrysyl Cypel Gaudier Aug5/7 TR RP SBL [NA28] (C) 1 lac A C P V 063 0233 346. It seems probable to me that ἄως was added for the same reason οὕτως was, to soften the appearance that Jesus was ‘deceiving’ people.

⁹⁶ 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to add 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 Μωϋσῆς δέδωκεν υμῖν τὸν νόμον; καὶ οὐδεὶς εξ υμῶν 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 ὁ ὀχλός, Δαιμόνιον ἔχεις; τίς σε ζητεῖ ἀποκτείναι;

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

John 7:21 ἀπεκρίθη ἦσοւς καὶ ἐπέν αὐτοῖς, “Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

21 Jesus answered and said to them, “One work I did, ὥστε καὶ ἐστε ἀποκτείνατε;”

John 7:22 διὰ τούτο Μωϋσῆς δέδωκεν υμῖν τὴν περιτομὴν — ὡς ὁ ἐκ τοῦ Μωϋσεῖου ἦστιν ἀλλ’ ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

22 Why is it98 Moses gave you circumcision (not that it is from Moses, but rather from the patriarchs) and during the Sabbath you circumcise a man?99

John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἴνα μὴ λυθή ὁ νόμος Μωϋσεως, ἐμοὶ χολάτε ὅτι ὁλὸν ἄνθρωπον υγίη ἐποίησα ἐν σαββάτῳ;

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

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

24 Judge not by appearances, but judge the righteous judgment.”101

Is Jesus the Anointed One?

John 7:25 Ἐλεγον οὖν τινες ἐκ τῶν ἱεροσολυμίτων, Οὐχ οὕτως ἦστιν ὁ ζητοῦσιν ἀποκτείναι;

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

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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 διὰ τοῦ ὄχλου — διὰ τοῦ ὄχλου. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦ, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.

99 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 TNT 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 κρίσιν...κρινοῦσι...κρισίν δικαιάν...καὶ κρίνονται...κρίσιν δικαίαν, "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματεῖς - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κριτᾶς καὶ γραμματοσασαγωγῆς – kritás kai grammatoisagōgeis, "judges and clerks."
John 7:26 καὶ Ἰδε παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀλήθως ἔγνωσαν οἱ ἀρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

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

John 7:27 ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

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

John 7:28 ἢκραζεν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καί ἀπ’ ἐμαυτοῦ οὐκ ἔληλυθά, ἀλλ’ ἐστίν ἀληθινός ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε."

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

John 7:29 ἐγὼ οἶδα αὐτὸν, ὅτι παρ’ αὐτῷ εἰμὶ κάκεινός με ἀπέστειλεν."

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

John 7:30 ἢξητον οὖν αὐτὸν πάσας, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χείρα, ὅτι οὐπώ ἐληλούθεν ἢ ὑρα αὐτοῦ.

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

John 7:31 ἐκ τοῦ ὄψε σὲ πολλοί ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, ὁ Χριστὸς ὅταν ἔλθη μὴ πλέονα σημεία ποίησεν ὅν οὗτος ἐποίησεν;

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

John 7:32 ἡκουσαν οἱ φαρισαῖοι τοῦ ὄψε σὲ γογγονοντος πέρι αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχερεῖς καὶ οἱ φαρισαῖοι ὑπὸ τῆς πάσους του αὐτόν.

32The Pharisees heard these whisperings of the crowd about him, and the chief priests and the Pharisees sent officers102 to arrest him.

John 7:33 ἐπίσεν οὖν ὁ Ἰησοῦς, ἔτη χρόνον μικρὸν μεθ’ ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

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

John 7:34 ἀντησετε με καὶ οὐχ εὑρήσετε, καὶ ὅπως εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθέν.

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

John 7:35 ἐπίσεν οὖν οἱ ἱουδαίοι πρὸς ἀντικας. Ποῦ οὗτος μέλεις πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μή εἰς τὴν διασποράν τῶν Ἑλλήνων μέλεις πορεύεσθαι καὶ διδάσκειν τοὺς Ἐλλήνας;

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

John 7:36 τίς ἐστιν ὁ λόγος οὗτος ὅν εἶπεν, ζητήσατε με καὶ οὐχ εὑρήσατε, καὶ ὅπως εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθέν;

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

John 7:37 ἐν δὲ τῇ έσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἔορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἐκραξαν ἔλογον, ἔτη τις ὁ διὰ ἐρχόστων πρὸς με καὶ πινέτω."

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

John 7:38 ο πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ γραφή, ποταμοί ἐκ τῆς κοιλίας αὐτοῦ ρέουσαιν ὕδατος ζωντος."

38the one who believes on me. As the scripture has said, streams of living water will

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

John 7:39  τὸ τοῦ ὄργανον ἐπεν περὶ τοῦ πνεύματος ὅ ἐμελλων λαμβάνειν ό πιστεύοντες εἰς αὐτὸν  

30Now 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 ὄργανον οὕτως ἀνέκοψαν τῶν λόγων τούτων ἦλεγον. Ότες ἔστιν ἀληθῶς ὁ προφήτης;

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

John 7:41  ἄλλοι ἠλέγον. Ότες ἔστιν ὁ Χριστός; οἱ δὲ ἠλέγον. Ἡ γὰρ ἐκ τῆς Γαλατιας ὁ Χριστὸς ἔρχεται;

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

103John 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly. Whereas the way I have it worded, the water flows from Christ, and the believer drinks of Him, the Living Water, the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20,8, Psalm 78:15,16. See also 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; 1 Cor. 10:4, "they all drank the 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 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 vain words, who speak out of their belly - the resumption of a suspended case by a pronoun in another sentence, "and 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 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 reproduciton (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 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. ii 1106f.; Mlt. 225 [356].--Mayer ii 3, 189ff.; Uasing 65ff.; M.-H. 423ff.; Rob. 435-7."
The Christ comes from Galilee?
John 7:42 οὐχ ἴδεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεεμ τῆς κώμης 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 σχήμα οὖν ἔγένετο ἐν τῷ ὅχλῳ δἰ’ αὐτόν.
43A split therefore occurred in the crowd because of him.
John 7:44 τινες δὲ ἠθέλον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χείρας.
44And some of them wanted to arrest him, but no one laid a hand on him.

Unbelief of the Jewish Authorities

John 7:45 Ἡλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἑκεῖνοι, εἶπες τί οὐκ ἤγαγες αὐτόν;
45Then the officers went to the chief priests and Pharisees, and those said to them, “Why have you not brought him?”
John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἔλαβην ἄνθρωπος, ὡς οὗτος λάλει ὁ ἄνθρωπος.
46The officers answered, “Never has someone spoken so, like this man speaks.”
John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὅμεις πεπλάνησθε;
47Then the Pharisees therefore answered them, “Have you also been deceived?
John 7:48 μὴ τις ἐκ τῶν ἀρχιερέων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;
48Has anyone of the authorities or of the Pharisees believed on him?
John 7:49 ἀλλ’ ὁ ὅχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοι εἰσιν.
49“As for this crowd, cursed are they, not knowing the law.”
John 7:50 λέγει Νικόδημος πρὸς αὐτοὺς, ὃ ἐλθον πρὸς αὐτόν τὸ πρότερον, εἰς ἐν εἷς εξ αὐτῶν,
50Nicodemus, the one who had come to him previously, who was one of them, says to them,
John 7:51 Μὴ ὁ νόμος ήμῶν κρίνει τὸν ἄνθρωπον εάν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί τι 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 εἶπαν107 αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἑραῦνησον καὶ ἰδεῖ ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται;
52“They answered and said to him, "You aren’t from Galilee too, are you? Investigate and see, that no prophet arises out of Galilee.”108

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107 752a 1xt εἶπον Κ Ἐ Γ Η Λ Μ Σ Υ Χ Υ Γ Δ Λ Π Ψ Ο 047 0211 f f1 A10 2 7 8 9 28 532 565 682 1243 1505 2323 TR RP Εἰπαν Ψ56 Ψ75 Β Ψ Κ Ν Τ Υ Θ 33 2561 NA27 lac. A C F P Q V 063 070 078 0233 346. This is a difference of dialect, Εἰπαν being epic Ionic 3rd pl aor ind act, and Εἰπαν is 3rd pl aor ind act as well, but presumably Attic dialect. See here a map of the geographic distribution of the ancient Greek dialects. I wonder if phonological assimilation was at work, originally with the scribe of Ψ56. Or, perhaps Ψ56 “normalized” the word to the Attic.
108 752b 1xt reading first:
ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγέρεται (pres pass) Τ Ψ Treg NA27 SBL
ἐκ τῆς Γαλιλαίας ὁ προφήτης οὐκ εἰρεται Ψ56
ἐκ τῆς Γαλαλας ὁ προφήτης οὐκ εἰρεται Ψ75
ἐκ τῆς Γαλαλας προφήτης οὐκ εἰρεται N
ἐκ τῆς Γαλαλας προφήτης οὐκ εἰρεται B
ἐκ τῆς Γαλαλας προφήτης οὐκ εἰρεται 1424
ἐκ τῆς Γαλαλας προφήτης οὐκ εἰρεται LX
ἐκ τῆς Γαλαλας προφήτης οὐκ εἰρεται 2561
προφήτης ἐκ τῆς Γαλαλας οὐκ ἐγέρεται Χ Δ Κ Υ Γ Δ 2ος 33 118 1582
The Woman Caught in Adultery

John 7:53  Καὶ ἐπορεύθησαν ἐκατός εἰς τὸν οἶκον αὐτοῦ.
53 And each went to his home.109

Chapter 8

John 8:1  Ἡσυχὸς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαίων.
1 But Jesus went to the Mount of Olives.

John 8:2  ὢρθροῦ δὲ πᾶλιν παρεγένετο εἰς τὸ ιερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτούς.
2 And at dawn he showed up in the temple again, and all the people were coming toward him. And having sat down he was teaching them.

John 8:3  ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχεία κατειλημένην, καὶ στήμαντες αὐτὴν ἐν μέσῳ
3 And the Torah scholars and the Pharisees are bringing toward him a woman caught in adultery. And after they stood her in the midst

John 8:4  ἔλγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημεν, ἐπί αὐτοφόρω, μοιχευομένη·
4 they say to him, “Teacher, this woman was caught in the very act of adultery.

John 8:5  ἐν δὲ τῷ νόμῳ ἡμῶν Μωϋσῆς ἐντεῦθεν τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις?
5 And in the Law, Moses charged us to stone such women. What then do you say?”

John 8:6  τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχουσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἡσυχὸς κάτω κύφας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν [μὴ προσποιούμενος]110.
6 Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger, [taking

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The reading of ψ6 and the Sahidic Coptic, and possibly also ψ75, is, "the Prophet does not arise out of Galilee." Papyrus 66 is our earliest or second earliest of all the Greek manuscripts of the gospels. The other manuscripts do not have the article, "the." And the Majority Text says, no prophet "has arisen." A prophet had in fact come out of Galilee before. According to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. This is yet another way in which Jonah was a sign of Christ.

109 753 The passage known as "The Woman Caught in Adultery," or "the Pericope of the Adulteress," usually located at John 7:53 through 8:11, is absent from many ancient Greek manuscripts (ψ6, ψ75, N), B C V L T W X Y Δ Θ Ψ 0709 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 133114 142414 2193 2323 2561 2789-760- some 280- total) and early translations into other languages, and in some manuscripts it is in other locations in John, and in some it is even found in the gospel of Luke. In addition, in some manuscripts that do contain it, such as E (only 8:2-11), M S, L, Π 18 35 142414 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. For more details, see the endnote at the end of this document, and also download http://www.bibletranslation.ws/trans/pachart.pdf.

John 8:7  ὡς δὲ ἐπέμενον ἐρωτώντες αὐτὸν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον.

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

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

8And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηραντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἦ γυνὴ ἐν μέσῳ οὐδα.

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

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

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

John 8:11 ἦ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἔγω σε κατακρίνω σε πορεύου, καὶ μηκέτι ἀμάρτανε.

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἡγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτει, 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 Φαρισαίοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

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 ἔγω μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἔστιν ἡ μαρτυρία μου, ὅτι ἐδέχθη ἡλίθιον καὶ ποῦ ὑπάγω· ὑμείς δὲ οὐκ οἰδατέ 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.

John 8:15 οὓς ἔδειξα τὴν σάρκα κρίνετε, ἐγώ οὐ κρίνω οὐδένα.

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

John 8:16 καὶ ἐὰν κρίνω δὲ ἔγω, ἢ κρίσις ἢ ἐμὴ ἀληθινή ἔστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἔγω καὶ ὁ πέμψας με πατήρ.

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

John 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ υἱὸν βρέθη ἐγραφαίται ὅτι δύο ἄνθρωποι ἡ μαρτυρία ἀληθής ἔστιν.

17Now even in your law it is written, that the testimony of two persons is valid.111

John 8:18 ἔγω εἰμὶ ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

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

John 8:19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὕτω εἴμε οἴδατε οὗτος τὸν πατέρα μου ἐν ἐμοί ἦσετε, καὶ τὸν πατέρα μου ἄν ἦσετε.

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

111 8:17 Deuteronomy 19:15
These statements he spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

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

The Jews were saying, "Is he going to kill himself, that he says, 'Where I am going, you will die in your sins.'?"

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

They did not understand that he was speaking to them of the Father. John 8:28 εἶπεν ὦ Ἰσραήλ, ὅταν ψωφίσῃ τὸν υἱόν τοῦ ἄνθρωπου, τότε γνώσοσθε ὅτι ἐγώ εἰμι, καὶ ἡ ἑαυτοῦ ποιώ οὐδέν, ἀλλὰ καθὼς ἔδιδαξέν με ὁ πατὴρ τάτα λαλῶ.

Then Jesus said, "When you lift up the Son of Man, then you will find out that I am..."
he,¹¹⁵ and of myself¹¹⁶ I do nothing, but rather exactly as the Father has taught me, those things I speak.

John 8:29 καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστιν’ οὐκ ἀφήκεν με μόνον, ὃτι 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 Τάτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευον εἰς αὐτόν.

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

The Children of Abraham

John 8:31 Ἑλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ύμεις μείνητε ἐν τῷ ἐμῷ, ἀλλήλους μαθηταί μοι ἔστε,

33 Jesus was therefore saying to the ones who had believed in him, "If you continue in my word, you are true disciples of mine,

John 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἔλευσεν ὑμᾶς.

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

John 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Ἐπέμα Αβραάμ ἐσμεν, καὶ οὐδὲν δεδουλεύκαμεν πώς ἔρχεται ὁ Ἐλευθεροίς γενηθήσετε;

35 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 τοῖς ὑμῖν ὁ Ἰησοῦς, Ἄμην ἀμὴν λέγω ὑμῖν ὃτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δούλος ἔστιν τῆς ἀμαρτίας.

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

John 8:35 ὁ δὲ δούλος οὐ μένει ἐν τῇ ὁμοίᾳ εἰς τὸν αἰώνα, ὁ υἱὸς μένει εἰς τὸν αἰώνα.

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

John 8:36 ἐὰν οὖν ὁ υἱὸς ὑμῶν ἔλευσεν ὡς ὁ δοῦλος ἐλευθερώθη, ὅτις ἐλευθερός ἐστε.

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

John 8:37 Οἶδα ὅτι σπέρμα Αβραάμ ἐστε: ἀλλὰ ἤζητετε ὑμεῖς ἅπακτε, ὅτι ὁ λόγος ὁ ἐμὸς ὁ χωρεῖ ἐν ὑμῖν.

39 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 ὅ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ ύμεῖς οὖν ὑμῖν ἡ ἱκουσάτε παρὰ τοῦ πατρὸς ὑμῶν, ποιεῖτε.

40 The things that I have seen with the Father, I speak, and you then the things you have heard from your father,"¹¹⁷ you are doing.”

John 8:39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.

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

¹¹⁵ 8:28a ὁτὶ ἐγὼ εἰμι: ἐντὸς εἰγὸς εἰμί; literally, "that I am." Possibly meaning, "I am he," meaning, the expected one, the Messiah. Or it could simply mean, "You will find out who I am." But it could also be that when Jesus said this, he was saying merely "I am," and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I am," etc.

¹¹⁶ 8:28b According to Bauer, ἄν convert into is an expression known in Classical Greek using the preposition ἀντί to indicate the originator or authorizer of the action.

John 8:40  νῦν δὲ ζητεῖτε με ἀποκτείναι, ἀνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάθηκα ἥν ήκουσα παρὰ τοῦ θεοῦ· τοῦτο ἀβραὰμ οὐκ ἔποιησεν.

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  ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. ἔπαν αὐτῷ, ὑμεῖς ἐκ πορνείας οὖ γεγεννημέθα: ἕνα πατέρα ἐχομεν, τὸν θεόν.

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

We have one father: God.”

The Children of the Devil

John 8:42  εἴπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἠγαπάτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκὼν οὕδε γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκείνος με ἀπέστειλεν.

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

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

John 8:44  ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς υμῶν θέλετε ποιεῖν. Ἐκείνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ εἰς τὴν ἀλήθειαν οὐχ ἐστικεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ἡσαν λαλή τὸ φεῦδος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι ὦστης ἐστίν καὶ ὁ πατήρ αὐτοῦ.

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

for he is a liar, and the father of the lie.

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118 8:41 What is the train of thought? If two different gods were their father, they would be conceived in fornication? Or is it, if both a god and a human were their father, they would be conceived in fornication? And is there a god that commits fornication? The only interpretation that makes sense here is that they are taking a dig at Jesus' conception, that he was conceived before Mary was married. In the Greek, the pronoun "we" is emphatic. The meaning is: "We are not the mamzer here. We, unlike you, were not conceived in fornication." The Greek here for "We were not conceived in fornication" is ὑμεῖς ἐκ πορνείας οὖ γεγεννημέθα. The Septuagint Greek in Deut. 23:2 (v. 3 in some ed.) is ἡμεῖς ἐκ τοῦ φαραώ, ἐκ κυνωνίας ἐκκλησίας (1:12), "one born of a whore shall not enter into the assembly of the Lord." This is an idea close to what is here in John, and it was rendered from the Hebrew word מַמְזֵר - 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.

119 8:43 The Greek verb translated "tolerate" is the infinitive form of ἀκούω - akoúō, which primarily means "to hear." But here John is using the word similarly to how he used it in chapter 6 verse 60, where some of Jesus' disciples said, "This is a hard teaching; who can hear it?" In other words, who can bear to hear it, or more specifically, who can "stay and listen" to it. They could not bear to listen to it, so they walked away. (This is also in line with what Jesus says in v. 37, "My word has no room in you.") This must be the meaning here, for Jesus compares them in this trait, to their father, the Devil, who does not "stand in the truth." In other words, he does not stick around to hear it. When the truth is being spoken, he is shifty and restless and unable to stand. He cannot bear to hear it. He leaves, and that is sometimes what the Greek word for "stand" means, to be still. To be still while someone is speaking, is a form of submission and openness. So, Jesus says, "like father, like son." The Devil is a liar, and the father of same. In Greek, the word for "hear" is also the word for "listen." The only distinction is whether the context indicates will on the part of the person hearing.

120 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."

121 8:44b The Greek word translated "the lie" at the end of verse 44, is αὐτός - autós, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John
John 8:45 ἐγώ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

44So I, because I am saying the truth, you do not believe me.
John 8:46 τις ξὺ κόμων ἠλέγχη με περὶ ἀμαρτίας; ἐι ἀλήθειαν λέγω, διὰ τὴ ὑμεῖς οὐ πιστεύετε μοι;

46Who of you is convicting me of a sin? If I am saying the truth, why is it you do not believe me?
John 8:47 ὃ ὢν ἐκ τοῦ θεοῦ τὰ ἰμάτα τοῦ θεοῦ ἀκούει· διὰ τούτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

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

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

John 8:48 ἀπεκρίθησαν οἱ ἱουδαῖοι καὶ εἰπάν αὐτῷ, ὦ γὰρ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρρίτης εἶ ὁ σύ καὶ δαιμόνιον ἔχεις;

48The Jews answered and said to him, "Do we not rightly say that you are a Samaritan, and have a demon?"
John 8:49 ἀπεκρίθη ἦσσοῦς, ἐγώ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

49Jesus answered, "I do not have a demon. Quite the opposite, I am honoring my Father. And you are dishonoring me.
John 8:50 ἐγὼ δὲ ὦ ζητῶ τὴν δόξαν μου; ἔστιν ὁ ζητῶν καὶ κρίνων.

50It is not me seeking my glory. There is One seeking, and judging.
John 8:51 ἰμὴ ἀμὴν λέγω ὑμῖν, ἐὰν τὰς τὸν ἐμὸν λόγον τηρήσατε, θάνατον οὐ μὴ γευσθήσεται θανάτου εἰς τὸν αἰῶνα.

51Truly, truly I say to you, If someone follows my word, death he will by no means see, into all time."
John 8:52 εἶπον αὐτῷ οἱ ἱουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ οὐ λέγεις, ἕαν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γευσθήσεται θανάτου εἰς τὸν αἰῶνα.

52The Jews said to him, "Now we know that you have a demon. Abraham died, and also the Prophets, and you say, 'If someone follows my word, death he will by no means experience, into all time.'
John 8:53 μὴ σὺ μεῖξον εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ ὁ συς ἀπέθανεν καὶ οἱ προφῆται ἀπέθανον τίνα σεαυτὸν ποιεῖς;

53Are you greater than our forefather Abraham, who died? And the Prophets also died. What sort of man do you reckon yourself?"
John 8:54 ἀπεκρίθη ἦσσοῦς, ἕαν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδὲν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὅμως λέγετε ὅτι θεὸς ἡμῶν ἔστιν·

54Jesus answered, "If I glorify myself, that glory of mine is worthless. My Father is the one glorifying me, the one that you say is your God.
John 8:55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν, καὶ εἶπον οὐκ οἶδα αὐτόν, ἔσομαι ὁμοίοις ὑμῖν ψεύστως· ἄλλα οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

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

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

John 9:3  And his disciples queried him, saying, "Rabbi, who sinned, this man or his parents, that he would be born blind?"

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

122 8:57 Several early witnesses say Ἀβραὰμ ἐωρακέν se – Ἀβραὰμ ἠδρακέν se, "Abraham has seen you?" But other early witnesses say Ἀβραὰμ ἐωρακας – Ἀβραὰμ ἠδρακας, "you have seen Abraham?" It is understandable why copyists might have thought the latter less sensible, since Jesus had just said that Abraham had seen Jesus’ day. So they corrected it to "Abraham has seen you." The UBS committee said the reason the Jews would say "You have seen Abraham" rather that "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do 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?"

123 8:58a γενέσθαι - genethaí, 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-emience.

124 8:58b ἐγώ εἰμι - egó 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. They could also still have wanted to stone him just for saying that he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

125 9:2 The Pharisees taught that an unborn child could sin.
John 9:4 Ἰησοῦς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἑώς ἡμέρα ἐστίν· ἔρχεται νῦν ὦτε σῶδεις δύναται ἐργάζεσθαι.

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

John 9:5 ὅταν ἦν τῷ κόσμῳ ὡς, φῶς εἶμι τοῦ κόσμου.

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

John 9:6 τά τινα εἶπὼν ἐπίστυχον χαμαί καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς.

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

John 9:7 καὶ εἶπεν αὐτῷ, ἔπαινε νῦν εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ ὁ ἐρμηνεύεται ἀπεσταλμένος, ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.

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

John 9:8 οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαιτῆς ἦν ἔλεγον, οὐχ οὖτός ἦστιν ὁ καθήμενος καὶ προσαιτῶν;

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

John 9:9 ἄλλοι ἔλεγον ὅτι Οὖτός ἦστιν ἄλλοι ἔλεγον, οὐχὶ ἄλλα ὁμοίως αὐτῷ ἔστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ ἐμί.

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

John 9:10 ἔλεγον οὖν αὐτῷ, Πῶς ἢνεψιθήναν σου οἱ ὀφθαλμοί;

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

John 9:11 ἀπεκρίθη ἐκεῖνος, ὁ ἀνήφρος ὁ λέγομεν Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμούς καὶ εἶπέν μοι ὅτι "Ὑπαγε εἰς τὸν Σιλωάμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

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

John 9:12 καὶ εἶπαν αὐτῷ, Ποῦ ἐστίν 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 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλὸν.

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

John 9:14 ἤν δὲ σάββατον ἐν ἡ ἡμέρα τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψατο αὐτοῦ τοὺς ὀφθαλμούς.

14And the day on which Jesus had made mud and opened his eyes had been a Sabbath.127

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127 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 also was forbidden, since that was a part of “building.” MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, 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.
John 9:15 ἔρχοντας οὖν αὐτὸν καὶ οἱ Ἐρασίαὶ πώς ἀνέβλεψεν. ὦ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπεθηκέν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐννυμήσαν καὶ βλέψοντας
16So 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 Ἐρασίαι διάγονες, ὦ κακός ἔστιν αὐτοῦ παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τήρησεν. ἂλλοι δὲ ἔλεγον, ὦ δὲ δύναται ἄνθρωπος ἀμαρτωλός τοιαῦτα σημεῖα ποιεῖν; καὶ οἴχομα ἢ ἐν αὐτοῖς.
17Some 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 ἤργον ὄν τῷ τυφλῷ πάλιν, Τί σύ λέγεις περὶ αὐτοῦ, ὅτι ἤνεψαν σοι τοὺς ὀφθαλμοὺς; ὦ δὲ εἶπεν ὅτι ἰδρύηται ἐστίν.
Then they are talking to the blind man again: "What do you say about him? For it was your eyes he opened." And he said, "He is a prophet."
John 9:18 οὗτοι ἔπιστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλός καὶ ἀνέβλεψεν, ἦς ὁ ἐφυόνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος
19The result was the Jews did not believe about him that he used to be blind and then saw; until they summoned the parents of the one who had received his sight.
John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὔτος ἦστιν ὁ υἱὸς ἡμῶν, ὃς ἔλεγε τῷ τυφλῷ ἐγεννηθη; πῶς οὖν βλέπει ἄρτι;
20And 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, Οἶδαμεν ὅτι οὔτος ἦστιν ὁ υἱὸς ἡμῶν, καὶ ὁ τυφλὸς ἐγεννηθη
21His parents therefore answered and said, "We know that this is our son, and that he was born blind.
John 9:21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνεξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν αὐτὸν ἐφυότητα, ἡλικιαν ἔχει, αὐτός περὶ ἑαυτοῦ λαλήσει.
22But how he now sees, we do not know. Or who opened his eyes, we do not know.
John 9:22 Τάτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ὑφοβοῦντο τοὺς Ἰουδαίοις, ἢ ὁ γὰρ συνετεθείνη τοῖς Ἰουδαίοις ἴνα ἐὰν τις αὐτὸν ὀμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.
23His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue.
John 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.
24This is why his parents said, "He has majority; ask him."
John 9:24 ἐφώνησαν οὖν τόν ἄνθρωπον ἐπὶ δευτέρου ὅτι ἦν τυφλός καὶ εἶπαν αὐτῷ, Δόξα δόξαν τῷ θεῷ ἡμεῖς οἶδαμεν ὅτι αὐτὸς ὁ ἄνθρωπος ἀμαρτωλός ἐστιν.
Then the man who had been blind they summoned a second time. And they said to him, "Give credit to God. We know that this man is sinful."
John 9:25 ἀπεκρίθησαν οὖν ἐκεῖνος, Εἰ ἀμαρτωλός ἐστιν οὐκ οἶδας ἐν οἴδα, ὅτι τυφλός ὄν ἄρτι βλέπω.
26He 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; πώς ἤνεξέν σοι τοὺς ὀφθαλμοὺς;
27They said therefore to him, "What did he do to you? How did he open your eyes?"

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html

128 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.
John 9:27  ἀπεκρίθη αὐτοῖς, Ἐπον ὡμὴν ἡδη καὶ οὐκ ἢκούσατε· τί πάλιν θέλετε ἄκουεῖν; μή καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταί 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 ἐλοιδόρησαν αὐτὸν καὶ ἐπον, Σὺ μαθητής εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί

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

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

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 ἐπον αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἄστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἄστιν, καὶ ἤνοιξέν μου τοὺς ὀρφαλμοὺς.

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

John 9:31 οἴδαμεν ὅτι ἀμαρτωλῶν ὁ θεός οὐκ ἀκούει, ἀλλ’ ἐάν τις θεοσεβὴς ἦ καὶ τὸ θέλημα αὐτοῦ ποιή τοῦτον ἄκουει.

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

John 9:32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνεῳξέν τις ὀρφαλμοὺς τυφλοῦ γεγεννημένου

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

John 9:33 ἐί μὴ ὑμῶν ὁ παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ ἐπον αὐτό, Ἐν ἀμαρταίας σὺ ἐγεννήθης ὄλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἐξω.

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 Ἡκουσεν ἤσοὺς ὅτι ἐξέβαλον αὐτὸν ἐξω, καὶ εὑρών αὐτὸν ἐπον, Σὺ πιστεύεις εἰς τὸν ιῶν τὸν ἄνθρωπον;129

35Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?"
John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, καὶ τις ἐστίν, κύριε. Ἡμεῖς οἴδαμεν καὶ τις ἐστίν, κύριε. 130 Ἡμέρα τῆς θυράς ποιμήν ἐστίν τῶν προβάτων.

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

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

John 9:38 ὃ δὲ ἔφη, Πιστεύω, καὶ καὶ προσεκόμησαν αὐτόν.

John 9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωσιν;

And he said, "I believe, Lord." And he worshipped him. 131

John 9:40 Ἡκούσαν Εἰς τὸν κόσμον τοῦτον εἰς τὸν κόσμον τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωσιν;

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

John 9:41 εἶπεν αὐτοῖς ὁ Ἰησοῦς. Εἰ τυφλοὶ ἦτε, σοκ ἄν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἀμαρτία ὑμῶν μένει.

John 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 ἂμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχότεν ἐκείνος κλέπτης ἐστὶν καὶ λῃστής.

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

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

130 τις ἐστίν, κύριε. Ἡμεῖς οἴδαμεν καὶ τις ἐστίν, κύριε. 130 Ἡμέρα τῆς θυράς ποιμήν ἐστίν τῶν προβάτων.

John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, καὶ τις ἐστίν, κύριε. 130 Ἡμεῖς οἴδαμεν καὶ τις ἐστίν, κύριε. 130 Ἡμέρα τῆς θυράς ποιμήν ἐστίν τῶν προβάτων.
John 10:3  the door will flee from him, because they do not know his voice. And he calls his own sheep by name, and leads them forth.

John 10:4  When he has brought out all his own, he goes on before them, and the sheep follow him, because they know his voice.

John 10:5  "But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

John 10:6  This parable Jesus told them, "Truly, truly I say to you, I am the door of the sheep.

John 10:7  All who came before me are thieves and bandits; but the sheep did not hear them.

John 10:9  I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:10  The 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  'I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:12  For he is a wage earner, and it matters not to him about the sheep.
John 10:14 Ἐγώ εἰμὶ ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἑμά καὶ γινώσκομαι µε τὰ ἑμά,  
15 Ἰ am the good shepherd, and I know mine, and mine know me.  
John 10:15 καθὼς γινώσκει µε ὁ πατήρ κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν µου τίθηµι ὑπὲρ τῶν προβάτων.  
16 Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.  
John 10:16 καὶ ἄλλα πρόβατα ἔχω ὃ σὺν ἐστίν ἐκ τῆς συλλήψεως· κακεῖνα δὲί µε µεγαλεύειν, καὶ τῆς φωνῆς µου ἐκώσουσαν, καὶ γνησίεται µία ποιήµη, εἰς ποιήµην.  
17 Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.  
John 10:17 διὰ τοῦτο µε ὁ πατήρ ἀγαπᾷ ὡς έγὼ τίθηµι τὴν ψυχήν µου, ἵνα παλίν λάβω αὐτήν.  
18 For this my Father loves me, that I lay down my life, such that I will take it up again.  
John 10:18 οὐδεὶς αἴρει αὐτὴν ἀπ’ ἐµοῦ, ἀλλ’ ἐγὼ τίθηµι αὐτὴν ἀπ’ ἐµαυτόν. ἑξουσίαν ἔχω θείαν αὐτήν, καὶ ἑξουσίαν ἔχω παλίν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός µου.  
19 No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”  
John 10:19 Σχίσµα παλίν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοῦς λόγους τούτους.  
20 Because of these words, there was again a split among the Jews.  
John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Λαμβώνιον ἔχει καὶ λαµβάνει· τί αὐτοῦ ἀκούετε;  
21 Many of them were saying, “He has a demon, and he’s crazy. Why are you listening to him?”  
John 10:21 ἄλλοι ἔλεγον, Τάυτα τὰ ρήµατα οὐκ ἐστίν δαµονιζοµένου· μὴ δαµονίων δύναται τυφλῶν ὀφθαλµοὺς ἀνοίξαι;  
22 Others 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 Ἰεροσολύμοις· χείµων ἦν,  
23 Then came the Festival of Dedication at Jerusalem. It was winter,  
John 10:23 καὶ περιπάτετο ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοά τοῦ Σωλοµώνος.  
24 and Jesus was walking in the temple, in the Portico of Solomon.  
John 10:24 ἐκκύκλῳσαν οὖν αὐτὸν οἱ Ἰουδαίοι καὶ ἔλεγον αὐτῷ, Ἐως πότε τὴν ψυχὴν ἡµῶν αἴρεις; εἰ οὔ εἰ ὁ Χριστός, εἰπέ ἡµῖν παρρησία.  
25 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.”

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0286vid f 3 2 22m 28 69 118 157 565 700 1071 1424 2561 cf 1 lat syr P goth TR RP f lac C H N P Q T V 070 0306. Some say that ‘Ὁ δὲ µισθωτός φεύγει was omitted by haplography. Others say that it was added to clarify that it was not the wolf being spoken of as fleeing in v. 13, since the wolf was the immediately prior subject.  
134 10:16b The King James Version and most of the English translations before it, read "one fold," even though not one single Greek manuscript says that. The KJV followed the reading of the Latin Vulgate instead of the Greek, as is often the case with the Textus Receptus.  
135 10:22 Hanukkah, or Feast of Lights, an annual festival for eight days beginning on the 25th day of the month of Kislev. During the Seleucid Dynasty, (That is, either the reign of one of the four generals of Alexander the Great, the one of the four generals who came to rule Syria, or one of his descendants. He and his descendants are called the Seleucid kings) one of the rulers, Antiochus Epiphanes, ransacked Jerusalem, and made observance of the Sabbath, circumcision, and possession of Hebrew scriptures capital offenses. He abolished Jewish worship, and pagan altars were erected in many cities of Judea. His edicts were enforced by the utmost cruelty, and the climax of his sacrilege was when in December of 167 B.C. a female pig was sacrificed on the great altar of burnt offering in the temple area. After Antiochus died, his successor made an agreement with Judas Maccabaeus that included the purification and proper use of the temple. The rededication of the temple took place in December, 164 B.C., exactly three years after it was defiled by the swine’s flesh. A feast to celebrate this restoration was instituted, and was kept annually from then on. This was the Feast of Dedication, today called the festival of Hanukkah.
John 10:25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, εἶπον γὰρ καὶ οὐ πιστεύετε· τά ἔργα αἳ ἐγὼ ποιῶ ἐν τῷ ὄνοματί τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

25Jesus 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 ἄλλα οὕτως οὐ πιστεύετε, ὅτι οὐκ ἐστὶν ἐκ τῶν προβάτων τῶν ἐμῶν.

26Yet, you are not believing, because you are not of my sheep. In the NT (as in the LXX and pap.: Mayser II 3, 28ff.) there is marked diversity, and often in part feminine singular collectives: Schwyzer I 581f.). The rule appears to have been most strictly striking to us than with the neuter plural subject τα προβατα τα εμα, "my sheep" (plural) nor with the rest of the verse, ιαιτα, ἀκουει (plural) 579 καὶ ἀρπάζειν τις αὐτά ἐκ τῆς χειρός μου.

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

John 10:29 ὁ πατήρ μου οὐ δεδωκέν μοι μεῖζων πάντων ἐστίν, καὶ οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός. 139

29My Father, the one who gave them to me, he is greater than all,139 and no one is able to snatch them out of the Father’s hand.

John 10:30 ἐγὼ καὶ ὁ πατήρ ἐν ἐμεν.

30I and the Father are one."
John 10:33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὗ λιθαζομένην σε ἀλλὰ περὶ βλάσφημας, καὶ ὅτι σὺ ἰνθρώπος ὃν ποιεῖς σεαυτόν θεόν.

33 The Jews answered him, 140 "Not for good works are we stoning you, but for blasphemy, because you, being a human, are making yourself God." 141

John 10:34 ἀπεκρίθη ἀυτῷ ὁ Ἰσσαῖος, Όθη ἐστὶν γεγραμμένον ἐν τῷ νόμῳ υμῶν ὅτι Ἐγὼ ἐιπά, θεοὶ ἐστε;

34 Jesus answered them, "Is it not written in your law, 'I have said, "You are gods"'? 142

John 10:35 εἰ ἑκέινους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἤ γραφῇ;

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

John 10:36 ὅν τὸ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον υμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱός τοῦ θεοῦ εἶμι;

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

John 10:37 εἰ οὖ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεῦετε μοι;

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

John 10:38 εἰ δὲ ποιῶ, κἂν ἦμοι μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γνώτε καὶ γνῶσκητε ὅτι ἐν ἦμοι ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

38 And if I am doing them, even if you do not believe me, believe the works, so that you may acknowledge and know 143 that the Father is in me, and I in the Father."

John 10:39 ἔξητον πάλιν αὐτὸν πίσας καὶ ἐξῆλθον ἐκ τῆς χειρὸς αὐτῶν.

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

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

40 And he went back to the other side of the Jordan, to the place where John had earlier been baptizing, and he stayed there a while.
John 10:41 And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."

John 10:42 And many there believed in him.

Chapter 11

The Death of Lazarus

John 11:1 Ἡν δὲ τις ἁσθενών, 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 ἀλείψασα τὸν κύριον μῦρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἢς ὁ ἀδελφὸς Λάζαρος ἦσσεν.

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

John 11:3 ἀπέστειλαν οὖν αἱ ἄδελφαι πρὸς αὐτὸν λέγουσα, Κύριε, ἵδε ὁ φιλείς ἁσθενεί.

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

John 11:4 ἀκούσας δὲ ὁ Ἱησοῦς εἶπεν, Αὕτη ἢ ἁσθενεία σύκ ἐστιν πρὸς τάκαντον ἀλλ’ ὑπὲρ τῆς ὁδὸς τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς.

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

John 11:5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μαρθᾶν καὶ τὴν ἀδελφήν αὐτῆς καὶ τὸν Λάζαρον.

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

John 11:6 ὡς οὖν ἦκουσεν ὅτι ἁσθενεὶ, τότε μὲν ἦμειν ἐν ᾧ ἤν τόπῳ δύο ἡμέρας·

6When then he heard that he was ailing, at that time he actually144 was in the place in which he was, for two days.

John 11:7 ἐπείτα μετὰ τούτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

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

John 11:8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις εκεῖ;

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

John 11:9 ἀπεκρίθη Ἰησοῦς, ὅχι δῶδεκα ὥραι εἰσὶν τῆς ἡμέρας; ἐὰν τὶς περιπατή ἐν τῇ ἡμέρα, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει;

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

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

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

John 11:11 ταῦτα εἶπεν, καὶ μετὰ τούτῳ λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύόμας ἵνα ἐξυπνίσω αὐτὸν.

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

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144 11:6 Here is the particle ἄν - 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 – ἐπείτα 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.
John 11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, 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 ἐξοσάν 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 παρρησία, Λάζαρος ἀπέθανεν,

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

John 11:15 καὶ χαίρω δὲ ὡς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ ἀλλὰ ἠγωνίαν πρὸς αὐτόν.

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

John 11:16 εἶπεν οὖν θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἀγωνίην καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

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

"I Am the Resurrection and the Life"

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

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

John 11:18 ἂν δὲ ἤδη Βηθανίᾳ ἐγκατήκειαν τῶν Ἰερουσαλήμων ὡς ἀπὸ σταθμῶν διελήφθηεν.

19Now Bethany was close to Jerusalem, about fifteen stadia apart;145

John 11:19 πολλοὶ δὲ ἔκ τῶν Ἰουδαίων ἐλθόθησαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἣν παραμυθῆσαν αὐτὰς περὶ τοῦ ἁδέλφου.

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

John 11:20 ὅδε Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἱησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἔν τῷ οἴκῳ ἐκοθέζετο.

21When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house.146

John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν ῾Ιησοῦν, Κύριε, εἰ ἦς ὅδε οὐκ ἦν ἀπέθανεν ὁ ἁδέλφος 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 ὅσα ἐν αὐτῷ ἐν τῷ θεῷ δύνανται ὁ θεός.

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

John 11:23 λέγει ἀυτῷ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἁδέλφος σου.

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

John 11:24 λέγει αὐτῷ ἡ Μάρθα, Όδα 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, Ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἀ̂ν ἀποθάνῃ ζήσεται,

26Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;

John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ ὃ ἀποθάνη ἐκ τοῦ αἰῶνα πιστεύεις τούτο;

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

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145 11:18 About 3 kilometers, less than 2 miles.

146 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."
She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you." Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, said to her, "Where have you laid him?" They are saying to him, "Lord, come and see." Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself. And he said, "Where have you laid him?" They are saying to him, "Lord, come and see." Jesus showed tears.

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

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11:33 Greek: ἐνέβριμησατό τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimáomai, of which there is a relatively small sampling in all of Greek literature. In classical literature it was used a few times for the snorting of horses. Bible occurrences are limited to Daniel 11:30 in some editions of the Septuagint, for "angered;" Matt. 9:30 and Mark 1:43 for "sternly admonish;" and Mark 14:5 for "scold;" and other than those, these two instances here in John 11:33, 38. I can well envision how a scolding or stern warning can be a snorting of sorts. But how do you snort or scold in your spirit? The main lexicons like Lidell & Scott; and Bauer; and the back of the UBS Greek text, say here it means "be deeply moved." Bagster/Moulton says "to be greatly fretted or agitated." As for snorting, humans are known to snort when heaving in crying and at the same time trying to suppress the sobs. Snorts happen. It is significant to me that for the crying that Jesus did in v. 35, John used the verb δακρύω - dakrúō, instead of one of the more usual words for weeping or crying. With δακρύω there is more emphasis on the secretion or exuding of fluid, than on the sound or other considerations like with the other verbs. I get the impression that Jesus was holding his strong emotions in. I notice that Weymouth also, in his translation, rendered this, "curbing the strong emotion of His spirit." Certainly, the simple fact that John twice says the emotion was inside, "in his spirit," and "inside himself," gives this credibility. There is somewhat of a trend in the most recent translations to render this something more pertaining to anger. I do not agree with that. Still, my rendering, "heaved with deep emotion" leaves room for that possibility.
John 11:37  tivēs dē ēx autōn eipan, Ōuκ ēdūnato oūtōs ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιήσαι ἵνα καὶ ὀφθαλμοὶ μὴ ἀποθάνη;  

38 But some of them said, "Shouldn't he who opened the eyes of the blind man, also have been able to make it so this man would not have died?"

Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο επ’ αὐτῷ.  

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφή τοῦ τετελευτηκότος Μάρθα, Κύριε, ἥδη ἤρθε, τεταρτάτου γὰρ ἑωτιν.  

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

John 11:40 λέγει αὐτῇ ὁ Ἰησοῦς, Ὡς εἶπόν σοι ὅτι ἔναν πιστεύσῃς ὁψή τὴν δόξαν τοῦ θεοῦ;  

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

John 11:41 ἦραν ὑπὸ τὸν λίθον. ὁ δὲ Ἰησοῦς ἠρεν τοὺς ὀφθαλμοὺς ἀνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἦκουσάς μου.  

41 They 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 ἐγὼ δὲ ἤδει διὸ πάντοτε μου ἄκουες· ἄλλα διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὃτι σὺ με ἀπέστειλα.  

42 But 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 εἶπών φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεῦρο ἢω.  

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

John 11:44 ἐζήλωσαν ὁ τεθνηκώς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κεφαλίας, καὶ ἐς ὄψιν αὐτοῦ σοφύρω ρηματέδετο. λέγει αὐτῷ ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἀφετε αὐτὸν ὑπάγειν.  

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

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἄ ἔποιησαν, ἐπίτευσαν εἰς αὐτὸν.  

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

John 11:46 τινὲς δὲ εἶς αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησαν Ἰησοῦς.  

46 But some of them went to the Pharisees, and told them what things Jesus had done.
John 11:47  συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν, ὅτι οὗτος ὁ ἀνθρώπος πολλά ποιεῖ σημεῖα;

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

John 11:48 ἔαν αὐτὸν σῶσω, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαίοι καὶ ἀροῦσιν ἡμᾶς καὶ τὸν τόπον καὶ τὸ έδώ.

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

John 11:49 εἰς δὲ τις αὐτῶν Καίκορας, ἀρχιερεῖς ὠν τὸν ἐνιαυτὸ ἐκείνου, εἶπεν αὐτοῖς, ὡς ἦν σύ γει δα δόδενεν.

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

John 11:50 οὖν λογίζεσθαι ὅτι συμφέρει ὑμῖν ἵνα εἰς ἀνθρώπους ἀποθανῇ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὄλον τὸ έθνος ἀπόληται.

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

John 11:51 τοῦτο δὲ ἀρ' ἐαυτοῦ οὖς εἶπεν, ἀλλὰ ἀρχιερεῖς ὠν τὸν ἐνιαυτὸ ἐκείνου ἐπροφήτησαν ὅτι ἐμελένεν ἦσοσι ἀποθησικεῖν ὑπὲρ τοῦ έθνους,

51 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 έθνους μόνον ἄλλη ἡν καὶ τὰ τέκνα τοῦ θεου τὰ δεισκορισεμένα συναγάγῃ εἰς ἐν.

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

John 11:53 ἀπ' ἐκείνης ὑμῶν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

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

John 11:54 Ὡ σύν ἦσοσι οὐκέτι παρρησία περιπάτησι ἐν τοῖς ἱουδαίοις, ἀλλὰ ἀπήλθον ἐκεῖθεν εἰς τὴν χώραν ἐγγύς τῆς ἐρήμου, εἰς Ἐφραίμ λειμωμένην πόλιν, κακεῖ διέϕυον μετὰ τῶν μαθητῶν.

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

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151 11:48 Perhaps, "our place of worship," or temple.
152 11:50a txt μην ᾧς τοῦ ΣΔΝΠ 070 69. The UBS Textual Commentary: "The second person pronoun is strongly supported...and is in accord with the tone of contempt represented by the closing words of ver. 49. The omission of the pronoun in Κ and a few other witnesses may be accidental or under the influence of 18:14." Note that in John 12:19, the Pharisees have a similar strange way of talking to each other in the 2nd person although perhaps including themselves: 'Then the Pharisees said to each other, "Observe, that you are not prevailing at all. Behold, the world has gone after him!"'
153 11:50b Greek ἄνθρωπος - ἀνθρώπος, 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.
154 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
disciples. But 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 εἶδον ὅτι τὸν Ἰησοῦν καὶ ἔλεγον μετ’ ἄλληλων ἐν τῷ ἱερῷ ἔστηκότες. Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

56They 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 διδοκίεσαν δὲ οἱ ἄρχοι καὶ οἱ Φαρισαῖοι ἐντολάς ἵνα ἕαν τις τις γνώ ποῦ ἐστὶν μηνύσῃ, ὡς πάσωσιν αὐτόν.

57Now 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 Ὅ τι ὄνομα ῥημάτων τοῦ πάσχα ἠλλεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁν ἤγερεν ἐκ νεκρῶν Ἰησοῦς.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἑκεί, καὶ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων οὖν αὐτῷ.

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

John 12:3 ἡ ὄνομα Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτιμῶν ἤλεψεν τούς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαζεν ταῖς χριθῶν αὐτῆς τοὺς πόδας αὐτοῦ· ὡς δὲ οἰκία ἐπιληφθή ἐκ τῆς οὐσίας τοῦ μόρου.

Then Mary, having taken a little 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 οἶκεν δὲ Ἰούδας ὁ Ἰακώβων τοῦ πνευματός αὐτοῦ, ὁ μέλλων αὐτὸν παραδείδοναι,

But Judas the Keriothite, one of his disciples, the one about to betray him, says, says, John 12:5 Διὰ τὶ τοῦτο τὸ μύρον οὐκ ἐπάρθη ἐρακοσίων δηνάριων καὶ ἐδόθη πτωχοῖς; 

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

John 12:6 εἶπεν δὲ τοῦτο οὖν ὅτι περὶ τῶν πτωχῶν ἤμελεν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκόσκομον ἔχων τὰ βαλλόμενα ἐβάπτασεν.

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

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

12:1a omitt B L W X 0218 it,Las.c.e.r sqy pav copzgbo eth Orlat Amph Chrys Chrom vid SBL NA28 {A} f0 theocphal νοπὰντα λαμάδων τούτων αὐτῶν, ὁ μέλλων αὐτὸν παραδείσεται, one of his disciples, the one about to betray him, says, says, John 12:5 Διὰ τὶ τοῦτο τὸ μύρον ὁ οὐκ ἐπάρθη τρισακοσίων δηνάριων καὶ ἐδόθη πτωχοῖς; Why was this ointment not sold for three hundred denarii and given to the poor? John 12:6 εἶπεν δὲ τοῦτο οὖν ὅτι περὶ τῶν πτωχῶν ἤμελεν αὐτῷ ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλυκόσκομον ἔχων τὰ βαλλόμενα ἐβάπτασεν. But he said this not because it mattered to him about the poor, but because he was a thief, and having charge of the moneybag, he would steal from what was put in.
John 12:7: εἶπεν οὖν ὁ Ἰησοῦς, ἂφες αὐτὴν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτόν.

7Jesus 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᾽ αὐτῶν, εἴμε δὲ οὐ πάντοτε ἔχετε.

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

John 12:9: Ἐγνω σοῦ ὅ ἄγγις πολὺς ἐκ τῶν οἰουδαίων οτι ἐκεῖ ἔστην, καὶ ἤλθον οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ` ἵνα καὶ τὸν Λάζαρον ἰδοῦσιν ὃν ἠγείρεν ἐκ νεκρῶν.

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

John 12:10: ἔβουλευσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

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

John 12:11: ὅτι πολλοὶ δι' αὐτὸν ὑπήγαγον τῶν οἰουδαίων καὶ ἐπίστευσον εἰς τὸν Ἰησοῦν.

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

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160 12:7: τυτ ἵνα...τηρησῃ "so she may keep it for the day of my burial" or "it was that she keep it for the day of my burial". The NA28 reading is received as too difficult, because Jesus, being the all knowing son of God, would not have said "Leave her alone. It was that she kept it for the day of my burial." But I think that the latter question matters, since the Mark account explains that. In fact, that is what the gospel of Mark says, ὁ ἐνταφιασμὸς can also mean "preparation" for burial. Therefore this event could have been this Mary's idiosyncratic way of ceremonially preparing 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 ceremonially preparing Jesus' 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...τηρησῃ, "so that she may prepare me for the day of my burial." And W. Kühne, ἵνα τι...τηρησῃ, "Why should she keep it for the day of my burial?" Note that a recent Bible translation, the Holman Christian Standard Bible, went with the Byzantine reading here, perhaps because they perceived the NA28 reading too difficult. The NRSV adds words as follows: "She bought it so that she might keep it for the day of my burial." This interprets the 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 12:9: "Αφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτόν." Anaphoric article, referring back to the crowd already mentioned as having come up to the area in preparation for the Passover.
The Triumphal Entry

John 12:12 ἦν ἐπάρπον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰσσοῦς εἰς ἱεροσόλυμα.

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

John 12:13 ἔλαβον τὰ βαῆ τῶν φοινίκων καὶ ἔξηλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον, Ἰωάνναν εὐλογήμενον ὁ ἐρχόμενος ἐν ὠνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ.

13took the fronds of palm trees, and went out into a merging with him. And they were crying out: "Hosha na!" 162 "Blessed is he who comes in the name of the Lord," 163 the king of Israel!

John 12:14 εὐρών δὲ ὁ Ἰσσοῦς ὄναριον ἐκάθησαν ἐπ' αὐτό, καθὼς ἔστιν γεγραμμένον, 

14And Jesus, having found a young donkey, took his seat upon it, just as it is written:

John 12:15 Μὴ φοβοῦ, θύγατερ Σιών, ἰδού ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πόλον δόνου.

15"Fear not, O daughter of Zion; Behold, your king is coming sitting on the foal of a donkey." 164

John 12:16 ταῦτα οὖν ἔγνωσαν αὐτοῖς ὅτι μαθήται τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ἐν Ἰσσούς, ἦν τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

16These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these things had been written in reference to him, and that these things they had done to him.

John 12:17 ἐμαρτύρη αὐτοῖς οὖν ὁ ὄχλος ὁ ὄν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ νεκροῦ καὶ ἔγειρεν αὐτὸν ἐκ νεκρῶν.

17The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

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

18Because of this 165 the crowd had come out to join him, that they had understood him to have done this sign.

John 12:19 οἱ οὖν φαρισαῖοι εἶπαν πρὸς ἐαυτούς, θεωρεῖτε ὅτι οὖν ὑφήλετε οὐδὲν ἴδε ὁ κόσμος ὅπως αὐτὸν ἀπῆλθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ἡσαν δὲ Ἑλληνες τινες ἐκ τῶν ἀναβαινόντων ἕνα προσκυνήσωσιν ἐν τῇ ἐορτῇ:

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

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162 12:13a Ἰωάννα = Aramaic יואנן - hōšîʻāh nā’, similar to the Hebrew יואנן - hōšî’āh nā’, an expression reminiscent of the יואן יואן in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has ὤν Κύριε, οὖν δὴ ὁ Κύριε, sōson dē, "O Lord, save now!" or "Save indeed!". No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of Israel.

163 12:13b Psalm 118:26

164 12:14 Zechariah 9:9

165 12:16-18 txt υπήντησεν αὐτῷ ο οὖχος ὁσος ὁσος οὐκ ἠμαρταν ἐν τῇ ἐορτῇ:

166 It is good to know that the text is set up for the kingdom of Israel, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.
These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, “Sir, we wish to see Jesus.”

Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

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

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

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

And what shall I say – ‘Father, save me from this hour’? No, for this very thing I have arrived to this hour.

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

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

Jesus answered and said, “Not for my sake has this voice happened, but for you. Now comes judgment of this world. Now the ruler of this world will be thrown out. And I, if I be lifted up from the earth, will attract all mankind to me.”

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

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

John 12:21 οὗτοι οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἦρατον αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

John 12:31 καὶ θανάσῳ αὐτὸς λέγων, Ἐλήλυθεν ἤ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἄνθρωπος.

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

John 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ οἴκου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

John 12:25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλάσει αὐτὴν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωήν αἰώνιον φυλάξει αὐτήν.

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

John 12:26 ἐὰν ἐμοὶ τὴν διακονίαν, ἐμοί ἀκολουθεῖται, καὶ ὅπου εἰμί ἐγώ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τίς τούτῃ διακονίᾳ τιμήσῃ αὐτὸν ἐπὶ πατήρ.

John 12:27 Ὅνων ἡ ψυχή μου τεταρακταί, καὶ τό ἐπώς; Πάτερ, σώσον με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἠλθον εἰς τὴν ὥραν ταύτην.

John 12:28 πάτερ, δόξασον σοῦ τὸ ὄνομα. ἠλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

John 12:29 δὲ οὖν βίος ὁ ἐστῶς καὶ ἀκοῦσας ἔλεγεν βροντῆν γεγονόν τε ἄλλοι ἔλεγον, Ἀγγελός αὐτῷ λελάληκεν.

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 δὴ ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἄλλα δὲ ὑμᾶς.

John 12:31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκλήθησεται ἕξω.

Now comes judgment of this world. Now the ruler of this world will be thrown out. And I, if I be lifted up from the earth, will attract all mankind to me.”

John 12:33 τότε δὲ ἔλεγεν σμαίνοντες ποῦς βασιλέως ἠμελεῖσθεν.

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

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

John 12:33 τότε δὲ ἔλεγεν σμαίνοντες ποῦς βασιλέως ἠμελεῖσθεν.
this Son of Man?"
John 12:35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Εἴτε μικρόν χρόνον τὸ φῶς ἐν ὑμῖν ἔστιν, περιπατεῖτε ώς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ ὁδεγὸν ποῦ 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 ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα νοεί φωτὸς 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 Τοιαῦτα δὲ αὐτοῦ σημεία πεποιηκότος ἐξηράνθησαν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

38 But, though having done so many signs right in front of them, they were not believing in him,
John 12:38 ἵνα ὁ λόγος Ὁσίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

39 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?" 169
John 12:39 διὰ τοῦτο οὐκ ἤδυναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἱησοῦς,

40 Because of this they were not able to believe: that again, Isaiah said,
John 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοὺς ὀφθαλμοὺς καὶ νοσήσωσιν τῇ καρδίᾳ καὶ στραφώσωσιν, καὶ ἱσομαι αὐτούς.

41 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. 170
John 12:41 ταῦτα εἶπεν Ἱησοῦς, ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.

42 (Isaiah said these things, because 171 he saw Jesus’ glory, so he spoke about him.)
John 12:42 ὅμως μέντοι καὶ ἐκ τῶν ἄρχωντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τούς Φαρισαίους οὐχ ὀμολογοῦν ἵνα μὴ ἀποσυνάχωγοι γένωνται.

43 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.
John 12:43 ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἦπερ τὴν δόξαν τοῦ θεοῦ.

44 For: They loved the approval of human beings over and above the approval of God. 172
John 12:44 Ἰησοῦς δὲ ἔκραζεν καὶ εἶπεν, Ὅ πιστεύεις εἰς ἐμὲ οὐ πιστεύεις εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

45 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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167 12:35 ἐν ὑμῖν "among you" ψ 36 ἐν αὐτοῖς τῷ ἱερῳσκόμενῳ τῇ ἀκοῇ ψ 37 συνθηκή ψ 38 ἐν αὐτοῖς τῷ ἱερῳσκόμενῳ τῇ ἀκοῇ ψ 39 ἐν αὐτοῖς τῷ ἱερῳσκόμενῳ τῇ ἀκοῇ ψ 40 ἐν αὐτοῖς τῷ ἱερῳσκόμενῳ τῇ ἀκοῇ ψ 41 ἐν αὐτοῖς τῷ ἱερῳσκόμενῳ τῇ ἀκοῇ ψ 42 ἐν αὐτοῖς τῷ ἱερῳσκόμενῳ τῇ ἀκοῇ ψ 43 ἐν αὐτοῖς τῷ ἱερ.OnClickListener error
John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τόν πέμψαντά με.

173 "and the one looking upon me is looking upon the one who sent me.

John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἔλθον, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

46I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ ἐὰν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φιλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἠλθον ἵνα κρίνω τὸν κόσμον ἀλλ’ ἵνα σώσο τὸν κόσμον.

47"And if someone hears my sayings and does not keep them, I do not judge him. For I did not come in order to judge the world, but to save the world.

John 12:48 ὁ αὐτοῦ ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὁν ἐλάλησα ἐκείνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ'

174 The person rejecting me and not believing my statements, has what judges him: the word which I spoke, that will judge him at the last day.

John 12:49 διδών ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.

49For I from myself have not spoken; rather, the Father who sent me, has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἐντολή αὐτοῦ ζωὴ αἰωνίως ἔστιν. ὁ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

50And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.”

Chapter 13
The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰώδος ὁ Ἱησοῦς ὅτι θλεβὼν· καὶ ἑτέρως ἐν τῷ κόσμῳ τούτῳ πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἤγαπησεν αὐτούς.

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

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἡ ἁμαρτία τούτη ἔτη ἐν τῷ κόσμῳ ἐξεπλήσσεται αὐτὸν Ἰησοῦν τὸν Ισαρίωντος,

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

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173 12:47 txt akoua...καὶ μη ψυλαξι "hears and does not keep" φνοφος Φ27 Κ Β Κ Λ Υ Ω Ψ α 13 33 157 565 1071 vg syr copaam,εω,bo arm Diatess Ephrem SBL NA28 /। Φ11 akoua...καὶ ψυλαξι "hears and keeps" φνεκ D Θ 070 579 1241 it vgms copaam,πβό Φ akoua...καὶ μη πιστευε "hears does not believe" E F G H M Y Γ Δ Λ Ω 047 0141 0233 0250 2 124 461 700 892 1192 1424 (1844 ΙΙΙ syrhe goodbye TR RP / Φ ακουε...καὶ μη πιστευε "is listening and does not believe" U Φ11 akoua...καὶ πιστευε "hears and believes" S 0211 1424* (Swanson) μη μη akoua...μηδε ψυλαξι "neither hears nor keeps" W / Φ55 C N P Q T 28

174 13:1 txt θλεβων φνοφος Κ Β Κ Λ Μ Υ Ω Ψ α 070 0141 0211 0233 f 13 33 157 565 579 892 1071 1192 1241 2561 (1844 SBL NA28 /। Φ11 Φ11 ελθεβεν E F G H S U Γ Δ Ω 047 2 124 461 700 1424 Φ TR RP / Φ ξετε φνοφο/ Φ parmpn D / Φ55 C N 28

175 13:2 txt γενομενου φνοφο K 2 A D E F G H K M S U Y Γ Δ Θ Ψ Π Ω 047 0141 0211 0233 f 13 28 33 157 180 205 565 597 700 892 1006 1071 1243 1292 1424 1424 1505 Plect it,aurb,c,ε,φ,π,λα vg slav Chrys Severian Cyril; Aug Spec TR RP / γενομενου Φ27 Β Λ Χ Ψ Ω 070 579 1241 it,εφ,το arm eth Or SBL NA28 (B) /। μη... vou φνοφο / Φ55 C N P. I have translated the Byz variant as an indicative aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
John 13:3  εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4  ἔγειρεται ἐκ τοῦ δείπνου καὶ τίθησαν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτῶν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5  ἔτα βάλλει ὑδρὸν εἰς τὸν νιπτῆρα καὶ ἠρέταν νίπτειν τῶν πόδας τῶν μαθητῶν καὶ ἐκμάζεσεν τὸ λευτῶ ὡς ἐν διεξωμένοις.

5Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.

John 13:6  ἐρχεται ὁ πρὸς Σίμων Πέτρον. λέγει αὐτῷ,  ὡς μοι νίπτεις τοὺς πόδας;

6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"


7Jesus answered, and said to him, "What I do, you do not know yet, but after these things, you will know."

John 13:8  λέγει αὐτῷ Πέτρος, ὡς μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰώνα, ἀπεκρίθη Ἰησοῦς αὐτῷ, 'Εὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' εὐμόι.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9  λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλῆν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10  λέγει αὐτῷ ὁ Ἰησός, ὁ λευκουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἐστίν καθαρός δόξα καὶ ὑμεῖς καθαροί ἐστε, ἀλλ’ οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, and is clean on the whole. And you men are clean; though not all of you."

John 13:11  ἤδει γάρ τὸν παραδίδοντα αὐτὸν διὰ τούτο ἐπεν ὃτι οὐχὶ πάντες καθαροί ἐστε.

11For he already knew of the one betraying him; for this reason he said, "Not all of you are clean."

John 13:12  ὅτε οὖν ἐνίψεν τόσος πόδας αὐτῶν [καὶ] ἐλαβεν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεπόνημα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?

John 13:13  ὑμεῖς φωνεῖτε με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14  εἰ οὖν ἐγὼ ἐνίψα ὑμῖν τῶν πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς οὐφελέτε ἀλλήλων νίπτειν τοὺς πόδας;

14If therefore I, the Lord and the Teacher, have washed your feet, you also ought to wash the feet of one another.

John 13:15  ὑπόειμι γὰρ ἐδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16  ἀμὴν ἂμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζον τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτῶν.

16Truly, truly I say to you: A servant is not greater than his lord, neither an emissary greater than the one who sent him.

John 13:17  ἢ ταῦτα ὁδητά, μακάριοί ἐστε ἐὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.
John 13:18 οὐ περὶ πάντων υμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλὰ ἵνα ἡ γραφὴ πληρωθῇ, ὁ θρύγων μου τὸν ἄρτον ἐπῆρεν ἐπʼ ἐμὲ τὴν πετραν ἀυτοῦ.

19“Τοῦτο λέγω ὑμῖν ἵνα πεποίηται ὡς ἐγὼ ἔμηκεν ἵνα γνωτίσητε ὅτι ἐγώ εἰμι.

20Τρuly, truly I say to you, The person who accepts whomever I send, is accepting me; and the person who accepts me, is accepting the One who sent me.”

John 13:21 Τεῦτα εἶπών ὁ Ἰησοῦς ἑταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ ἐίπεν, ἀμὴν ἀμὴν λέγω ὑμῖν ὧτι εἰς ύμων παραδίδωμι ἑαυτὸν ἕως ἐμέ ὑμᾶς λαμβάνει ὑμᾶς καὶ σωτηρία ἡμῶν.

21When he had said these things, Jesus was disturbed in his spirit, and he testified, and he said, "Truly, truly I say to you: one of you will betray me."

John 13:22 Ἐξέλεπσαν εἰς ἀλλήλους οἱ μαθηται ἐποροῦμενοι περὶ τίνος λέγει.

22The disciples were looking at one another, puzzling over about whom he was speaking.

John 13:23 ήν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ἵνα ἐπικαταστήσῃ τις ἐν εἴπερ ὑμῖν λέγει.

23One of his disciples was reclining in the bosom of Jesus, the one Jesus loved.

John 13:24 νεοὺς τοῦ Ἐφραίμ Σίμων Πέτρος πυθόμεθα τις ἐν εἴπερ ὑμῖν λέγει.

24Simon Peter therefore nods to this one to inquire of Jesus about whom he was speaking.180

John 13:25 ἀναπηροῦσαν οὖν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἔστιν;

25That one therefore simply leaned back onto the chest of Jesus and says to him, "Lord, who is it?"

John 13:26 ἀποκρίνεται Ἰησοῦς, Ἐκείνος ἔστιν ὁ ἐγώ βάψω τὸ ψωμὶ καὶ δώσω αὐτῷ, βάφας οὖν τὸ ψωμὶ λαμβάνει καὶ δίδωσιν Ἰούδα Σίμωνος ἰσκαριώτου.

26Jesus replied, "It is that one for whom I shall dip and give the piece of bread." After dipping the piece of bread there, he takes it and gives it to Judas, the son of Simon of the Zealots.179

177 13:18 Psalm 41:9
178 13:19a Greek: ἀπαρτί - apart. Most Greek NT editions (TR HF RP NA27) have ἀπ’ἀρτί - ap’artí, 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 APARTÍ could be understood as either one word APARTÍ, or AP’ ARTÍ, a contraction for APO ARTÍ.) 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 when it happens, you may believe who I am." 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, JNT, 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 vâl (yes) was added by later copyists as a replacement for the same idea.

179 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."
180 13:24 Other manuscripts (B C L X 068) read: Simon Peter therefore nods to this one, and says to him, "Say who it is." Codex Sinaiticus has a longer variation of the latter.
Where Is Jesus Going?

John 13:31 "Or he on whom ye shall let fall a lot to be Judas of Kerioth, son of Simon from Kerioth."

Simon while the UBS reading would be "Judas, son of Simon of Kerioth." And the reading of Codex D would be "Judas of Kerioth, son of Simon from Kerioth."

"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 "Where I am going, you are not able to come."

"Where I am going, you are not able to come, but you will follow me later."
John 13:37  λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τὸ αὐτὸν δύναμιν σου ἀκολουθήσας ἠρτε τὴν ψυχὴν μου ὑπὲρ σοῦ θίσαι.

38Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38  ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἦς οὐ άρνητες με εἰς.

39Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

Chapter 14

John 14:1  Μὴ ταρασσέσθω υἱὸν θαμάς, Κύριε, οὐκ οἴδαμεν ποῦ υπάγεις· πῶς οἴδαμεν τὴν ὁδόν?

1Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2  ἔν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσίν· εἰ δὲ μὴ, εἶπον ἃν υἱὸν ὑμῶν ἐτοιμάσαι τόπον υἱὸν;

2In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?

John 14:3  καὶ ἐὰν παρευθύνῃ καὶ ἐτοιμάσω τόπον υἱὸν, πάλιν ἐρχομαι καὶ παραλήφωμαι υἱὸν πρὸς ἐμαυτόν, ἵνα ὑμῖν εἴη γνῶτε καὶ ὑμεῖς ἢτε.

3And if I go and prepare a place for you, I will come back and take you in with myself, so that where I am, there you may be also.

John 14:4  καὶ ὑμῖν εἴη γνῶσται ὁ θεός, ἐν τῷ δόξῳ ὑμῶν τὸν πατέρα εἰ μὴ δὲν ἔμοι.

4And where I am going, you know the way."

Jesus the Way to the Father

John 14:5  λέγει αὐτῷ Θωμᾶς, Κύριε, ὅτι οἴδαμεν τὴν ὁδόν καὶ τὸν πατέρα μου γνώσοσθε· καὶ ἀπ’ ἀρτι γνώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν.

5Thomas says to him, "Lord, we don’t know where you are going— how is it we know the way?"

John 14:6  λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀληθεία καὶ ἡ ζωή· οὐδὲς ἐρχεται πρὸς τὸν πατέρα εἰ μὴ δ’ ἔμοι.

6Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7  εἰ ἐγνώκατε με, καὶ τὸν πατέρα μου γνώσοσθε· καὶ ἀπ’ ἀρτι γνώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν.

7If you have come to know me, you will come to know my Father as well; indeed, from now on you know him, and have seen him.”

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142 See chapter 13 verse 36.
143 A C E G H K W ∆ Θ ∆ Ψ Ω 047 157 700 1424 157 700 060 1071 0211
144 A C E G H K W ∆ Θ ∆ Ψ Ω 047 157 700 1424 157 700 060 1071 0211
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149 A C E G H K W ∆ Θ ∆ Ψ Ω 047 157 700 1424 157 700 060 1071 0211
John 14:8 λέγει αὐτῷ Φιλίππος, Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνων μεθ' ὑμῶν εἰμί καὶ οὐκ ἐγνωκός με, Φιλίππε; ὁ ἐξωρακώς ἐμὲ ἔδωκεν τὸν πατέρα; πώς 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 ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ρήματα δ' ἐγώ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11 πιστεύετε μοι ὅτι ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ 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 πιστεύως εἰς ἐμὲ τὰ ἔργα δ' ἐγώ ποιῶ κἀκεῖνος ποιήσει, καὶ μείξονα τούτων 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 δ' ἰ διὰ ἀιτήσετε ἐν τῷ ὑμνώματι 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 εἰ δὲ μή ἰ διὰ ἀιτήσετε με ἐν τῷ ὑμνώματί μου ἐγὼ ποιήσω.

14If you ask me for something in my name, I will do it.

Jesus Promises the Holy Spirit

John 14:15 Εάν ἀγαπᾶτε με, τὰς ἑντολὰς τὰς ἐμᾶς τηρήσετε:

15"If you love me, you will keep my commandments.

190 14:16 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."

191 14:17 See Acts 4:25-29. "Father, why has it been necessary for you to allow this to come to pass? Turn back and make your servants again as we were at first."

192 14:18 See Acts 4:27. "You have made known to all the people what you have planned from the foundation of the world."
And I will ask the Father, and he will give you another Counselor, that he may be ever with you,

John 14:17: τὸ πνεῦμα τῆς Ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὃτι οὐ πειράζει αὐτὸ οὐδὲ γινώσκει ὑμῖν γινώσκετε αὐτό. ὁ παρὰ μένει καὶ ἐν ὑμῖν ἔσται.

17the Spirit of truth, which the world is unable to receive, because it neither perceives him nor knows him. You know him, because he abides among you, and will be in you.
John 14:18: οὐκ ἴσχυσον υμᾶς ὁ δρόμον, ἔρχομαι πρὸς υμᾶς.

18I will not leave you as orphans; I am coming to you.

John 14:19: ἔτι μικρόν καὶ τὸ κόσμος μὲ οὐκέτι θεωρεῖ, ὑμᾶς δὲ θεωρεῖτε με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

19Just a little while longer and the world will be seeing me no more; but you will be seeing me. Because I will be living, you also will live.
John 14:20: ἐν εἰκείῃ τῇ ἡμέρᾳ γνώσεσθε ὑμείς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἔμοι κἀγὼ ἐν ὑμῖν.

20In that day you will know, that I am in my Father, and you in me, and I in you.

John 14:21: ὃ ἔχων τὰς ἑντολὰς μου καὶ τηρῶν αὐτὰς ἐκείνος ἐστίν ὁ ἀγαπῶν με· ὃ δὲ ἀγαπῶν με ἄγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

21The person who has my commandments and also keeps them, that is the one who loves me. And the one who loves me, will be loved by my Father, and I also will love him, and will reveal myself to him.”

John 14:22: ἑλεῖν αὐτῷ Ἰσαάκα, υἱὸν Ἰσαριώτης, κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ ὅμοι τῷ κόσμῳ;

22Judas (not the Keriothite) says to him, "Lord, and on what basis is it that to us, you intend to reveal yourself, and not to the world?"

John 14:23: ἀπεκρίθη Ἰσαὰκ καὶ εἶπεν αὐτῷ, ἔναν τις ἀγαπᾷ με τὸν λόγον μου περικύκει, καὶ αὐτὸς ἀγαπᾷς αὐτόν, καὶ πρὸς αὐτὸν ἐλευθερώθηκε καὶ μονὴν παρὰ αὐτὸ ποιήθηκε.

23Jesus answered, and said to him, "If someone loves me, he will keep my word, and my Father will love him; and he will come to him, and make our abode with him.

John 14:24: ὁ μὴ ἀγαπᾷς με τοὺς λόγους μου οὐ περικύκει τὸν λόγος οὐκ ἐκούσες· καὶ αὐτὸς οὐκ ἐστιν ἐμὸς ἀλλὰ τὸ περίπατος με πατρός.

24One who does not love me will not keep my word. And the word that you are hearing is not mine, but the Father’s, who sent me.

John 14:25: Ταῦτα λελάληκα ὑμῖν παρὰ μένειν·

25These things I have spoken to you while abiding with you.


26But the Counselor, the Holy Spirit, whom the Father will send in my name, that one will teach you all things, and remind you of all the things I have said to you.

John 14:27: Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν διδώμει ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν· μη ταρασσομένου ὑμῖν ἥ καρδία μη δειλάτω.

27Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.


28You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.
John 14:29 καὶ νῦν ἔφη άμων 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 πολλά λαλήσω μεθ’ άμων, ἐρχεῖται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, 30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31 ἀλλ’ ἵνα γνῶ ὁ κόσμος ὅτι 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 ἕγῳ εἷμι ἡ ἄμελος ἡ ἄληπτινή, 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 καρπόν, 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 Ἰδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὁν λελάληκα ύμίν: 3You are now clean, because of the word which I have spoken to you.

John 15:4 μείνατε ἐν ἐμοί, κάγῳ ἐν ύμίν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ ἐάν µὴ µένῃ ἐν τῇ ἀμέλειᾳ, οὕτως οὐδέ υμείς ἐάν 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 εἷμι ἡ ἄμελος, υμεῖς τὰ κλήματα. ὁ µένων ἐν ἐμοί κάγῳ ἐν αὐτῷ οὕτος φέρει καρπὸν πολύν, ὁτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 5"I am the vine; you are the branches. The one who abides in me and I in him, this one bears much fruit, for without me you can produce nothing.

John 15:6 ἐάν µὴ τις µένῃ ἐν ἐμοί, ἔβληθη ἐξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίται. 6If someone does not abide in me, he is thrown aside like the branch that is withered; 156 Greek: καί, as substitute for διὰ - ἡτί, "that." A colloquialism drawn from Hebrew. As for "the branch," I believe the article is anaphoric, referring back to something either previously mentioned or that is otherwise familiar to the reader, and that would be verse 2 in this chapter, the branch bearing no fruit. It is said that vine growers when they pruned would hang the trimmings aside and dry them, for later use as fuel in their fires. Another reference of the anaphoric article could be to the principle as in Isaiah 56:3, where the eunuch says, "I am only a dry tree." For "dry" is an antonym of "fruitful." Contrast this to Psalm 1:3, where a tree with plenty of water produces fruit in season, and its leaves do not wither. The anaphoric article could also be referring back to John 15:2, to "the unfruitful branch." (See also Psalm 80:15-16.) The dry branch became dry in the first place because it did not abide in the vine. At the same time, one could gather from this that the branch dried up after it was pruned off. The simple language of John can lead you in many directions, and this may be intentional on the part of God. Whether a branch can be "on the vine" and yet not be "abiding in the vine" is the question. This does seem to be the case here. For every branch starts out "on the vine," but Jesus says that some are cut off for the very fact that they are unfruitful. In nature, a branch can still be connected, and yet be unfruitful or wither, if something has interrupted the flow of the sap from the trunk, or if something has diseased only that branch. Now the phrase "they gather aútâ," the topic is neuter plural, which can take a singular verb. I translated aútâ as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.)
and they gather such and cast them in the fire, and they are burned.

John 15:7  ἐὰν μείνητε ἐν ὑμίν καὶ τὰ ἰδία τοῦ ὑμῶν μείνη, δ' ἐὰν θέλητε 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 τῷ δὲ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρῃτε καὶ γένησθε ὑμοί μαθηταί.

8In this my Father is glorified, that you bear much fruit, and be my disciples.

John 15:9  καθὼς ἤγαπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησο: 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 ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τετήρηκα καὶ μένω ἐν αὐτῷ ἐν τῇ ἀγάπῃ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.

John 15:11  Ταῦτα λέλαλα ὁ πατήρ μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12  αὕτη ἔστιν ἡ ἐντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

12This is my commandment: that you love one another, as I have loved you.

John 15:13  ἐὰν τὰς ἐντολὰς ἐν αὐτῶς ἀποδείξητε, ἵνα τὰς τὴν ψυχήν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

13Greater love has no one than this: that one lay down one’s life for one’s friends.

John 15:14  ὑμεῖς φίλοι μοῦ ἐστε ἐὰν ποιήτε ἐγὼ ἐντέλλομαι ὑμῖν.

14You are my friends, if you practice the things I am commanding you.

John 15:15  ὥστε λέγω ὑμῖν δοῦλους, ὅτι ὁ δοῦλός ὑμῶν οἶδεν τί ποιεῖ ἀυτὸν ὁ κύριος ὑμᾶς ἐν τῇ ἐρήμῳ φίλους, ὅτι πάντα ἤ ἡκούσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

15No longer do I call you servants, for the servant does not know what his lord is doing. But you I have called friends, because all things that I have heard from my Father, I have made known to you.

John 15:16  ὅπως ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἥκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα δ' αὐτήσητε τὸν πατέρα ἐν τῷ ὑμῶν ὀνόματι ὑμῶν ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17  ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18  Εἰ ὁ κόσμος ὑμᾶς μεικτεί, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

18If the world hates you, be assured that it hated me first, before you.

195 15:8a text γενησθε (aor subj) Π66 B D L 0250 it vg Amphil Chrysii Cyrcomm Aug SBL NA28 (C) // sitī (pres subj) ἦταν, ἦταν ἦσσε // efficiamini (pres pass subj) "be made, be proven" ἔσται // possitis fieri "be able to become" οτι // γενησθε (fut ind) Ν A E ΟΕΙ 0233 Ἦ Chrysii Cyrem TR RP lac Π575 C N P T W

196 15:8b Compare the parable of the wheat and the tares, Matt. 13:26, Diatessaron 11:27, where the species of plant was not evident until they bore fruit. Until the seed heads appeared, the wheat and zizania plants looked exactly alike.

197 15:17 The subjunctive mood is so often interchangeable with the imperative and future, and the subjunctive also took the place of the optative mood. This subjunctive here could be an optative meaning, an attainable wish on Jesus’ part. It would be sad if we only got a picture of Jesus issuing commands, and miss the pathos of Jesus’ heart, that he yearns to see us loving one another.
John 15:19 e i ek tou kosmu hte, o kosmos an to idion efigiein' oti de ek tou kosmu ouk esthe, alla egw elexeza'men umeas ek tou kosmu, dia touto misei umeas o kosmos.

19 If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you.

John 15:20 mnemononeste tou logou ou egw eipon umein, Ouk estin doulos meizwn tou kuriou autou, ei eme edwzan, kai umeas dioudousin ei ton logon mou epitrophasan, kai ton umeteron tephosouv.

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 allad tauta pantata poishousin eis umeas dia to dnoma mou, oti ouk oidakin ton pemfanta me.

21 But all these things they will do against you because of my name, for they do not know the One who sent me.

John 15:22 ei mi helason kai elalhosa autois, amartian ouk eixosan voun de proftasin ouk exoun peri tis amartias auton.

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 o eme miowin kai ton patera mou misei.

23 One who hates me also hates my Father.

John 15:24 ei ta erga mi epotoisa en autois a oudeis allas epotoisan, amartian ouk eixosan voun de kai ephakasin kai meimishtasain kai eme kai ton patera mou.

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 alli' eva plhrwhei o logos en tiv nomy auton gegrarmenous oti 'Emiounan me dowron.

25 But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26 Otan elh i paraklhotos, en ogw pempsi umein parad tou patros, to pneuma tis altheias, en parad tou patros ekprozetai, ekineinos marturhsei peri emon.'

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 kai umeis de martureite, oti ap' arghis met' emon este.

27 And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Tahata lelalhka umein eva mi skandalizhtete.

1 These things I have spoken to you so that you may not fall away.

John 16:2 apousanagwous poishousin umeas, alli' erxetai ume kina pacs o apokteinais umeas doxi lastratein prosopfrein tw thei.

2 They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 kai tauta poishousin oti ouk enoun ton patera oude eme.

3 And these things they will do, because they have not known the Father, neither me.

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198 15:20 John 13:16; Diatessaron 28:32
199 15:25 Psalm 35:19; 69:4
200 15:26 txt omit P52 P66 K B ite1 copomss.ly.bor Eph Phil SBL NA28 {f} || de A D E L 047 065 M (it) syr copomss.ly.bor TR RP || lac P75 C N P T W 0233
John 16:4  ἀλλὰ ταῦτα λελάληκα υμῖν ἵνα ὅταν ἔλθῃ ἡ ὤρα αὐτῶν μνημονεύετε αὐτὸν ὦτι ἐγὼ ἐποίην υμῖν.

4 But these things I have spoken to you, so that when the hour of them\(^{201}\) comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ υμῖν ἐξ ἀρχῆς οὐκ ἐποίην, ὅτι μεθ’ ὑμῶν ἦμην.

"And I have not told you these things from the beginning, because I was with you.

John 16:5  νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδὲις ἐξ υμῶν ἐρωτᾶ με, Ποῦ ὑπάγεις;

5 But 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 ἥ λύπη πεπλήρωκεν υμῶν τὴν καρδίαν.

6 Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7  ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω υμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἐπέλθω, ἐὰν γὰρ μὴ ἐπέλθω, ὁ παράκλητος οὐκ ἐλέγχεται πρὸς υμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς υμᾶς.

7 But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8  καὶ ἐλθὼν ἐκείνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

8 And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9  περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

9 concerning sin, because they do not believe in me;

John 16:10  περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐδεὶς ἐρωτᾷ με·

10 concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11  περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

11 and concerning judgement, because the ruler of this world has been judged.

\(^{201}\) 164 txt

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202 168 It is hard to chose an English word to render the Greek word here, ἐλέγξει - elengchi. For example, if you chose the word "convict," it sounds odd that the Holy Spirit convict the world of righteousness. Our word "convict" we use only when convincing someone regarding something bad; but the Greek word has a bigger semantic range. But "convince" is not wide enough in range either, because ἐλέγχω means more than that; it means to convince someone they are wrong about something. But no matter which word you chose, it is necessary to add various helper words at various places, since one English word is not enough. I suggest you look up all verses that use ἐλέγχω and then you will have a more complete sense of what it means.
John 16:12 "I have many things yet to say to you, but you are not able at the present time to bear it."

13But 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 λήψεται καὶ ἀναγγελεῖ ὑμῖν.

15That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα δοάσει ὑμῖν ἐμὲ ἐστίν; διὰ τούτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν.

16Everything the Father has; 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 δύσεσθε με.

17A little while, and you will be observing me no longer; and another little while, and you will see me." 204

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν ὅν ἔκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἔστιν τούτο; ὁ λέγει ὑμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεσθε 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 ἔλεγον ὅν ἔστιν τούτο, τὸ μικρὸν; οὐκ οίδαμεν τί λαλεῖ.

19They kept saying therefore, "What is this 'little while'? 205 We don't know what he is saying."

John 16:19 ἐγὼ ὁ Ἰησοῦς ὅτι ἠθέλησεν αὐτὸν ἐρωτάν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ἐξετάστη μετ’ ἀλλήλων ὅτι ἐπον. Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεσθε με;

20Jesus knew 206 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 ἔστιν ὃν ἔστιν ἄλλον ἄλλον ὃτι κλαίουσε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρῆσεται ὑμῖν λυπήσεσθε, ἀλλ’ ὁ λόγος ὑμῶν εἰς χαρὰ γενήσεται.

21Truly, truly I say to you, You will weep and lament, and the world will be cheered. You 207 will be in pain. But your pain will be turned into joy.

John 16:21 ἢ γεννήσες ὅταν τίκτῃ λύπην ἔχει, ὡς ἠλέθην ἢ ὡς αὐτῆς ὅταν δε 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 ὁνὸν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄφομαι ὑμᾶς, καὶ χαρῆσαι ὑμῶν ἢ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἢρ ὑμῶν.

22Thus 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 ἐκείνῃ τῇ ἡμέρᾳ ἔμε ὑμῖν ἐρωτησετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἢν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὄνοματί μου δώσει ὑμῖν.

23And 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 ὅτι οὐκ ἤτίσατε οὐδέν ἐν τῷ ὄνοματί μου· αἴτετε καὶ λήψεσθε, Ἰνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.

24Up 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  Τάς τέν εἰς παροιμίας λελάληκα ὑμῖν· ἔρχεται ὑπὲρ ὑμῶν ὁ κόσμος ἀρχής ἐν παροιμίας λαλῆσον ὑμῖν ἀλλὰ παρθήσῃ περὶ τοῦ πατρός ἀγγέλω ᾑμῖν.

25"These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26  ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνοματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

26In that day you will make requests in my name, and I am not saying to you that I will make request of the Father on your behalf.

John 16:27  αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἔμε περιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρά [τοῦ] θεοῦ ἐξήλθον.

27"For 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 ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἁρφῆμι τὸν κόσμον καὶ παρευμαῖον πρὸς τὸν πατέρα.

28I went forth from the Father and have come into the world; I am taking leave of the world, and going my way back to the Father."

John 16:29  Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἡδὲ νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

29His 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 ἐρωτᾷ· ἐν τούτῳ πιστεύεις ὅτι ἐν αὐτῷ ἐξήλθες.

30"Now we know that you know all, and with you there is no need that someone query you. By this we believe that you have come forth from God."

John 16:31  ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἅρτε πιστεύετε;

31Jesus answered them, "For now you believe.

John 16:32  ὅτι ἔρχεται ὑπὲρ ὑμῶν καὶ ἐλήλυθεν ἵνα σκορπισθῇ ἕκαστος ἐς τὰ ἱδία κάμε μόνον ἁρφῆς· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ᾽ ἐμοῦ ἐστιν.

32"Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33  τάς τέν λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ γενεικτικὰ τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you do have288 tribulation; but be of good cheer: I have overcome the world."

288 16:33 ἔχετε D 69 124 788 8925 it vgcl xxw Antoniades Scriv1894 TR ἐν τῷ κόσμῳ θλίψιν ἔχετε P66 Δ 157 1424
Chapter 17

Jesus Prays for Himself

John 17:1a Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τούς ὀρθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήμυθεν ἢ ὄρα· δοξάζον σου τὸν υἱόν, ἵνα ὁ υἱός δοξάσῃ σε,

1) Jesus 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 17:2a καθὼς ἐδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάν ὁ δεδώκας αὐτῷ δώσῃ αὐτοῖς ἑωθίναι αἰώνιον.

2) inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant eternal life.

John 17:3a οὗτοι δὲ ἔστιν ή αἰώνιος ζωῆς, ἕνα γνώσκασιν σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὅν ἀπεστείλας Ἰησοῦν Χριστὸν.

3) And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.

John 17:4a ἔγος σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὁ δεδώκας μοι ἵνα ποιήσω·

4) I have glorified you upon the earth, having finished the work which you have given me to do.

John 17:5a καὶ νῦν δοξάζον με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἤ εἴχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοι.

5) And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6a Ἐφανέρωσά σου τὸ δόμοι τοῖς ἀνθρώποις οὗς ἐδωκας μοι ἕκ τοῦ κόσμου. σοι ἔσται καθ’ αὐτοῖς ἐδωκας, καὶ τὸν λόγον σου τετήρηκαν.

6) I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.

John 17:7a νῦν ἐγνωκαν ὅτι πάντα ὅσα δεδώκας μοι παρὰ σοῦ εἶστιν·

7) Now they are persuaded that all the things you have given to me are indeed from you;

John 17:8a ἔργα πάντα ὁ δεδώκας μοι δεδώκας αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξηλθοῦν, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

8) for 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 17:9a ἔγω περὶ αὐτῶν ἐρωτῶν σοῦ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δεδωκάς μοι, ὅτι σοὶ εἶστιν,

9) I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;

John 17:10a καὶ τὰ ἐμὰ πάντα σά ἔστιν καὶ τὰ σὰ ἐμα, καὶ δεδώκασαι ἐν αὐτοῖς.

10) indeed everything of mine is yours, and of yours is mine. And I am glorified in them;

John 17:11a καὶ ὅσα εἶμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ τὸ πρῶτο σε ἐρχομαι. Πάτερ ἄγιε, τίρησον αὐτοὺς ἐν τῷ ὄνομάτι σου ὑ δεδώκας μοι, ἵνα ὡσιν ἐν καθὼς ἡμεῖς.

11) yes, no longer am I to be in the world, yet they are in the world, and I am coming to

209 17:2a See the footnote on 6:39.
210 17:2b txt δώσῃ αὐτοῖς K2 A C 0250 TR SBL NA28 / / δώματα αὐτοῦ W δώσω αὐτῷ σοῦ ¹⁰⁷ W δώσω αὐτῷ Ν* 0109 δώσεις αὐτοῖς B E N 047 054 0301 M RP δώσῃ αὐτοῖς N* ⁰⁷ Easy D lac Ψ50 Ψ75 0233. The Coptic language did not distinguish between the aorist subjunctive and the future indicative.
211 17:4a txt τελειώσας Ψ48 K A B C L N W 0109 0301 (τμήματα) copsa[b][b] bo SBL NA28 // τελειώσας D E 047 054 M lat copsa[b][b] lac Ψ48 Ψ75
212 17:7a txt εἰσήν A D E 047 M copsa[b][b] TR lac Ψ48 Ψ75

[Insert corrections and discussions as appropriate for the extracted text]
you. O holy Father, keep them in your name, that flesh [215] you have given to me, so that they may be one, just as we are one.

John 17:12 ὅτε ἰδοὺ μετ' αὐτῶν ἐγὼ ἐτήρησα αὐτούς ἐν τῷ ἀνόματι σου ὃ δέδωκας μοι, καὶ ἐφύλαξα, 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 [215] you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,[216] so that the scripture may be brought to completion.

John 17:13 νῦν δὲ πρὸς σε ἐρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαράν τὴν ἐμῆν πεπληρωμένην ἐν εὐαγγελίῳ.

13′But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσσεν αὐτούς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ ὥσιν ἐκ τοῦ κόσμου.

14I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἔρρωτο ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσης αὐτούς ἐκ τοῦ πονηροῦ.

15I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

16They are not of the world, just as I am not of the world.

John 17:17 ἀγάπην αὐτοὺς ἐν τῇ ἀληθείᾳ ὁ λόγος ὁ σῶς ἀληθείᾳ ἐστιν.

17Sanctify[217] them in your truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἅψωτελας εἰς τὸν κόσμον, κἀγὼ ἅψωτελα αὐτοὺς εἰς τὸν κόσμον.

18Just as you sent me into the world, I also have sent them into the world.


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 Ὡς περὶ τούτων δὲ ἐρωτῶς μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύντων 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 ὀσίᾳ, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὀσίαν, ἵνα ὁ κόσμος πιστεύῃ ότι σὺ με ἅψωτελας.

21 that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

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[213] 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.

[214] 17:12a τοι μετ’ αὐτῶν φο κ B C D* L W 1 1071 1582* lat cop Didymus TG WH NA27 SBL { } // μετ’ αὐτῶν ἐν τῷ κόσμῳ A C* D* E Γ Δ Θ Λ Π Ψ Ω 047 054 0141 0211. See the footnote on 6:39.

[215] 17:12b This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

[216] 17:12c ὁ υἱὸς τῆς ἀπωλείας – ho huios tis apoleias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλῶν, 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.

[217] 17:17 ἁγιάζω - hagiazó; dedicate or set something apart for God's holy purposes.
The glory which you have given to me, I also have given to them, so that they may be one, just as we are one:

In them, and you in me, so that they may become fully developed into one, that the world may know that you sent me, and that you have loved them just as you loved me.

And I have made known to them your name, and will do so in the future, so that the world may know that you sent me, and that you have loved them just as you loved me.

Then, aware of all the things coming upon him, Jesus went forward, and he says to

John 18:4 from the Pharisees, comes there, with lamps and torches and weapons.

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 εἰπών Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρῶν ὅπου ἦν κῆπος, εἰς ὅν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ.

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.

And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3 ὃς οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἄρχερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

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.

Then, aware of all the things coming upon him, Jesus went forward, and he says to

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218 John 18:23 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.

219 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, ἦσαν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγώ εἰμι. εἰστήκει δὲ καὶ Ἰουδαῖος ὁ παραδίδος αὐτὸν μετ’ αὐτῶν.
5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ὡς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπήλθον εἰς τὰ ὁπίσω καὶ ἔπεαν χαμαί.
6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα Ἰησοῦν. οἱ δὲ εἶπαν, ἦσαν τὸν Ναζωραῖον.
7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη ἦσοὺς, Εἶπον ύμῖν ὅτι ἐγὼ εἰμί: εἰ οὖν ἔμε Ἰησοῦν, ἀφετε τοῦτοὺς 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 ἴνα πληρωθῇ ὁ λόγος ὅτι ἐπεν ὅτι οὐς δεδωκας ἔξι αὐτῶν οὐδένα.
9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σήμων οὖν Πέτρος ἔχων μάχαραν εἴλυσεν αὐτὴν καὶ ἐπαίσαν τὸν τοῦ ἱρίρεως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ψέριν τὸ δεξιόν. ήδὲ ὁνόμα οὐ τοῦ δούλῳ Μάλχῳ.
10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 Εἶπεν οὖν ὁ Ἱησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην· τὸ ποτήριον ὁ δεδωκέν μοι ὁ πατήρ οὐ μὴ πιῶ αὐτῷ;
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 ὑπηρετοί τῶν ἱερείων συνέλαβον τὸν Ἱησοῦν καὶ ἔδησαν αὐτόν
12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἤγαγον πρὸς ἄναν πρώτον· ἦν γὰρ πενθερὸς τοῦ Καύσα, ὅς ἦν ἱρίρεως 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 ἤδὲ Καύσας ὁ συμβουλεύσας τοῖς ἱερεῖσι ὃτι συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.
14And Caiaphas was the one having advised the Jews that it was expedient that one man die instead of the people.

John 18:15 Ἕκολοθεῖ ὁ δὲ τοῦ Ἰησοῦ Σῆμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἱρίρεως, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἱρίρεως,
15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὁ δὲ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ ἔξω. ἐξήλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τῷ ἱρίρεως καὶ εἶπεν τῇ θυρωρίᾳ καὶ εἰσήγαγεν τὸν Πέτρον.
16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παίδισκη ἡ θυρωρίας, Μή καὶ οὐ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Οὐκ εἰμί.
17Then the maidservant, the doorkeeper, says to Peter, "You are not also one of this man's disciples, are you?" He says, "No I am not."
John 18:18 εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ υπηρέται ἀνθρακιῶν πεποικότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίωσαν· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίωσαν.

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 Ὅ σον ἄρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ ὁ Πρωτερία, ἔγγα παρηγματίζεται ἡ ἀλήθεια τῷ κόσμῳ· ἐγώ πάντες ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ Ιερού, ὅπως Πάντες των Ἰουδαίων συνέχονται, καὶ ἐν κρυπτῷ ἔλαβεν αὐτὸν οὐδέν.

20Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἔρωτας; ἐρώτησαν τούς ἀκηκοάς τῇ ἐλάσισα αὐτοῖς· ίδε οὖν οίδαςιν ἡ ἐπίν έγώ.

21Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκόν τῶν ὑπηρετῶν ἐδωκεν ἡμῖν πάπιομα τῷ Ἰησοῦ εἰπόνων, ὅτι ἂν ἐπορεύηται τῷ ἀρχιερεῖ;

23As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ ὁ Πρωτερία, ἔνα λέγεις ἔλασις, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

24Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν ὁ συνοτο τὸ ἄνεος δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερεά.

25(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 ἐστώς καὶ θερμαίωσαν, εἶπον οὖν αὐτῷ, Μὴ καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἰς ὄρνησαστο ἐκεῖνος καὶ εἶπεν, ὦκ εἰμί.

26And 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 δουλῶν τοῦ ἀρχιερείου, συγγενής ὁ νῦν ἀπεκόπησεν Πέτρος τὸ ῥήμα μετ’ αὐτοῦ; εἰκόν ςος σε εἴδον ἐν τῷ Πέτρῳ τοῦ τῶν ἀρχιερεῖων, ὦκ εἰμί.

27One 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 ὁ συνοτο Πέτρος καὶ εὐθέως ἀλέτωρ έφωνησεν.

27Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγοινοῦν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωτοὶ καὶ αὐτοὶ ὡκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

28They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 εἴξηκεν οὖν ὁ Πρωτερία ἐξω πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγορήσεις, κατά 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, Ἐὰν μὴ ἴνα ὁ τοῦ κακὸν ποιῶν, οὐκ ἔνας οἱ παρεξωκαμεν ἀυτὸν.

30They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you.
John 18:31: εἶπεν οὖν αὐτῷ ὁ Πιλάτος, ἄδεια αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν. εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἦμιν οὐκ ἔξεστιν ἀποκτεῖναι 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: ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίω λανατω ἠμέλλεν 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, Σὺ εἶ 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, Ἀπὸ στιγμῆς τούτου λέγεις ἢ ἀλλοι εἶπον σοι περὶ ἐμοῦ;-

34Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"
John 18:35: ἀπεκρίθη ὁ Πιλάτος, Μήτι ἡμῶν ὁ Ιουδαίος εἴμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἁρχηγοὶ παρέδωκαν σε ἐμοῦ; 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 ἢ ἐμή ἐστιν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἢ ἐν καθιστήρᾳ ἢ ἐστιν ἐν τῷ κόσμῳ, ἢ ἐστιν ἐξ ἡμῶν ἢ ἐστιν ἐκ τοῦ κόσμου, ἢ ἐστιν ἐκ τοῦ κόσμου, ἢ ἐστιν ἐκ τοῦ κόσμου.

36Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."
John 18:37: εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Όὐκον βασιλεὺς εἰς σὺ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὁτι βασιλείας εἰμί, ἡμών εἰς τούτο γεγέννημαι καί εἰς τούτο ἔλθαν. ἔλθαν εἰς τὸν κόσμον, ἢν μαρτυρήσω τῇ ἀλήθειᾳ· πᾶς οὐκ ἔστιν ἐκ τῆς ἀλήθειας ἢ ἐστιν ἐκ 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 ἀλήθεια; Καί τούτο εἶπον πάλιν ἔξεστήν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ δεῖπναν εὐρύσκω 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: ἔστην δὲ συνήθεια ὡς ἵνα ἔνα ἀπολύσω ὡς ἐν τῷ πάσχαι βασιλεύσει οὖν ἀπολύσω ὡς ἐν τῷ βασιλείᾳ 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?"

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221 18:36 The Greek words for "but in fact" are νῦν δὲ - nûn dê, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus’ kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

222 18:38 Basis for capital punishment.
Chapter 19

John 19:1 Then they shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.

John 18:40 ἐκραύγασαν οὖν πάλιν λέγοντες, Μή τούτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.

40They then shouted back, saying, "Not this man, but Barabbas!" Now Barabbas was a bandit.
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”

John 19:13 - Ο οὖν Πιλάτος ἄκοψε τῶν λόγων τούτων ἠγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθοδοτρωτόν, Ἐβραίστι δὲ Γαββαθά.

13When therefore Pilate heard these words, he brought Jesus outside, and he sat down on the judgement seat, at a place called The Pavement, but in Hebrew called Gabbatha.

John 19:14 - ἢν δὲ παρασκεύη τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἦδε 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 - ἐκατεύχασαν οὖν ἑκείνοι, Ἅρων ἄρων, σταυρώσων αὐτὸν. λέγει αὐτοῖς ο Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν 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 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

16At that time therefore he handed him over to them, to be crucified.

The Crucifixion

Παρέλαβον οὖν τὸν Ἰησοῦν· They took Jesus therefore.

John 19:17 - καὶ βαστάζων έαυτῷ τὸν σταυρόν ἐξήλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραίστι Γολγοθα, And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta, John 19:18 - ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεύθεν καὶ ἐντεύθεν, μέσον δὲ τὸν Ἰησοῦν.

where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 - ἤγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπί τοῦ σταυροῦ ἢν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζαρηνός ο 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 εὐγένειος ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ χρωματίσθη Ἰησοῦς· ὁ Ἐβραίστι, ὁ Ῥωμαίστι, Ἑλληνιστὶ.

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 - ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἄρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφει, ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ’ ὅτι 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.”

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223 19:16 Εἴτε παρέλαβον οὖν τὸν Ἰησοῦν B L X 0141 33 TG WH NA27 SBL [B] || παρελαβον οὖν τὸν Ἰησοῦν καὶ ἔγαγον D5 1071 || παρελαβον οὖν τὸν Ἰησοῦν καὶ ἔγαγον 0290 || παρελαβον οὖν τὸν Ἰησοῦν ἔγαγον αὐτόν K1 || παρελαβον τὸν Ἰησοῦν ἔγαγον 118 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους ἔγαγον 365 2561 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους ἔγαγον 660 5 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους ἔγαγον 567 2 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους ἔγαγον 595 1 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους καὶ ἔγαγον 154 5 || παρελαβον δὲ τὸν Ἰησοῦν καὶ ἔγαγον A E H K S Y Δ Θ Π Ο Ω 065 0211 2 28 3 157 1424 TR R Ρ || οἱ δὲ παρελαβον τοὺς Ἰουδαίους ἔγαγον εἰς τὸ πραιτὼριον M || παρελαβον δὲ τὸν Ἰησοῦν καὶ ἔγαγον εἰς τὸ πραιτώριον T || παρελαβον τοὺς Ἰουδαίους εἰς τὸ πραιτώριον 700 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους ἔγαγον καὶ ἔπεθανον αὐτῷ τὸν σταυρόν f13 || οἱ δὲ παρελαβον τοὺς Ἰουδαίους εἰς τὸ πραιτώριον 69 124 788 || lac Ψ5 Ψ7 C D F G P Q T V 047 0233 28 syr5.
John 19:22 ἀπεκρίθη ὁ Πιλᾶτος, ὡς γέγραφα, γέγραφα.

22Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιώται ὄτε ἐστάυρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω τοῦ ἱματισμοῦ μέρος, καὶ τὸν χιτώνα. ἦν δὲ τὸ χίτων ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντός διὰ ἀλου.

23The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἀλλήλους. Μή σχίσωμεν αὐτὸν, ἀλλὰ λάγωμεν περὶ αὐτοῦ τίνος ἔσται ἵνα γραφή πληρωθῇ καὶ ἔπει τὸν ἱματισμὸν μου ἥξιον κλῆρον. Οἳ μὲν οὖν στρατιώται ταῦτα ἐποίησαν.

24They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing,"224 those things therefore the soldiers did.

John 19:25 εἰστικευαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ η δήμη τοῦ αὐτοῦ καὶ η δυσβασία τῆς μητρὸς αὐτοῦ, Μαρία η τοῦ Κλωπᾶ καὶ Μαρία η 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 ἔδω τὴν μητέρα καὶ τὸν μαθητὴν παρεστώτα ὡς ἡγάπα, λέγει τῇ μητρί, γύναι, ἰδε τὸ ὅς 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 ἔτα λέγει τῷ μαθητῷ, ἵδε τῇ μητρί σου. καὶ ἀπ’ ἐκείνης τῆς ωρᾶς ἔλαβεν αὐτὴν ὑπ’ αὐτὴν τὸ μαθήτη τοῦ μαθητῆ τοῦ Ἰησοῦ.

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 τούτο οὖν ἦν διὰ ταῦτα τετέλεσται, ἴνα τελειωθῇ ἡ γραφή, λέγει, Δῆτο.

28Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.225

John 19:29 σκέφθη σκεφθεῖ δεός μισήν σπόγγον ὁ ὑπ’ αὐτοῦ τοῦ ἱματισμοῦ μετοίκωσαν προσφύγεκαν αὐτοῦ τῷ στόματι.

29A container full of vinegar226 was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 δὲ παρὰ σταυροῦ τὸ δέος ὁ Ἰησοῦς ἐπέν. Τετέλεσθαι καὶ κλίναις τὴν κεφαλὴν παρ’ ὑπάκεια τὸν πνεῦμα.

30When therefore he had received the vinegar, Jesus said, "It is finished." And after he bowed his head, he gave up his spirit.

John 19:31 Οἱ οὖν ἱσοδίαι, ἔπει συνεκκαίρωσαν ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τῶν ὀμοίων ἐν τῷ σαββάτῳ, ἵνα μὴ ἡ ἡμέρα ἐκείνη τοῦ σαββάτου ἡμέρα ἐκείνην τὸν Πιλάτον ἵνα καταλαμβάνοντο σαββάτῳ τοῦ σκελετοῦ καὶ ἰκάθωσαν.

31The Jews therefore, since it was Preparation Day,227 asked Pilate that their legs be

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224 19:24 Psalm 22:18
225 19:28 Psalm 22:15
226 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
227 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.228

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρώτου κατέστη τὸ σκέλη καὶ τοῦ ἄλλου τοῦ συντευχωθέντος αὐτῶν:

32 The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐπὶ δὲ τὸν Ἰησοῦν ἠλθόντες, ώς εἶδον ἡδή αὐτὸν τεθνηκότα, οὐ κατέστη αὐτῶ τὸ σκέλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case229 break the legs.

John 19:34 ἀλλ’ εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν πλευρὰν ἐνυξέν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

34 But one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

John 19:35 καὶ ὁ ἑωρακὼς μειρατύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστίν ἡ μαρτυρία, καὶ ἔκεινος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε.

35 And the one who has seen has borne witness, and his testimony is reliable, and he knows that he is saying something true; so you may believe.

John 19:36 ἐγένετο γὰρ τὰτα ἵνα ἡ γραφὴ πληρωθῇ, ὡστοὺν οὐ συντριβήσεται αὐτοῦ.

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it230 shall be broken."

John 19:37 καὶ πάλιν ἐτέρα γραφή λέγει, ὃφυονται εἰς ὅν ἔξεκέντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."231

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἦρωτησαν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος, ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ.

38 And after these things, Joseph from Arimathea, who was a disciple of Jesus, but secretly because of the fear of the Jews, made request of Pilate that he might take the body of Jesus; and Pilate consented. He went therefore, and took his body.

John 19:39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλός ὡς λίτρας ἐκατόν.

39 And Nicodemus, the one who earlier had come to Him by night, came as well, carrying a mixture of myrrh and aloes, about a hundred pounds.232

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀδονίος μετὰ τῶν ἀρωμάτων, καθὼς ἤδος ἐστίν τοῖς Ἰουδαίοις ἐνταφιάζειν.

40 They then took the body of Jesus, and bound it in linen cloths, with the spices, as is the burial custom with the Jews.

228 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

229 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

230 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

231 19:37 Zechariah 12:10

232 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41 ἤν δὲ ἐν τῷ τόπῳ ὅπου ἔστησαρόθη κήπος, καὶ ἐν τῷ κήπῳ μνημείον καίνον ἐν ὧν ὀυδέπω ὦδείς 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 ἐκεῖ οὖν διὰ τὴν παρασκευήν τῶν ἱσοδαίων, ὅτι ἐγγύς ἦν τὸ μνημείον, ἔθηκαν τὸν Ἱσσαῦ.

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 ἡ Μαγδαληνή ἔρχεται πρωῒ σκοτείας ἐτὶ οὐσίας εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠμένον ἐκ τοῦ μνημείου.

1And on the first day of the week, very early while still dark, Mary the Magdalene came to the tomb; and she sees the stone having been removed from the tomb.

John 20:2 τρέχει οὖν καὶ ἐρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητήν ὃν ἔφυλε ό Ἱσσαῦς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

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 we don’t know where they have put him."

John 20:3 ἔξηλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημείον.

3Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4 ἔτρεχον δὲ οἱ δύο όμοι· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἤλθεν πρώτος εἰς τὸ μνημείον,

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 τὸ θόννια, 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 μνημείον· καὶ θεωρεῖ τὰ θόννια 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 ουσάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θοννίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον 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 μνημείον, καὶ εἶδεν καὶ ἔπιστευσεν.

8Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed. 234

233 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But this view reflects a very shallow, careless, and probably prejudiced reading of John. For here in John, Mary the Magdalene says "We" don’t know where they have put him, indicating that she was not alone. And so also, most other so-called contradictions between the four gospels may be resolved by those truly wanting to know the truth, and not coming to it with prejudice.

234 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 σοφοὶ γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.
9 For they did not yet understand the scripture that he had to rise from the dead.

Jesus Appears to Mary of Magdala
John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.
10 The disciples then went back to their own homes.
John 20:11 Μαρία δὲ εἰσῆλθεν πρὸς τὸ σῶμα κλαίουσα. ὡς οὖν ἠκλαίην παρέκυψεν εἰς τὸ μνημεῖον,
11 But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,
John 20:12 καὶ θεωρεῖ δύο ἄγγελους ἐν λευκοῖς καθεξήμονες, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἦκε τὸ σῶμα τοῦ Ἰησοῦ.
12 and she beholds two angels in white, one sitting at the head and one sitting at the foot of where the body of Jesus had been lying.
John 20:13 καὶ λέγουσιν αὐτῇ ἔκεινοι, Γόνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτὸν.
13 And they say to her, "Woman, why are you weeping?" She says to them, "They have taken my Lord away, and I don't know where they have put him."
John 20:14 ταῦτα εἰπόδασ ἐστράφη εἰς τὰ ὁπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστώτα, καὶ οὐκ ἤδει ὅτι Ἡσοῦς ἐστίν.
14 When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.
John 20:15 λέγει αὐτῇ Ἡσοῦς, Γόνα, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκούσα ὅτι ο θεοποιούς ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἀρώ.
15 Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.
John 20:16 λέγει αὐτῇ Ἡσοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί, Ῥαββουνι (ὁ λέγεται Διδάσκαλε).
16 Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).
John 20:17 λέγει αὐτῇ Ἡσοῦς, Μή μου ἄπτο, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύει δὲ πρὸς τοὺς άδελφοὺς μου καὶ εἰπέ αὐτοῖς, Ἀναβάσθω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.
17 Jesus says to her, "Do not cleave to me, for I have not yet ascended to the Father; but go to my brothers, and tell them: 'I am ascending to my Father and your Father; to my God and your God.'"
John 20:18 ἔρχεται Μαρία ἡ Μαγδαληνή ἄγγελλουσα τοῖς μαθηταῖς ὅτι Ἐῳράκα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
18 Mary goes, announcing to the disciples, "I have seen the Lord," and also announcing those things he had said to her.

Jesus Appears to the Ten Apostles
John 20:19 ὅσος οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μίᾳ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
19 Then, when it was evening on that first day of the week, with the doors locked where the disciples were, because of the fear of the Jews, Jesus appeared, and stood in their

around, none of the eleven apostles believed the women. Here it is saying that John believed Mary's report that the body of Jesus was missing.
And he says to them, "Peace be with you."

John 20:20  καὶ τότε εἶπῶν ἔδειξεν τὰς χεῖράς καὶ τὴν πλευρὰν αὐτοῦ. ἔχαρησαν οὖν οἱ μαθηταὶ ἱδόντες τὸν κύριον.

20) And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.

John 20:21  εἶπεν οὖν αὐτοῖς πάλιν, Ἐιρήνη ύμιν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ύμᾶς.

21) Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

John 20:22  καὶ τοῦτο εἶπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεύμα ἁγίον·

22) And having said this, he blew, 23 and says to them, "Receive the Holy Spirit.

John 20:23  ἄν τινων ἀφίση τὰς ἄμαρτίας ἀφέονται αὐτοῖς, ἅν τινων κρατήσει κεκράτηται.

23) 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 ἠλθεν Ἰησοῦς.

24) 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 άλλοι μαθηταί, ἢσωράκαμεν τὸν κύριον. ὦ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χειραῖς αὐτοῦ τὸν τύπον τῶν ἠλών καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἠλών καὶ βάλω μου τὴν χειρὰ εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύω.

25) 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 οὐκ ἠλών ἦσαν ἐσώ οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Ἐιρήνη ύμῖν.

26) 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 ὄψῃ καὶ ἴδε τὰς χειρὰς μου, καὶ φέρε τὴν χειρὰ σου καὶ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἀπίστος ἄλλα πιστὸς.

27) 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 ὁ θεός μου.

28) Thomas responded and said to him, "My Lord and my God."

John 20:29  λέγει αὐτῷ ὁ Ἰησοῦς· ὃτι ἐώρακας με πεπίστευκας· μακάριοι οἱ μὴ ἱδόντες καὶ πιστεύσαντες.

29) Jesus says to him, "Because you have seen me, you have believed. Blessed are those believing 26 without having seen."

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235  20:22 ἐμφυεῖν - emphásō, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פָּקַל 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.

236  20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ὥστε ἐπραγμένα ἐν τῷ βιβλίῳ τούτῳ:

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἦστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ζωὴν ἔχητε ἐν τῷ οἴνῳ αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ,238 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφανέρωσεν δὲ οὕτως.

1After these things, Jesus revealed himself another time to his disciples, on the Sea of Tiberias.

John 21:2  ἦσαν δὲν ὁμοίως Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδυμὸς καὶ Ἀναβάνηλ ὁ ἀπὸ Κανά τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαῖου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

2Simon Peter, and Thomas called the Twin, and Nathaniel from Cana of Galilee, and the sons of Zebedee, and two other disciples of his, were together.

John 21:3  λέγει αὐτοῖς Σίμων Πέτρος, ὡς πάγως ἀλλεύειν. ἔλυσαν αὐτό, ἔρχομεθα καὶ ἡμεῖς σὺν σοὶ, ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἑκείνη τῇ νυκτί ἐπίσανον οὐδέν.

3Simon Peter says to them, "I am going to fish." They say to him, "We are also coming with you." They went, and embarked in the boat. And throughout that night, they caught nothing.

John 21:4  πρωίας δὲ ἦν γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἦστιν.

4And now that it is turning morning, Jesus had stood at the shore. However, the disciples have not realized that it is Jesus.

John 21:5  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5Jesus therefore says to them, "Children, have you no fish?"239 They answered, "No."


6And he said to them, "Cast the net into the area to the right of the boat, and you will find something." They cast it therefore, and they were not strong enough to retrieve it, because of a fullness of fish.

John 21:7  λέγει οὖν ὁ μαθητὴς ἐκείνος δὲν ἦγατα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ κύριος ἦστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἦστιν, τὸν ἐπενδύσατο δικτύον, ἦν γὰρ γυμνός, καὶ ἔβαλεν εαυτὸν 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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237 20:30 There is a μὲν - men here, complemented by a δὲ - 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.

238 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

239 21:5 The Greek word translated "fish" is προσφάγιον - prosphagnion; "a relish;" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγεῖν (to eat.) According to Moeris (204.24), second century, prosphagyia is Hellenistic for the Attic δῆφος, "side dish." In other words, what is eaten besides bread. And according to Bauer, δῆφον often meant simply "fish." (This word δῆφος is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake
John 21:8 or de åλλοι μαθηταί τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πιθῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἱχθών.

8(for they were not far from shore, but only about two hundred cubits away), while the other disciples came in the boat, towing the fish net.
John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέποντον ἀνθρακίαν κειμένην καὶ ὀφάριον ἐπικείμενον καὶ ἄρτον.

9As they get down therefore onto the beach, they see a fire of coals established, and fish lying on it, and bread.
John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀφαρίων ὑν ἐπίσταστε νῦν.

10Jesus says to them, “Bring some of the fish which you have now caught.”
John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ ἐλήκωσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἱχθῶν μεγάλων ἑκατὸν πεντηκοντά τριών καὶ τοσοῦτον ὄντων οὐκ ἑσκήθη τὸ δίκτυον.

11Simon Peter therefore got up, and dragged the net to the beach, very full of fish, 153 of them; and though there were so many, the net was not torn.
John 21:12 λέγει αὐτοῖς ὁ Ἰησοῦς, Διδύμων ἀριστήτατε. οὐδεὶς δὲ ἐτόλμη τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς ε; εἰδότες δέ ὅτι ὁ κύριός ἐστιν.

12Jesus says to them, “Come, eat breakfast.” And not one of the disciples got up the courage to challenge him, “Who are you?” For they knew it was the Lord.
John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀφάριον ὁμοίως.

13Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τοῦτο ἦν τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

14This was now the third time Jesus had revealed himself to the disciples after having risen from the dead.

Jesus Reappoints Peter
John 21:15 Ὄτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπάς με πλέον τουτόν; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἄρνια μου.

15When therefore they had eaten breakfast, Jesus says to Simon Peter, “Simon son of John, do you love me more than these?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Feed my lambs.”
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπάς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βοσίμαντε τὰ πρόβατά μου.

16Again, he says to him a second time, “Simon son of John, do you love me?” He says to him, “Yes, Lord, you know that I love you.” He says to him, “Pastor my sheep.”
John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ πρόβατά μου.

17He says to him the third time, “Simon son of John, do you love me?” Peter was hurt that he said to him the third time, “Do you love me.” And he says to him, “Lord, you know all. You know that I love you.” Jesus says to him, “Feed my sheep.”
John 21:18 ἀμὴν ἀμὴν λέγει σοι, ὅτε ἦς νεώτερος, ἐξώνυμος σεαυτὸν καὶ περιπάτες ὅπου ἦθελες· ὅταν δὲ γνώρισῃς, ἐκτενεῖς τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει καὶ οἶας ὅπου σὺ θέλεις.

18Truly, truly I say to you: When you were younger, you would dress yourself, and walk around where you wanted; but after you have become old, you will stretch out your

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240 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
241 Equivalent to 100 yards, or 92.4 meters.
242 Up until the time we see the Lord, it will continue to be the topic of discussion, the meaning of why Jesus used the verb ἀγαπάω in vv. 15 and 16, but φιλῶ in v. 17; and why Peter used the verb οἶδα 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.
And What About John?

John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν ὅν ἦγαπα ὁ Ἰησοῦς ἀκολουθοῦντα, δέ καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἑπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδίδον δέ 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 τούτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

21 So when he saw this one, Peter says to Jesus, "Lord, and what about him?"

John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἑως ἐρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθησι.

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 ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνῄσκει, οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει, ἀλλ᾽ Ἐὰν αὐτὸν θέλω μένειν ἑως ἐρχομαι, τί πρὸς σέ;

23 This therefore is the word that got out to the brothers: that that disciple would not die.

But Jesus had not said to him that he would not die; rather, "If I want him to remain until I come, what is that to you?"

John 21:24 οὗτος ἔστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ συνάντησ τί ἀναθηματία 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 πολλά ἐποίησεν ὁ Ἰησοῦς, ἀτινα ἔν γράφθη τα ἅθ' εν, σοῦδ' αὐτῶν ὑμαῖς τὸν κόσμον ὑμῖν ἕξιν 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

### Endnote #1

**GENDER INCLUSIVENESS**

The culture in English speaking western countries has changed such that there is demand for a common-gender third person singular pronoun. I truly wish there were one in English. It would make it easier to make clear in translation which gender is meant, including when both genders are meant. But alas, there is no such word, neither is there a widely acceptable convention for a phrase of words. If there were, I would be the first to use it.

One trend is to use the English third person plural pronoun, since it is gender neutral. Yet this sacrifices accuracy in number, for the sake of accuracy in gender. This makes the value judgment that gender is a more important part of the semantic content of the text than is number. But it is easier to understand gender inclusiveness from defaultly masculine pronouns, than it is to recognize singular number from pronouns changed to
the plural. Another method of accomplishing gender neutrality is by using phrases of several words. Unfortunately, they have to differ from passage to passage. In my opinion, the result is a bland, flat prose that has lost the rhythm and consistency of the original. It is for this reason that many people, including myself, cannot memorize scripture in any translation but the King James Version: because most modern translations have no rhythm. But the gospel of John, for example, has its own unique rhythm, including redundancies, that some modern translations apparently feel the need to eliminate.

My approach toward more gender inclusiveness was first of all, obviously, to render the Greek word ἄνθρωπος – ἄνθρωπος to something more neutral like human being, person, or people. In aphorisms, like "He who would come after me must deny himself daily, and take up his cross, and follow me," I changed the initial "He" to "The person," but left the him as him and the his as his. The reader can take the cue from the words "The person," that the whole aphorism is gender inclusive.

It was the norm in the Greek language of the New Testament, that the masculine singular pronoun was the default pronoun for gender-neutral usage, just like it has always been in English. God’s people have long understood this and accepted this, in many cultures and many languages. The vast majority of people, Christian or not, can understand perfectly well the gender inclusiveness of an aphorism such as I worded it above, "The person who,... he..."

As for words like "brothers," as in John 21:23, obviously the word got out to female believers, too. Yet the word "brethren" has long been understood to mean the community of believers both male and female. When you start adding words like "community" that are not strictly in the Greek text, I am a little uncomfortable. I can understand why some would render it, "community of believers." On the other hand, there is the possibility that the words "the brothers" in John 21:23 mean the same as in John 20:17-18. There, Jesus says to Mary the Magdalene, "Go to my brothers and tell them..." And Mary told those things to the apostles. In the same way, in this passage in John 21, the meaning could be: "This therefore is the word that got out to the rest of the apostles: that that disciple would not die." For not all the apostles had gone on this particular fishing trip. Therefore, I thought it best to leave it literally as the Greek says, "brothers."

Endnote #2

THE MEANING OF THE PHRASE, "THE JEWS," IN THE GOSPEL OF JOHN.

PROBLEM: In the gospel of John, "the Jews" are often set over against Jesus as his enemies, even though both Jesus and the writer, John, were themselves Jews. This is a problem in that present day Jews reading the gospel of John feel attacked by it, and fringe racist groups reading the gospel of John find ammunition in it.

The meaning of the English word "Jew" is not widely agreed upon or understood. But the word is indisputably descended from the Hebrew name of one of the twelve sons of Jacob or Israel, the one named Judah. Judah became the largest of the twelve tribes and also contained the royal line of David and David's descendant, the future king, the Messiah. Israel for much of its political history was divided between the Judean tribes of Judah and
Benjamin in the south, on the one hand, and on the other hand the ten tribes to the north, and also east of the Sea of Galilee. The southern kingdom's capital city was Jerusalem, and the capital city of the northern kingdom was Samaria.

The people of the southern kingdom were named after their dominant tribe, Judah, and so became known as "Judeans" or "Jews," and the people of the northern kingdom came to be named after their capital city, and were called "Samaritans." Later also, there was an intermediate group called Galileans. Here's an analogy: Not all facial tissues are made by the "Kleenex" brand company, but the Kleenex brand has been so dominant, that the trademark "Kleenex" has become a generic word for all facial tissues of any brand. In the same way, the Judeans, the tribe of Judah, were the dominant tribe in the longer lasting part of Israel before the captivity. They considered themselves superior to and holier than the Samaritans. The northern tribes did in fact intermarry with Gentiles sooner and perhaps more often than did the southern tribes, mainly because the northern kingdom was conquered sooner, by the Assyrians and Persians. For this reason, the northernmost tribes became known as "Galilee of the Gentiles," that is, "the 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." Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his disciples." This may be a hint indicating that by leaving the area of Jerusalem, he was leaving "the Jews." Jesus testified that it was the Jerusalemites who killed the prophets. (Matt. 23:37; Luke 13:34) The gospel of Mark says, "Even the Jerusalemites went out to be baptized by John." (Mark 1:5) Later in the New Testament, Jerusalem is spoken of disparagingly also. The apostle Paul likens earthly Jerusalem to Hagar the slave-woman, representing the form of legalistic Judaism opposed to Jesus, whereas the true Jerusalem, of Sarah and her true children, is above; that is, is heaven. (Galatians 4:25-26) John again, in his apocalypse, the book of Revelation, calls the city of Jerusalem, "Sodom and Egypt, where also their Lord was crucified." (Rev. 11:8)

Judeans resisted any theological point put forth by Samaritans, no matter how reasonable or true the point may have been. It has been suggested that the "triennial cycle" of the reading of the Pentateuch in the synagogue, in which cycle the passages or "sedarim" of the Law pertaining to each festival were read on the customary dates of those festivals, was designed specifically for the purpose of controverting the views and customs held by the Samaritans pertaining to calendars for those festivals. By Jesus' time, there were at least three "castes" of Israelites. The "highest" or "purest" caste was comprised of the
"Jews" of Jerusalem and Judea, who felt superior for another reason also: more of them maintained knowledge of the Hebrew language. The second caste was the Israelites in the far north and northeast, called the Galileans. Fewer of these knew Hebrew, and knew rather their native tongue, Aramaic; and many also spoke Greek and some Latin, because of their geo-political situation. The third and bottom caste was the "Samaritans" of Samaria. These literally were "untouchable," as in Diatessaron 6:7 and John 4:9. Even the second caste, Galileans, looked down on Samaritans. The town of Nazareth, where Jesus was from, was fairly close to Samaria. It was also said of Jesus that he was a Samaritan: "The Jews answered and said to him, 'Do we not rightly say that you are a Samaritan, and have a demon?"' (John 8:48) When a Galilean man, Nathaniel, was told to come meet Jesus of Nazareth, Nathaniel said, "Is it possible for anything good to be from Nazareth?" (Diatessaron 5:14; John 1:46) The disciples James and John were perfectly willing to call down fire from heaven and burn up Samaritans; see Diatessaron 18:2; Luke 9:54.

The word "Samaria" came to mean a region, with vague borders, north of Judea but south of Galilee, and west of the Jordan. This was by then not a political region. (As for the city formerly called Samaria, it had been renamed "Sebaste" by Herod the Great.) Jesus, unlike the rest of those of the two upper castes, would not always avoid Samaria. Those of the two upper castes, when traveling back and forth between Galilee and Judea, would be sure they conducted most of their north-south progress east of the Jordan River, and approach Jerusalem from the east via Jericho, in order to avoid passing through Samaria.

This was lamentable. The well of the man Israel himself, that is, Jacob, was in Samaria, at which well Jesus astounded the Samaritan woman by drinking from the same vessel as she a Samaritan. In their conversation, she soon brought up theological and customary disagreements between the Jews and Samaritans. It is clear the Samaritans considered themselves Israelites. In that same passage, Jesus appears to consider himself a "Jew." In the genealogical sense, he certainly was a Judean, that is, descended of the tribe of Judah. In a geographical sense, however, he was not a Judean. The Judeans for their part considered Samaritans either as not Israelites, or if Israelites at all, disobedient, unclean and "cast out of the camp." Jesus in Matthew 10:5 excluded Samaritans from the group he called "the lost sheep of the house of Israel." But he apparently regarded them as more Israelite than the Phoenicians of Mark 7:26-28, Matthew 15:21-27, and Diatessaron 14:11-17, who were called "dogs." (But Jesus did reward even the Canaanite woman for her faith.) The apostles Peter and John evidently later on considered Samaritans to be Israelites, for in Acts 8:14-17, they readily went to Samaria to help them receive the Holy Spirit. This is in contrast to Acts 10, when Peter resisted the idea of Cornelius the Roman receiving the Holy Spirit, whom he clearly thought of as non-Israelite, Gentile and untouchable.

In modern times, the English word "Jew" means all descendants of the Shemite man Jacob, not just Judeans. And not really descendants in a racial sense, but in the sense of practicing the traditions passed down from the Judean Sanhedrin. Again, it was because Judah was the largest and most prominent tribe, that the whole people came to be named after him. The message from Jews themselves, as to what a Jew is, is contradictory. On the one hand, it is said that there is no Jewish race per se, but a Jewish religion and culture. On the other hand, by Jewish law, any child of a Jewish mother is a Jew, whether practicing the religion or not. Agreement cannot be reached even in the state of Israel, as
to who or what is a Jew, or how one becomes a Jew. Thus we must accept that the word Jew has several meanings.

2. The leaders of Pharisaic or Rabbinical Judaism.

Here is the text of John 7:11-13. 11The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?" 12And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people." 13Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as ה א רֶץ עַם ʻam ha'aretz, "people of the land." Originally, this phrase am-ha'aretz only meant to distinguish the majority of Israelites from the leaders (Lev. 4:27; 20:4; 2 Kings 11:18, 19; 15:5; 16:15; 21:24; Ezekiel 7:27), but after the return from the exile, it came to mean those people living in Palestine whose Judaism was mixed or suspect, and with whom the more strict Jew could not intermarry. (Ezra 9:1-2, Nehemiah 10:30-31) But by New Testament times the Pharisees used it as a term of contempt in John 7:49 for all the people who "know not the law," which really meant those who did not observe the law according to their interpretation. The Pharisee considered the "people of the land" to be immoral, irreligious, and unclean and untouchable. According to the Pharisaic / Sanhedrin rabbinical law, their testimony was not admissible in court, and so they were not summoned as witnesses. They were not trustworthy enough to be appointed fiduciaries in a legal matter. And Pharisees were not allowed to eat with the "people of the land," and were not allowed to marry one of them, for, they said, "their women are unclean vermin."

Thus it is understandable why on several occasions when Jesus bested the Pharisees in theological or moral debate, the crowds "listened with delight."

3. False Jews

The gospel of John was written a relatively long time after Christ, after God's people had developed a new, spiritual meaning to the word "Jew." By the time John wrote his gospel, the disciples of Jesus identified themselves as Christians, and not so much as Jews. So John at various times uses both the widely used meaning, and also at other times the later meaning of "false Jew." For they taught that if a Jew did not accept Jesus as the Jewish Messiah, such a Jew is cut off from Israel, Acts 3: 22-23; Romans 11:17-21. The notion that a human being can inherit the kingdom of God solely by virtue of the fact that he is a Jew, is as false today, as it was when John the Baptizer warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
So we must accept that the word Jew, both in the New Testament, and in the world today, has more than one meaning. But how to render the word in the gospel of John? Should we change it passage by passage? I decided that this was too difficult to do with certainty. I left all instances rendered as the word "the Jews," and the reader must interpret these words by context. And I urge the reader to accept the ambiguity of the words "the Jews" as representative of the present word in general, that this is the situation with these words, difficult as it may be.

The danger of this is that a Jewish reader who is a non-believer, may get the feeling that John's gospel, and thus the Christian message in general, is anti-Jew. Or that non-Jewish readers may reckon to find in the gospel of John, scriptural justification for their hate of Jews. But in fact, neither the gospel of John nor the New Testament as a whole, teach any such thing. Witness the following quotations.

You Samaritans worship what you do not know; we worship what we know, for salvation is of the Jews. John 4:22

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes; to the Jew first, and also to the Gentile. Romans 1:16

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews are entrusted with the oracles of God. What if some were unfaithful? Does their unfaithfulness nullify the faithfulness of God? By no means! Let God be true, and every man a liar...” Romans 3:1-4

...I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ. God who is over all, be blessed for ever. Amen. But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants.; but ‘through Isaac shall your descendants be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. Romans 9:2-8

Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to you Gentiles, I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? If the dough offered as firstfruits is holy, so is the whole lump; and if the root is holy, so are the branches.

But if some of the branches were broken off, and you, a wild olive
shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you... Romans 11:13-21

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).

\[\text{Bethany: } Βηθανίᾳ, A B C* E F H L M N S Wĝ Δ Θ Ψ* Ω 063 0211 2* 7 8 9 27 28 118 124 157 205 461 475 579 597 700 892\text{txt} 1006 1009 1010 1073 1194 1195 1203 1210 1212 1216 1241 1242 1243 1253 1344 1365* 1424 1505* 1514 2148 2174* M \text{Lect} \text{a,a,aur,b,c,e,ff,l,q,r\textnormal{^1}} \text{vs} \text{syri,h,pal} \text{mss} \text{cop} \text{bo} \text{slav Origen Eusebius Epiphanius mss\textnormal{acc.} to Chrysostom Chrysostom; Ambrosiaster Augustine HF RP PK NA27 {C}} \]

\[\text{Bethabara: } Βηθαβαρά, G X 565 1071 1192\text{c} 1519\]

\[\text{Bethabara: } Βηθαβαρά, C* K \text{vid} Γ Π Ψ\text{c} 083 0141 1 2\text{c} 33 180 1079 1192* 1230 1292 1365\text{c} 1505\text{c} 1546 1646\text{c} 1770 1773 1784 \text{AD syri,s,c,palmss copSa\textnormal{mss} arm geo Origen Eusebius Epiphanius mss\textnormal{acc.} to Chrysostom Cyril TR (Joshua 18:22 LXX)}\]

\[\text{Bethabara: } Βηθαβαρά, U 18 35\]

\[\text{Bethabara: } Βηθαβαρά, Λ 13 69 828\]

\[\text{Bethabara: } Βηθαβαρά, 1646*\]

\[\text{lac: } Ψ\text{g} 59 D P Q V Y 047 050 054 060 065 068 070 078 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0233 0234 0238 0256 0258 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309.\]

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL: [http://www.bibletranslation.ws/down/Hutton.pdf](http://www.bibletranslation.ws/down/Hutton.pdf)
Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP

Witnesses arranged by date, up to the 12th century:

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SHOULD "THE PERICOPE OF THE ADULTERESS" BE INCLUDED?

John 7:53-8:11

PROBLEM: Did the apostle John, the author of the gospel of John, write this section? Did the apostles who laid the scriptural foundation for the church intend that this story of the woman caught in adultery be part of that foundation? Does the passage have weight and authority equal to that of scripture? This passage is not found in any Greek manuscript dated before the fifth century (Codex D). It is not found in the earliest translations of the Bible into other languages, such as the old Syriac, fourth century; the old Latin, fourth century; the Georgian Bible, fifth century; the Slavic Bible, and the Coptic Bible, as late as the ninth century. It was not in the gospel of John when the decision was made to include John in the canons of scripture: the Muratorian Canon, A.D. 170; Eusebius' "Ecclesiastical History," c. 340; the Council of Hippo, A.D. 393; and the Council of Carthage, A.D. 397; Codex Barococciiani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: \(\text{B}^{\text{ευδ}}\) \(\text{P}^{\text{ευδ}}\) \(\text{P}^{\text{ου}}\) \(\text{M} \text{A} \text{L} \text{N} \text{T} \text{W} \text{X} \text{Y} \Delta \Theta \Psi \text{N} \text{A} \text{B} \text{C} \text{V} \text{c} \text{i} \text{v} \text{d}\). 070 \text{vid} 0141 0211 3 12 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 401 416 445 461 488 496 501 523 537 542 554 565 578 584 703 713 719 723 730 731 736 741 742 768 770 772 773 776 777 779 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333\(\text{L}1\) 1424 2193 2323 2561* 2768 (some 280+ total) plus the majority of lectionaries NA27 \{A\} // include it with scribal marks: E (only 8:2-11-indicating Lection boundaries?) M \text{S} \text{A} (only 8:3-11 – indicating Lection boundaries?) Π \text{Ω} 4 8 14 18 24 28 35 83 957 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 661 662 685 757 758 763 769 781 801 824 825 829 844 845 867 873 897 922 1073 1092 (later hand) 1187 1189 1424\(\text{m}^3\) 1443 1445 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) G H K L Δ\(\text{vid}\) 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38\(\text{f}^1\) 13 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John \(\text{f}^1\) (1 565* 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 \text{Jn} 7:36 225 1128 // after \text{John} 8:12 17 mss. // after \text{Jn} 8:14a 2691 // after \text{Jn} 8:20 981 // at end of gosp. of Luke // beg. of gosp. of John 1333\(\text{m}^3\) // lac P Q V O 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 0303 0306 0309 (565* - 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 P.A., with a minuscule script, dated near or slightly later than the majuscule script.

Both Philip Comfort and Maurice Robinson ("Preliminary Observations Regarding the Pericope Adulterae," Filologia Neotestamentaria 13: 35-59) would list \(\text{P}^{\text{οιδ}}\) 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 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. The problem with this theory is, that there are no other instances of this happening. There were lectionary marks throughout the New Testament. Why would this phenomenon happen only here?

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 see that there is a very 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 ἴησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιῶν.
1But Jesus went to the Mount of Olives.

John 8:2 ὄρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρξετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.

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

John 8:3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναίκα ἐπὶ μοιχείᾳ κατεθημένην, καὶ στήσαντες αὐτήν ἐν μέσῳ.

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπὶ αὐτοφόρῳ μοιχευομένῃ.

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

John 8:5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· οὐ οὖν τί λέγεις;

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

John 8:6 τούτῳ δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ησσός κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

6Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὥς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἐνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ’ αὐτὴν βαλέτω λίθον.

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

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

8And after bending down again, he continued writing on the ground.

John 8:9 οἱ δὲ ἀκούσαντες ἔξηρχοντο εἰς καθ’ ἐκεῖ ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὐδείς.

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 Ἡσσός εἶπεν αὐτῇ, Γίναι, ποῦ εἶσιν; οὐδείς σε κατέκρινεν;

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

John 8:11 ἢ δὲ εἶπεν, Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἡσσός, Οὐδέ ἐγὼ σε κατακρίνω πορεύομαι, [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανεν.

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 φ66 φ78 κ 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>h</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 (it<sup>a</sup>,<sup>1</sup>*<sup>,q</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>mss</sup>) or after Luke 21:38 (f<sup>10</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 on Select
Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was
originally no part of the Fourth Gospel, in deference to the evident
antiquity of the passage a majority decided to print it, enclosed within
double square brackets, at its traditional place following Jn 7:52.

FREQUENCY OF THE PARTICLE δέ

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to
8:11 is not written in the style of John. John does not use the Greek word "δέ" near as often
as the other gospel writers, but in this passage, it is found much more often than in the
rest of John.

Out of the other 867 verses in the gospel of John, the word "δέ" is found 203 times, or in an
average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "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 feel no uncertainty in flatly declaring that the passage is not written in the style of the apostle John.

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 an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE’s as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them

8:3-4 στήσαντες – And having stood her in the midst, they said to him

8:6 κύψας – But Jesus after bending down, began to write on the ground

8:7 ἐρωτώντες – But as they continued questioning him, he straightened up

8:8 κατακύψας – And again having bent down, he was writing on the ground
8:10 ἀνακύψας – And after straightening up, Jesus said to her

This comes to 6 examples of this in 9 verses. – 66% of the verses start this way.

In the rest of John, I found 55 examples in 867 verses. – 6% of the verses in the rest of John start this way.

This is a heavy concentration of sentence-initial participial circumstance-setting phrases, and I challenge anyone to find such a concentration elsewhere in John’s writings.

Following are the 55 examples I found in the rest of the gospel of John. (Note: I scanned both the UBS Greek New Testament and the Hodges and Farstad text, and in this count they are not different.)


Note that there are long stretches in John without this trait. Yet those long stretches are where Jesus is teaching, without interruption of narrative of events and travel and different characters inter-acting. When there is a concentration of sentence-initial participles for setting the circumstance, they are where there is more movement in the circumstance of the narrative than just teaching, like in chapter 13, 18, and 19. That consideration does lessen the impact of this change I am pointing out, I admit. Certainly no single stylistic trait of the Pericope alone is enough to convince me or anybody that it is not in John’s style. Neither the increased concentration of DE argument, nor this participle argument are very strong by themselves, but together they are stronger. The more traits that the Pericope has that are not Johannine, the more convincing.

Another trait of the Pericope that is not like John, is that there is a greater variety of vocabulary for such a small passage.

On the other side, Zane C. Hodges and Arthur L. Farstad, in their Introduction to their “The Greek New Testament According to the Majority Text,” Second Edition (Nashville, Thomas Nelson Publishers, 1985) point to the following traits in the Pericope as being Johannine:

John 8:6 has the phrase τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν - Now this they were saying tempting him.” This same kind of phrase, τοῦτο δὲ followed by a form of the word for saying, is found elsewhere in John as follows:

6:6 – τοῦτο δὲ ἔλεγεν πειράζων αὐτόν But he said this testing him

7:39 - τοῦτο δὲ ἔδειπν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ’ ἐαυτοῦ οὐκ ἔδειπν But this, from himself he did not say.
12:6 - εἶπεν δὲ τοῦτο οὕτως ὅτι περὶ τῶν πτωχῶν But he said this not because it mattered to him about the poor. (I think this example is weak, not exactly like the phrase in John 8:6.)

12:33 - τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ Now this he was saying signaling by what kind of death

21:19 - τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γύναι (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; I 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, 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:
http://www.dtl.org/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows sylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:
http://www-user.uni-bremen.de/~wie/TCG/TC-John-PA.pdf

And here is an excellent article about the Pericope, by Samuel Davidson, a freely downloadable pdf.

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 ἁρχὴν ὃ τι καὶ λαλῶ ὑμῖν;

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: ANDTHENHEISNOWHEREWHATAMISTERIOUS. 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 - hó ti, which mean "that which." Or are they one word, ὅτι - hó ti, 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 - hōlos - "altogether." This use of hó ti 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 - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מַה and מַךְוּע.
2. As an exclamation, with hó ti as a Hebraism after מַה ("That I speak to you at all!"")
3. As an affirmation, with hó ti 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.

http://bibletranslation.ws/tran.html