Chapter 1
The Word Became Flesh Among Us

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

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

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

2He was with God in the beginning.

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

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

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

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

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

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

John 1:6 ἐγένετο ἄνθρωπος ἀποσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ Ἰωάννης.

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

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

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

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

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

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

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

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

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

John 1:11 εἰς τὰ διὰ ἤλθεν, καὶ οἱ οἱ διὰ αὐτὸν οὐ παρέλαβον.

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

John 1:12 δόθη δὲ ἔλαβον αὐτὸν, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύοντιν εἰς τὸ ὅνομα 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 οὐκ έ视听节目 ἀιμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἄνδρος ἀλλ’ ἐκ θεοῦ ἐγεννηθέραν.

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

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1 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 αὐτῷ ἐγένετο καὶ ἐσκήνωσεν ἐν ἑμῖν, καὶ ἐθεασάμηκε τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρά πάτρος, πλήρης χάριτος καὶ ἀληθείας.

11 And 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 Ιωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, ὅτι δὲν ὤν ἐπίκου Ὁ ὅπισώ μου ἐρήμονος ἐμπροσθέν μου γέγονεν, ὅτι πρῶτος μού ἦν.

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

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

John 1:17 ὦν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

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

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2:15 ὡς ἐγένετο Πηνα ἐπισκόπους τοὺς. Καὶ τὸ κρίτηρι τοῦ συνόσου οὗτος ἐγένετο. Πρὸς Θαδεούς ἐν θετικῆς. Θεοτόκου εἶ ἐν θετικῇ ἀλλήλοις ἐξελάβοντο, καὶ χάριν ἀντὶ χάριτος

3:18 ὡς ἐγένετο Πηνα τοὺς Αἰγυπτίους τζεγνήσεις Πηνα ἐπισκόπους τοὺς. Εἰς γάρ τιν ὡς ἐγένετο Πηνα τοὺς Αἰγυπτίους, τοῖς κατοικήτοις ἐπισκόπους τοὺς, Πηνα ἐπισκόπους τοὺς, Πηνα ἐπισκόπους τοὺς.
father, he has made him known.

The Pharisees Question John

John 1:19 Καὶ ἀυτὴ ἦστιν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ ἱουδαίοι ἐξ Ἱεροσόλυμος ἱερεῖς καὶ λευτάνα ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ?

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

John 1:20 καὶ ὠμολόγησεν καὶ ὦκ ἤρρηματο, καὶ ὠμολόγησεν ὅτι Οὐκ εἰμὶ ἕγω ὁ Χριστός.

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

John 1:21 καὶ ἤρρημαν αὐτόν, Τί οὖν; Ἡλίας εἶ σὺ; καὶ λέγει, Οὐκ εἰμὶ. ὁ προφητής εἰ σὺ; καὶ ἀπεκρίθη, Οὐ.

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

more clearly refute the heretics. Whether or not it was Gnostics, or semi-Arians, who introduced the θεός reading, and whether or not a semi-Arian type rendering is the only possible rendering of the Alexandrian reading, the θεός reading may be taken advantage of by Gnostics, and thus the later change to the seemingly more orthodox υἱός "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 373 (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 δν, Parmeno 8.4 (3rd cent. B.C.); εἰς ὁδὸ μ. ὀφεινός γεωνός Πλ. Τί.31,b, cf. Procl. Inst. 22; θεός ὁ μ. Sammelb. 4324.15. [Note "God the monogenēs" here, from Proclus: "Institutio Theologica" 5th century A.D.]
3. μ. αἵμα "one and the same" blood, dub. 1 in E. Hel. 1685
4. Gramm., having one form for all genders, A.D. Adv. 145.18
5. Name of the foot _ _ _ _ _ _ u, Heph. 3.3

The Bauer-Arndt-Gingrich Lexicon 2nd Ed. defines μονογενής as follows: (Hesiodus; LXX; Josephus; loanword in rabbinical lit.) "ONLY" (so mostly, incl. Judges 11:34; Tobit 3:15; 8:17) of children: of Isaac, Abraham’s only son (Josephus, Ant. 1, 222) Hb 11:17. Of an "only" son (Plut., Lycurgus 31, 8; Josephus, Ant. 20, 20) lk 7:12; 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 μονογενής ὁ κόσμος ἔστι. μονογενής κ. μόνα ἐστίν=unique and alone!; Pla.; Timaeus 92c). Of the mysterious bird, the Phoenix 1 Cl 252.--In the Johannine lit. monogenēs is used only of Jesus. The meanings "only, unique" may be quite adequate for all its occurrences here (so M.-M., RSV et al.; DMoody, JBL 72, ’53, 213-19; FCGrant, ATR 36, ’54, 284-87). But some (e.g. WBauer, Hdb.) prefer to regard μονογενής as somewhat heightened in meaning in John 1 and John 1 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 analogus to πρωτότοκος (Ro 8:29; Col 1:15 al.). τὸν οὖν μ. διδόκειν Ἰησοῦ (Phil. Bybl. [100 AD] in Euseb., Pr. Ev. 1, 10, 33; Cronus offers up his μονογενής ὑ iota) μονογενής τοῦ θεοῦ v. 18; cf. Jn 1:34 variant reading τὸν οὖν τὸν μ. ἀπέσταλκεν ὁ θεός 1 Jn 4:9; cf. Dg 102. ON the expr. δόθην μ. μονογενός μονογενός παρὰ πατρός Jn 1:14 see Hdb. ad loc. and PWinter, Zeitschrift fuer Rel. u. Geistesgeschichte 5, ’53, 335-36 (Engls.). Cf. also Hdb. on vs. 18 where, beside the rdg. μονογενός θεός (considered by many the orig., or a God begotten of the Only One, another rdg. ὁ μονογενής θεός is found. Mpol. 202 in the doxology διὰ παντὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ.—On the mng. of μονογενής in history of religion cf. the material in Hdb. 3 25f on Jn 1:14 (also Plut., Mor. 423A Ἀλκιμῶν...ἀντὶ δὴ φησὶ δοκεῖν τοῦν [SC. τὸν κόσμον] εἶναι μονογενής τῷ θεῷ καὶ ἀγαπητῷ; Wsd 7:22 of σῷα: ἐστὶν ἐν αὐτῇ πνεῦμα νοερὸν ἄγιον μονογενής.—Vett. Val. 11,32) as well as the lit. given here, also HLeisegang, Der Bruder des Erlösers: Αγγέλους 1 25, 24-33; RBultmann J, 47, 2; 55f; FBuechsel, TW IV 745-50. M.-M.*

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

1:19 txt (A) omit πρός αὐτόν ὑπέκαθισεν ὑπέκαθισεν C F K L M U W Hahn Δ Λ Π* 0141 f 2 28 33 118 180 205 461 565 597 700 892* 1006 1071* 1241 1292 1342 1505 M Lcet Orelli TR HF Rph || +πρὸς αὐτόν B C* 33 892* 1010 1071* it Aaur S|w syr-pal cop|a|b arm enth geo slav Chrys|lati Cyril NA27 [B] || +πρὸς αὐτόν after Ἰουδαίοι 1424 || +πρὸς αὐτόν after Ἀυτός ὅτι θεός Α θ Π Ψ Σ (124) 157 579 1243 ita|f|e|l|a|t|g vsy|b Aug || lac ὅτι D N P syr-η. In my opinion, all the added words are explanations deemed necessary by various copyists, and the shorter reading best explains the origin of the others. The added words are not necessary.
"Are you the Prophet?" And he answered, "No."

John 1:22 εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισίν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;  

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

John 1:23 ἔφη, ἔγω φωνὴ βοῶντος ἐν τῇ ἑρήμῳ, Εὐθύνατε τὴν ὄδον κυρίου, καθὼς εἶπεν Ἰσαίας ο ὁ προφήτης.  

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

John 1:24 Καὶ ἀπεσταλμένοι ἦσαν ἑκ τῶν Φαρισαίων.  

24And those who were sent were of the Pharisees.

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

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

John 1:26 ἀπεκρίθη αὐτῷ ὁ Ἰσαίαςς λέγων, Ἔγω βαπτίζω ἐν υδάτι· μέσος δὲ υμῶν ἐστήκεν ὁ ὁμοίως οὖν οἶδας,  

26He said, "I baptize in water, but among you stands one you do not know,  

John 1:27 ὁ ὁπίσω μου ἐρχόμενος, οὐκ εἰμὶ ἄξιος ἵνα λύψω αὐτοῦ τὸν ἰμάντα τοῦ ὑπόδηματος.  

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

John 1:28 Τάῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ ιορδάνου, ὅπου ἦν ὁ Ἰσαίαςς βαπτίζων.  

28These things happened in Bethany,10 on the other side of the Jordan, where John was
baptizing.

Behold the Lamb of God

John 1:29 Ἐπάθη καὶ ἐφάνετο αὐτῷ ὁ Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἰδε ό ἄμνος τοῦ θεοῦ ὁ πρῶτος τὴν ἀμαρτίαν τοῦ κόσμου.

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

John 1:30 οὕτως ἐστιν περὶ οὗ ἐγὼ εἶπον, ὅπισώ ποῦ ἔρχεται ἄνην ὃς ἐμπροσθέν μου γέγονεν, ὃτι πρῶτος μου ἦν.

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

John 1:31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλὰ ἰνα φανερωθῇ τῷ Ἰσραήλ διὰ τοῦτο ἠλθὼν ἐγὼ ἐν τῷ ὑδάτι βαπτίζων.

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

John 1:32 Καὶ ἔμφασεν ἦν Ἰωάννης λέγων ὅτι Θεόπαιμα τὸ πνεῦμα καταβάειν ὅπως περιστεράν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπὶ αὐτόν.

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

John 1:33 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλὰ ὁ πέμψας με ἐμπροσθέν ἐν ὑδατι ἐκείνος μοι εἶπεν, Ἄρτι ὅτι ἐν ἑδρὶ τὸ πνεῦμα καταβαίνον καὶ μένον ἐπὶ αὐτόν, οὕτως ἔστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

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

John 1:34 κἀγὼ ἐὼρακα, καὶ μεμάρτυρα ὅτι οὐτός ἔστιν ὁ υἱὸς τοῦ θεοῦ.

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

John and Andrew Have Found the Messiah

John 1:35 Τῇ ἑπαύριον πάλιν εἰσῆλθε ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο,

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

John 1:36 καὶ ἐμβλέψας τῷ Ἰησοῦν περιπατοῦντι λέγει, Ἰδε ὁ ἄμνος τοῦ θεοῦ.

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

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

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

John 1:38 σταράσσεις ὅτι ὁ Ἰησοῦς καὶ θεασάμενος αὐτοῦ ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῶς, Ὁραντί ὃ λέγεται μεθερμηνευόμενον διδάσκαλος, ποῦ μένεις;

38 And Jesus turned around; and seeing them following, he says to them, "What do you want?" And they said to him, "Rabbi," (which when translated is Teacher), "where are you staying?"
John 1:39 λέγει αὐτοῖς, Ἔρχεσθε καὶ ὄψεσθε. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῶ ἐμείναν τὴν ἡμέραν ἐκείνην· ὁ ρά ἦν ως 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 ο ἀδελφός Σίμωνος Πέτρου είς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῶν

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

John 1:41 εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τοῦ Ἰδιοῦ Σίμωνα καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσαίον 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 ἴθαγαν αὐτὸν πρὸς τὸν Ἱησοῦν· ἐμβλέψας αὐτῷ ὁ Ἱησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσεται Κηρᾶς· ὃ 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 ἐπαύριον ἠθέλησαν εξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φιλίππον. καὶ λέγει αὐτῷ ὁ Ἱησοῦς, Ἀκολούθε 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 Ἡν δὲ Φιλίππος ἀπὸ Βηθσαïδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

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

John 1:45 εὑρίσκει Φιλίππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ, Ὄν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφητεύει εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωάννου τὸν ἀπὸ Ναζαρέτ.

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

John 1:46 καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἡκ Ναζαρέτ δύναται τί ἀγαθὸν εἶναι; λέγει αὐτῷ Φιλίππος, Ἐρχού 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 Ἱησοῦς τὸν Ναθαναήλ ἑρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἡδὲ Ἰσραήλ Ἰσραήλ ἐν ψ δόλος σώκ ἔστιν.

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

14 142a txt Ἰωάννου Πτ F7 F60 ΝΒ* (Ἰωάννου) L Wsup33ita,b,f,ff,vigrams,copisa,bo NA28 {B} Ἰωάνναθ η vgw,at Ἰωάννα 1241 Ἰωάννα Β 5 F E F G H K M S U X Γ Δ Λ Π Ψ Ω 047 0141 0211 0253 0254 0288 0289 0290 0291 0292 0293 228 118 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 Byz Lect itcG4 vgcG1 (ita G4 ms Barima) syr h,p,h,p,p pal copPms arm eth geo slav Serap Epiph Chrys Cyrle TR RP frater Andraeitc G C D N P QT V 063 070. According to BDF 535(2), Ἰουάννα is a shortening of Ἰωάννα(ν)ς, partly due to the influence of the Syriac word yōnā (both renderings of the Hebrew יְהוֹנָתָן). (So also in Matt. 16:17.) This phenomenon of Ἰωάννα as a shortened substitute for Ἰωάννα(ν)ς is also found in Septuagint manuscripts. Ἰωάννα(ν)ς is also shortened to Ἰωάννας 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 Ἰωάννα. The King James Version in 1 Esdras 9:23 renders that name as Jonas, while the RSV says Jonas there.

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

16 145 txt Naζαρετς Πτ N A B H L Δ NA28 {/} Naζαρετο Πτ7 F7 F60 Κ M U Δ Π Ψ TR RP
John 2:1 And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, 

John 2:2 Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

John 2:3 And when wine was lacking, Jesus’ mother says to him, "They have no wine."

John 2:4 Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

John 2:5 They have no wine."

John 2:6 Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

John 2:7 Jesus answered and said to him, "You believe because I told you I saw you under the fig tree? You shall see greater things than that."

Chapter 2

Water Into Wine

John 2:1 And on the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, 

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

John 2:3 Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. 

John 2:4 John 2:5 Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. 

John 2:6 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 Now there were six stone water jars lying there, for the ceremonial washing of the Jews, each holding from two to three measures. 

John 2:8 And he tells them, "Now draw some out and take it to the master of the banquet.” And they took some.

John 2:9 When the master of the banquet tasted the water become wine, not knowing where it had come from, but the servants having drawn the water knowing, the master of the banquet calls the bridegroom.
John 2:10 καὶ λέγει αὐτῷ, Πᾶς ἀνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὃταν μεθυσθῶσιν τὸν ἐλάσσος· σὺ τετηρήκας τὸν καλὸν οἶνον ἑως ἁρτί.

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

John 2:11 Ταῦτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾶ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταί 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 Μετά τούτου κατέβη εἰς Καφαρναοῦ αὐτὸς καὶ ἦ μητρὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταί αὐτοῦ, καὶ ἐκεῖ ἐμειναν ὡς πολλὰς ἡμέρας.

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

Jesus Cleanses the Temple

John 2:13 Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροονόμα τὸ Ἱησοῦς.

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

John 2:14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βῶς καὶ πρόβατα καὶ περιστερᾶς καὶ τοὺς κερματιστὰς καθημένους.

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

John 2:15 καὶ ποιήσας φραγέλλιον ἤκε σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βῶς, καὶ τῶν κολυμβητῶν ἐξέβαλεν τὸ κέραμα καὶ τὰς τραπέζας ἀνέτρεψεν.

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

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20:2 12a Περὶ Ι.116 ἐκεῖ ἐμειναν ἡμέρας. εἰς Καφαρναοῦ. 

22:15a Περὶ Ι.116 ἐκεῖ ἐμειναν ἡμέρας. εἰς Καφαρναοῦ. 

22:15b Περὶ Ι.116 ἐκεῖ ἐμειναν ἡμέρας. εἰς Καφαρναοῦ.
and the cattle, and he poured out the coins of the money changers and overturned the tables,
John 2:16 and tois tais peristeraeis poloudin eipen, 'Arate taute enteuthen, mhe poieite ton oikon tou patros mou oikon emporioi.

13and 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 Evmishtesan ois maishthai autoi dhi ge grammnon estin dhti, O zilos to oikon sou kapatagratai me.

14His disciples remembered that it is written: "The zeal for your house will consume me."
John 2:18 apkrethsan oin oi Ioudaioi kai eipen autw, Ti symeiion deiknyes hemin, dhi tauta poiei;

15The Jews responded therefore and said to him, "What sign do you show to us, that you can do these things?"
John 2:19 apkrethi Ipsiouc kai eipen autois, Lousate ton naon touton kai en trion hemeras eyergw auton;

16Jesus answered and said to them, "Destroy this temple, and in three days I will raise it."
John 2:20 eipan oin oi Ioudaioi, Tessaraikon kai eis epochon oikodomibh h naos oitos, kai su en trion hemeras eygeres auton;

20Then the Jews said, "This temple was built in forty-six years, and you in three days will raise it?"
John 2:21 evinwes de eilegen peri tou naou tou somatos autou.

21But he had spoken of the temple of his body.
John 2:22 de oin hemerethi ek geenon, Evmishtesan ois maishthai autoi dhi touto eilegen, kai epistenevan ti grafei kai to logon en eipen o Ipsiouc.

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 Me de ein ton Ierooolymous en to passa en eis eposth, polloli episteusan eics to onoma autou, thewronutes autou ta symea e episai'

23And 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 autois de Ipsiouc oin episteusan auton autois dia to auton ginwesein pantas,

24But Jesus on his part did not commit himself to them, because he knew all people,

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24| 2:16c anetrephein f66 b xf 047 083 0162 pc na27 || anetrephein f75 a e fg l m n s v xs al pi psi om 063 0162 0211 f3 33 origens m || anetrephein y tr || anetrephein y tr || anetrephein f75 via f13 pc || anetrephein 0233vid || lac f45 c d q t 083.

25| 2:16c txt mi f75 b e fg l kl m n s v ys gy al pi pi psi om 063 083 0162 0211 0233 579 m lat origens 5 tr rp wh na27 || lac f45 f59 c d q t 083.

26| 2:17a txt evmishtesan f66,75 b l x y s 083 0162 579 pc cop wh na27 || evmishtesan d e a e fg k n s v y y gy al pi psi om 047 050 063vid 0211 0233 f3 2 28 33 157 565 700 1071 1241 it vgs3 syr copboms || lac f45 f59 c d q t 083.

27| 2:17a txt evmishtesan f66,75 b l x y s 083 0162 579 pc cop wh na27 || lac f45 f59 c d q t 083.

28| 2:17b txt estin dht i f66,75 w5 xs 050 1071 || estin k a b e f g k l m n s v y y gy al pi psi om 047 063 083 0162 0211 0233 f3 2 28 33 157 565 770 1242 tr wh na27 || lac f45 c d q t.

29| 2:17c Psalm 69:9. The UBS and RP texts have the verb in the future tense, while the TR has aorist like the LXX.

28| 2:18 Wasn't Jesus a Jew? Wasn't the apostle John a Jew? Why does the gospel of John set "the Jews" apart from Jesus as opposing camps? See the endnote at the end of this document, entitled, "The phrase 'the Jews.'"
and because he had no need that anyone testify about a person, for he knew what was in the person.

Chapter 3
You Must Be Born Again

John 3:1

"Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." 1

John 3:2

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

John 3:3

"Jesus answered and said unto him, "Truly, truly I say unto you, unless a man is born again from water and the Spirit, he cannot enter the kingdom of God."

John 3:4

"Nicodemus answered and said 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

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

John 3:6

"That born from flesh is flesh, and that born from spirit is spirit."

John 3:7

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

John 3:8

"The 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." 2

John 3:9

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

John 3:10

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

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1 "He made known to the Pharisees, Nicodemus a ruler of the Jews."

2 The Greek is in the plural.

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"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 ἀμήν ἀμήν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἤμων 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 εἶπον ὡμί, καὶ οὐ πιστεύετε; πῶς εἶ ἐξ οὐμί τὰ ἐπορφάνια πιστεύσετε;  
If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

John 3:13 καὶ οὐδεῖς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ γιος τοῦ ἀνθρώπου.  
And 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 ὄμοι ἐν τῇ ἐρήμῳ, οὕτως ύψωθηναι δεῖ τὸν γιος τοῦ ἀνθρώπου,  
And as Moses lifted up the snake in the desert, in like manner the Son of Man must be lifted up.

John 3:15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰωνίου.  
so that everyone who believes in him may have eternal life.

John 3:16 οὕτως γὰρ ἤγγισεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν ζωήν τὸν μονογενῆ ἐδώκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληθῇ ἀλλ' ἔχῃ ζωὴν αἰωνίου.  
For God so loved the world, that he gave his only begotten Son, so that everyone who believes in him would not perish, but have everlasting life.

John 3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν ζωήν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.  
For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

John 3:18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ μὴ πιστεύων ἢδε κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ἄνω τὸ μονογενοῦς υἱό τοῦ θεοῦ.  
The person who believes in him is not condemned. The person who does not believe is condemned already, because he has not believed in the name of God’s only begotten Son.
John 3:19 ἀυτή δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἣν γὰρ αὐτῶν ποιηρά τὰ ἔργα.

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

John 3:20 πάς γὰρ ὁ φανελάνα πράσινοι μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτῶν.

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

John 3:21 ὅ Δὲ ποῖον τὴν ἄλλητεν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτῶ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

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

“He Must Increase; I Must Decrease”

John 3:22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἕκει διέπρεβεν μετ’ αὐτῶν καὶ ἐβαπτίζεν.

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

John 3:23 ἔν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Λίνων ἐγγὺς τοῦ Σαλείμ, ὃτι ὄδατα πολλά ἤ ἐκεί, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

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

John 3:24 οὖν γὰρ ἤνειν μετὰ τῆς φυλακῆς ὁ Ἰωάννης.

24For John was still not yet thrown into prison.

John 3:25 ἔγενεν οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περί καθαρισμοῦ.

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

John 3:26 καὶ ἠλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ, Ἄρανί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρησας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτὸν.

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

John 3:27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὔτε ἐν ἑαυτῷ μή ἐδομόμενον αὐτῷ ἐκ τοῦ οὐρανοῦ.

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

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

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

38 3:25b Since this passage is in John, and John customarily refers to himself in an anonymous way, in the third person, there is a good possibility that such is the case here also. An argument would not be out of character for John. Jesus named John and his brother James "the sons of thunder," (Mark 3:17; Diatess. 9:2) which seems to indicate that John was hotheaded and judgmental. See also Luke 9:49 & 54 (Diatess. 17:31 & 18:2) for other examples of John's former attitude to people who differed from his own circle.
Chapter 4

The Samaritan Woman at the Well

John 4:1 Ὗς οὖν ἐγνώ ὁ κύριος ὅτι ἠκουσαν οἱ Φαρισαῖοι ὅτι Ιησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει Ἡ Ἰωάννης

1Then, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
John 4:2 – καίτοι γάρ ἦσος αὐτός οὐκ ἐβάπτιζεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ –

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

John 4:3 ἔφηκεν τὴν Ἰουδαίαν καὶ ἀπήλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3 he left Judea and went back into Galilee.

John 4:4 ἐδεί δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

4 But he had to pass through Samaria.⁴²

John 4:5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ ἰσχυρὴ τῷ υἱῷ αὐτοῦ;

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

John 4:6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν ἦσος κεκοπιακός ἦν τῆς ὑδατορίας ἐκαθέζετο ὡστώς ἐπὶ τῇ πηγῇ ὃ ἦν ὡς ἐκτε.

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

John 4:7 ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσας ὕδωρ. λέγει αὐτῇ ὁ ἦσος, Δός μοι πείν;

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

John 4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεσαν εἰς τὴν πόλιν, ἵνα τροφῆς ἀγορᾶσωσιν.

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

John 4:9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις, Πῶς οὖν ἦσος ἔσων παρ’ ἐμοί πεῖν αἰτεῖς γυναικὸς Σαμαρεῖτος σῶσης; οὗ γὰρ συχρώναι ἦσον Ἱουδαίοι Σαμαρείταις.

9 Then 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 ἀλλοτρίων, in common with Samaritans.)

John 4:10 ἀπεκρίθη ἦσος καὶ ἐπέσεν αὐτῇ, Εἰ ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ τις ἔστιν ὁ λέγων σοι, Δός μοι πείν, σὺ ἂν ἴητας αὐτὸν καὶ ἔδωκεν ἃν οὐδὲν ζων.

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

John 4:11 λέγει αὐτῷ ἡ γυνή, Κύριε, οὗτε ἀντλήσῃ ἔχεις καὶ τὸ φρέαρ ἔστιν βαθύ’ πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζων;

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

John 4:12 μὴ σὺ μεῖξον εἰ τοῦ πατρὸς ἦμων ἰακώβ, δὲ ἐδωκεν ἦμιν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἐπεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέματα αὐτοῦ;

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

John 4:13 ἀπεκρίθη ἦσος καὶ ἐπέσεν αὐτῇ, Πῶς οἱ πίνον ἐκ τοῦ ὑδατος τούτου διψάτως πάλιν;

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

John 4:14 δὲ δ’ ἐν πίς ἐκ τοῦ ὑδατος οὐ ἔγιν ὄδυσα αὐτῷ, οὐ μὴ διψάτως εἰς τὸν αἰῶνα, ἀλλὰ τοῦ ὑδωρ δ’ ὄδυσα αὐτῷ γεννήτο μὲν ἐν αὐτῷ πηγὴ ὑδατος ἀλλομένου εἰς ζωην αἰώνιον.

14 but whoever drinks from the water which I will give him will by no means 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 τὸ ὑδωρ, ἵνα μὴ διψάμηδε διέρχωμαι ἐνθάδε ἀντλεῖν.

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

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

John 4:17  ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ, ὦκ 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."

John 4:18  Ἐλάχιστα ὦ γάρ ἄνδρας ἔχεις, καὶ νῦν ὅν ἔχεις σὺν ἐστίν σου ἀνήρ τούτο ἀληθείᾳ εἶρηκας.
18For you have had five husbands, and he you now have is not your husband. This you have said honestly."

John 4:19  λέγει αὐτῷ ὡν γυνῆ, Κύριε, θεωρῶ ὅτι προφήτης εἶ ὑ.  
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 Ἰεροσολύμοις ἐστίν ὁ πόσον 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, γνῶναι, ὅτι ἔρχεται ὃρα ὅτε οὔτε ἐν τῷ δρεὶ τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρί.
21Jesus says to her, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

John 4:22  ὑμεῖς προσκυνεῖτε δ ὦκ οἶδατε ὑμεῖς προσκυνοῦμεν δ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν ἱουδαίων 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 ὃρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνοῦσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γάρ ὁ πατὴρ τοιοῦτος ζητεῖ 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 θεός, 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 ὡν γυνη, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγέλει ἡμῖν ἢπαντα.
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, Ἐγό 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 ἔπι τούτῳ ἠλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἔθαμαζον ὅτι μετὰ γυναικός ἐλάλει οὐδείς μέντοι εἶπεν, Τί ζητεῖς; ἡ, Τί λαλεῖς μετ’ αὐτής;
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  ἀφῆκεν οὖν τὴν ὡρὰν αὐτής ἡ γυνη 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 ἀνθρωπον ὃς εἶπεν μοι πάντα ὡς ἐποίησα· μήτι οὗτος ἐστίν ὁ Χριστός;  
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 ἔξηλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτὸν.

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

John 4:31 Ἔν τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, 'Ραββί, φάγε.

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

John 4:32 ὅ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἢ υμεῖς οὐκ οἴδατε.

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, Μὴ τις ἤγεγκεν αὐτῷ φαγεῖν;

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

John 4:34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρωμά ἔστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτὸ τὸ ἔργον.

34Jesus says to them, "That I may do the will of him who sent me, is food to me, and I can finish his work." You think I have no food, but that I may finish his work.

John 4:35 οὖν υμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμός ἔρχεται; ἵδον λέγω υμῖν, ἐπάρατε τοὺς ὀρθολούς υμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσίν πρὸς θερισμὸν ἡδί.

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 καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὦμοι 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 ἐστιν ἄληθινός ὅτι Ἀλλὸς ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

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

John 4:38 ἐγὼ ἀπεστείλα ὑμᾶς θερίζειν ὅ συχ ὑμεῖς κεκοπίακατε ἄλλοι κεκοπίακασιν, καὶ υμεῖς εἰς τὸν κόπον αὐτῶν εἰσελήλυθατε.

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

44 4:34 Ἐμὸν βρωμά ἔστιν ἵνα ποιήσω - emon broma estin hina 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 BDAG p. 377, I. This is very much like the hina in I Corinthians 4:3– ἐμοὶ δὲ εἰς ἑλάχιστον ἐστίν ἵνα ὦρ' ύμον ἀνακηρυκήθη ἡ ἄληθινός ἡμᾶς ἄλλος ἐμαυτὸν ἐμαυτῶν ἄνακριν̄ω - "It is a very small thing to me that I might be judged by you..." See also I Cor. 9:18, "My reward is that I may make the gospel free of charge...." As for the pronoun ἡμᾶς 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 ἡμᾶς is used as a reflexive for ἐμαυτὸν - emautou. I think that considering the context, "I have food you do not know about," and the pre-position of ἡμᾶς 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.

45 4:35b txt Ἐτι Ψ 96 Ν Α Β Κ Η Κ Μ Ν Υ Υ Υ Υ ως Κ Μ Ν Υ Υ Υ 33 124 157 565 759 700 1071 1424 σφραγ. : copfrs.b Α rm Origenpat TR HF RP NA27 {[]} // omit Ψ 73 D (Κς το Instead) LS Π Ω 407 506 f1 28 118 1241 484* it4 σφρ Origenpat // lac Ψ 45 F Ρ Χ 346.

45 4:35c The word ἡδί 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...."

45 4:36 txt omit Ψ 96 Ψ 73 B C L N U W 8 083 f1 33 565 579 892 1071 1241 1844 1845* ito* SBL NA28 {} // κατ Ρ A D G K M S Γ Θ Λ Π Ω 047 0211 f1 33 28 157 579 700 1424 m lat syr-lat Ir-lat TR RP lac Ψ 45 F Ρ Χ 346.
The Woman’s Talk Bears Fruit

John 4:43  Μετὰ δὲ τὰς δύο ἡμέρας εξῆλθεν εκεῖθεν εἰς τὴν Γαλιλαίαν·
44 And after the two days he departed from there into Galilee.

John 4:44  αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἦν τῇ ἱδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
45 (Now Jesus himself testified, that in his own native place a prophet has no honor.)

John 4:45  ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμων εἰς τὴν ἐορτήν, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

John 4:47  Ἐλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὅδωρ οἶνον. καὶ ἤν τις βασιλικὸς οὗ ὁ ισός ἠθέλευεν ἐν Καρπανουῇ.

John 4:48  Καὶ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἤθελε, οὐ μὴ πιστεύσητε.

John 4:49  Εἰς αὐτὸν δὲ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ πάις αὐτοῦ ἦν.

John 4:51  Ὁ δὲ ἦν πρὸς αὐτὸν καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ πάις αὐτοῦ ἦν.

John 4:53  And even as he was going back down, his servants met him saying that his boy was living.

The Official’s Son Stays Alive

John 4:43  Μετὰ δὲ τὰς δύο ἡμέρας εξῆλθεν εκεῖθεν εἰς τὴν Γαλιλαίαν·
44 And after the two days he departed from there into Galilee.

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John 4:53  And even as he was going back down, his servants met him saying that his boy was living.
John 5:2: ἐπέθετο οὖν τὴν ὠραν παρ’ αὐτῶν ἐν ἡ κομψότερον ἐσχέν· ἐπαν οὖν αὐτῷ ὅτι Ἐχεῖς ὠραν ἔβδομη ἀφίκεν αὐτὸν ὁ πορεύτως.

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

John 4:53: ἔγγος οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὃρᾳ ἐν ἡ ἐπεν αὐτῷ ἦ Ιησοῦς, ὅ οὐίς σου ζῇ, καὶ ἐπιστεύεσθαι αὐτός καὶ ἡ οἰκία αὐτοῦ δῆλη.

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

John 4:54: Τούτο πάλιν δεύτερον σημείων ἐποίησεν ὁ Ιησοῦς ἠλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλαλαίαν.

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

Chapter 5
Jesus Heals in the Spa on the Sabbath

John 5:1: Μετὰ ταύτα ἦν ἑορτή τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἰερουσάλημ.

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

John 5:2: ἔστιν δὲ ἐν τοῖς Ἱερουσαλημίσι ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἢ ἐπιλεγμένη ἢ βραδύτι Βηθεσδά, πέντε στοιχεῖα ἤχους.

2 Now there is in Jerusalem near the Sheep Gate a pool, which in Hebrew is called Bethesda, having five colonnades.
John 5:3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἁθηνούντων, τυφλῶν, χωλῶν, ἔηρων. [[ἐκδεχόμενων τὴν τοῦ ὀδότος κίνησιν.]]

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

[[John 5:4 ἀγγελος γὰρ κυρίου κατὰ καρν ἔλαυνε ἔν τῇ κολυμβήσα καὶ ἐκτάρασε τὸ ὀδορ, ὅ σὸν πρῶτός ἐμβαμέτα τῇ ταραχῇ τοῦ ὀδότος υγης ἐγίνετο ὁμ ἀποτομέτο κατείχετο νοσημάτα]]

[[4 For an angel of the Lord from time to time would batheth 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.]]

⁵³⁵ Beyt Chesda," "House of [Divine] Mercy." Though the UBS textual commentary states that the Copper Scroll discovered at Qumran (one of the "Dead Sea Scrolls") contains a reference to a pool at Bethesdathayim, this has subsequently been disproven. It states that this word, the termination of which signifies the Hebrew dual number, appears to be connected with the Aramaic for "to pour out." Thus, perhaps therefore, ἔνθε τῶν ἑκάτερν τῶν ἱσταμένων - "Beyt Eysnda," or "Place of out-pouring [water]." In a new edition, this line only

⁵³⁶ In this Johannine passage, right should not deserve the maximum

⁵³⁷ correction that the occasional healings were cruel, giving false hope.

⁵³⁸ 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 v. 3b-4 contain the following non-Johannine expressions and words: κατὰ καρν, ἐμβαμένω, ἐκδέχομαι, ἐκδέχεσθαι, κατέχωμα, κίνησις,
John 5:5 ἵνα δὲ τὰς ἀνθρώπους ἐκεῖ τριάκοντα καὶ ὅκτω ἐπὶ ἔχων ἐν τῇ ἀσθενείᾳ.

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

John 5:6 τούτων ιδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, θέλεις υής γενέσθαι;

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

John 5:7 ἀπεκριθεὶ αὐτῷ ὁ ἀσθενῶν, Κύριε, ἀνθρώπων οὐκ ἔχω ἴνα ὅσον ταραχθῇ τὸ ὄνομα βάλη με εἰς τὴν κολυμβήθραν ἐν ω ἔξοχοι μὴ ἀλλάξας πρὸ ἐμοῦ καταβαίνει.

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

John 5:8 λέγει αὐτῷ ὁ Ἰησοῦς, ἔσεσθε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:9 καὶ εὐθείᾳ εὐγένετο υής ὁ ἀσθενῶς, καὶ ἤρεν τὸν κράβαττον αὐτοῦ καὶ περιπάτει.

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

John 5:10 ἔβλεγον οὖν οἱ Ἰουδαίοι τῷ τεθεραπευμένῳ, Σάββατον ἐστιν, καὶ οὐκ ἔσεσθι σοι ἄρα τὸν κράβαττόν σου.

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

John 5:11 ἀπεκριθεὶ αὐτῶν, ὁ ποιήσας με υής ἔκεινός μοι εἴπεν, ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

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

John 5:12 ἡρώτησαν αὐτὸν, Τίς ἐστίν ὁ ἄνθρωπος ὁ εἰσώ ὦν, ἄρον καὶ περιπάτει;

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

John 5:13 ὁ δὲ ἱερεὶς οὐκ ἤδη τίς ἐστιν, ὅ γαρ Ἰησοῦς ἔσεσθεν ἐν χειρὶ ὑμῶν ἐν τῷ τόπῳ.

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

John 5:14 μετὰ τάτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἴπεν αὐτῷ, ἰδὲ υής γέγονας· μηκέτι ἀμάρτασεν, ἵνα μὴ χειρὶ ὑμῖν τί γένηται.

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

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 τοῦτο ἔδιωκον οἱ Ἰουδαίοι τὸν Ἰησοῦν, καὶ ἔξητον αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει 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, ὅτι πατήρ μου ἔως ἀρτί ἐργάζεται, κἀγὼ ἐργάζομαι.

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

John 5:18 διὰ τοῦτο οὖν μᾶλλον ἔξητον αὐτὸν οἱ Ἰουδαίοι ἀποκτείναι, ὅτι οὐ μόνον ἔλευν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἵνα ἐαυτὸν 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 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, Ἀμήν ἀμήν λέγω ὑμῖν, οὐ δύναται τὸ υἱὸς ποιεῖν ἄρ’ ἐαυτοῦ οὐδέν ἔαν μὴ τὶ βλέπῃ τὸν πατέρα ποιοῦντα· ἂ γὰρ ἀν ἑκείνοις ποιήσας, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

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

John 5:20 ὃ γὰρ πατὴρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἑργα, ἵνα ὑμείς θαυμάζετε.

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 ὃσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ἐζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὐς θέλει 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 οὖν γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάσην δέδωκεν τῷ υἱῷ,

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

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61 5:16 τεκνὶ καὶ ἔξητον αὐτὸν ἀποκτείναι ὅτι ΑΕΓVDHKMN5U(V)ΥΧΓΔΘΛΠΨΩ047021102332272811870010711271424152651ἐτοναυρβθερσερασβατονTRRPκαὶ ἔξητον ἀποκτείναι αὐτὸν ὅτι 157ὅτι ἔξητον ἀποκτείναι ὅτι 124ὅτι Ψ6Φ7Γ8KBCLW014113369397565579821892101241582827182786ALTARBDP1VGΣΥΡΛΣΑΥΑΤ8TGWHNA27SBL{T}Κ607007834788. No umlaut in B.

62 5:18 The Greek verb translated "breaking" here, is λύω - λάδ. Bauer says it here means "abolish," that is in John Jesus is presented as abolishing the Sabbath. The Bagster / Moulton lexicon agrees with this also. The meaning would depend on whose point of view the statement is taken from. That is, whether John is stating what "the Jews" saw Jesus as doing, or whether John is stating his own view of what Jesus was doing. Certainly, from the Pharisees' point of view, Jesus was both violating the Sabbath, and since he was a Rabbi, by his example, also abolishing the Sabbath. It seems obvious that it would not be John's view that Jesus violated the Sabbath, for it is teaching 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 our treatise entitled, "What is Sabbath."

63 5:19 According to Bauer, ἄρ’ ἐαυτῶ is an expression known in Classical Greek using the preposition ἄρ’ 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 οὐὸν καθὼς τιμώσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν οὐὸν οὐκ ἕλθε τὸν πατέρα τὸν πέμψαντα αὐτῶν.

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

John 5:24 ἂμὴν ἂμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντι με ἔχει ἑων αἰώνιον, καὶ εἰς κρίσιν οὐκ έρχεται ἀλλὰ μεταβαίνειν ἕκ τὸν θανάτου εἰς τὴν ζωήν.

24“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 ἂμὴν ἂμὴν λέγω ὑμῖν ὅτι έρχεται ὁ ώρα καὶ νῦν ἐστιν ὅτι οἱ νεκροὶ ἀκούσοντες τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουν.

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

John 5:26 ἄωστος γὰρ ὁ πατὴρ ἔχει ἑων ἐν ἐαυτῷ, οὕτως καὶ τῷ υἱῷ ἐδωκεν ζωήν ἔχειν ἐν ἐαυτῷ.

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

John 5:27 καὶ έξουσίαν ἐδωκεν αὐτῷ κρίνειν ποιεῖν, ὅτι υἱὸς ἀνθρώπου έστιν.

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

John 5:28 μὴ θαυμάζετε τούτο, ὅτι έρχεται ὁ ώρα ἐν ἡ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσοντες τῆς φωνῆς αὐτοῦ

28Do 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 τά ἀγαθά ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαύλα πράξαντες εἰς ἀνάστασιν κρίσεως.

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

John 5:30 Οἱ δύναμεν ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδεν’ καθὼς ἀκούως κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

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

Testimonies About Jesus

John 5:31 ἐὰν ἐγὼ ἐμπρόσθεν ἐμοὶ ἂμετού, ἡ ἐμπροσθοσία μου οὐκ ἐστίν ἀληθῆς.

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

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65 5:25 txt τοῦ υἱοῦ τοῦ θεοῦ ἔδωκεν αὐτῷ ζωήν, because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 1:14.

66 5:26 Or SBL NA28 ἐν ἐαυτῷ τῷ βασιλεύσαντα τῷ θεῷ, because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 1:14.

67 5:27α ἐν τῷ οἴκῳ οἴκων, because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 1:14.

68 5:28 ἀπ’ ἐμαυτοῦ οὐδεν’ καθὼς ἀκούως κρίνω, because Jesus became flesh and overcame the flesh, the Father gave him jurisdiction of all flesh, John 1:14.
John 5:32 Ἀλλος ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθῆς ἔστιν ἡ μαρτυρία ἦν μαρτυρεὶ περὶ ἐμοῦ.

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

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

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

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

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

John 5:35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίομενος καὶ φαίνων, ὑμεῖς δὲ ἤθελήσατε ἀγαλλιάσθηναι πρὸς ὅπως ἐν τῷ φωτὶ αὐτοῦ.

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

John 5:36 ἐγὼ δὲ ἐξ ὑμῶν μαρτυρῶν μείζων τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἀ δεδωκέν μοι ὁ πατὴρ ἦν τελειώσων αὐτά, αὐτὰ τὰ ἔργα ἀ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

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

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

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

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

38 And 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 ἐστιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

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

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

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

John 5:41 δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

41 "I do not accept praise from human beings;

John 5:42 ἀλλὰ ἐγὼ ἄγων ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

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

John 5:43 ἐγὼ ἐλήμυθα ἐν τῷ ὑμῶν ἐρωτα ἐν τῷ ὑμῶν θεοῦ ὑμῖν ἀνθρώπων καὶ τὴν δόξαν ἐμοῦ ἐστιν ἐν τῷ ὑμῶν θεοῦ ὑμῖν ἀνθρώπων.

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

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

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

John 5:45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστιν ὁ κατηγορῶν ὑμῶν ὁ Μωϋσης, εἰς ὅν ὑμεῖς ἠλπίκατε.

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

John 5:46 εἰ γὰρ ἐπιστεύετε Μωϋσει, ἐπιστεύετε καὶ ἐμοὶ, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

46 For if you were believing Moses, you would be believing me, for he wrote about me.
John 5:47 ἐὰν δὲ τοὺς ἐκείνους γράμμασιν οὐ πιστεύετε, πῶς τοὺς ἐμοὶς ῥήμασιν πιστεύετε;
48 Ἔνοχος ἐστίς ὅτι οὐκ ἐπιλέγεις τὰς ἑαυτῶς ἀναθήματα· ἐξήγερεν τὰς κηρύχους τοῦ κοινοτητοῦ τοῦ Άγίου καὶ ἐπὶ τῶν ἀδελφῶν ἑαυτοῦ;

Chapter 6
Jesus Feeds the Five Thousand

John 6:1 Ἐν τῇ ἡμέρᾳ ταύτῃ ἠπάνθη τὸ ἱησούς πέραν τῆς ἐλασίας τῆς Γαλιλαίας τῆς Τιβερίας.

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

John 6:2 ἦκολοθῆθεν δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ᾧ ἐποίει ἐπὶ τῶν ἀσθενοῦντων.

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

John 6:3 ἀνήλθεν δὲ εἰς τὸ ὄρος ἱησούς, καὶ ἐκεῖ ἐκάθησο μετὰ τῶν μαθητῶν αὐτοῦ.

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

John 6:4 ἦν δὲ ἐγγὺς τὸ πᾶσχα, ἢ ἐστὶ τῶν Ἰουδαίων.

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

John 6:5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς τὸ ἱησούς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν ἔλεγεν πρὸς Φίλιππον, Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν ὦτοι;

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

John 6:6 τοῦτο δὲ ἐλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ἤδει τί ἐμελλεν ποιεῖν.

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

John 6:7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἔκαςτος βραχύ τί λαβή.

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

John 6:8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

8 One of his disciples, Andrew the brother of Simon Peter, said to him, John 6:9 ἔστιν παιδάριον ὥδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὄψιν χρυσί τὰ συσκευής τής εἰς τοὺς ἀνθρώπους;

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

John 6:10 εἶπεν ὁ ἱησούς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἢν δὲ χάρτος πολύς ἐν τῷ τόπῳ ἀνέπέσαν οὖν οἱ ἀνήρ γῶν τῶν ἀριθμῶν ὡς πεντακισχιλίαν.

10 Jesus said, "Get the people to recline." Now there was plenty of green grass in the place.

The men therefore reclined, the number about five thousand.

John 6:11 ἐλαβεν οὖν τοὺς ἄρτους ὁ ἱησούς καὶ εὐχαριστήσας διδόθηκεν τοῖς ἀνακειμένοις, ὦμοιοι καὶ ἐκ τῶν ὑπαρίσκον ὅσον ἤθελον.

11 Then Jesus took the loaves, and, after distributing thanks, he distributed to those reclining, 72

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and likewise from the fish, as much as they wanted.
John 6:12 ὡς δὲ ἐνεπλήθησαν λέγει τοῖς μαθηταῖς αὐτοῦ, Συναναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ τί απόληται.

12And when they were full, he says to his disciples, "Gather the fragments that are left over, so that nothing is wasted."
John 6:13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνων κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθῶν ἀπὸ περισσεύουσαν τοὺς βεβρωκόσιν.

13So they gathered, and filled twelve large baskets with fragments of the five barley loaves left over by those who had eaten.
John 6:14 Ὅταν δὲ ἀνήρωσαν ἵδοντες δὲ ἐποίησαν σημεῖον ἐλεγον δὲ ὁ ὑστὸς ἑστιν ἄλλης ὡς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

14Then the people, having seen the miraculous sign he had done, were saying, "This surely is the Prophet who was to come into the world."
John 6:15 ἠγεροῦν γὰρ οὐ χεῖς ἰδῶν ἐν ἀρπάζειν αὐτὸν ἵνα ποιήσωσι καὶ μεταβείσθως ἀνέχοροντας πάλιν εἰς τὸ ὅρος αὐτὸς μόνος.

15Jesus therefore, knowing that they were about to come and take him by force to try to make him king, withdrew again into the mountain, himself alone.

Jesus Walks on the Water
John 6:16 Ως δὲ ὁ ἑλένθενα κατεβήσαντο οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν ἁλασσαν, ἐστὶν ἀπὸ τοῦ ὕδατος, καὶ ἐρχομένος ἐν ἑρείαν.

16And when evening had come, his disciples had gone down to the lake, John 6:17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς ἁλασσάς εἰς Καφαρναοῦμ. καὶ σκοτία ἤδη ἐγέγονεν καὶ οὕτω ἐληλύθη πρὸς αὐτοὺς ὁ Ἰησοῦς,

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

18and as a great wind was blowing, the lake was becoming very rough.
John 6:19 ἐνδικατέσθησαν οὖν ὡς ἢ περισσαὶ ἑκοσιπέντε ή τριάκοντα θεωροῦν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς ἁλασσάς καὶ ἐγγύς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

19Then, 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 λέγει αὐτοῖς, Ἔγώ εἰμι, μὴ φοβέσθε.

20But he says to them, "It is I. Don't be afraid."
John 6:21 θελοὺς οὖν λαβέντα αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἦν ὑπηγόν.

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

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

74 18:14 Deuteronomy 18:14-16

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

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

John 6:22 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 Other boats, from Tiberias, arrived near the place where they had eaten the loaves, where the Lord had given thanks.

John 6:24 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 And finding him across the lake, they said to him, "Rabbi, when did you get here?"

John 6:26 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 They therefore said to him, "What should we do in order to be working the works of God?"

John 6:28 They answered Jesus, and said, "This is the work of God, that you believe in that one whom he has sent.

John 6:30 You therefore 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 Our forefathers ate the manna in the desert; as it is written: 'He gave them bread out of heaven to eat.'"
John 6:32 εἶπεν οὖν αὐτοῖς ὦ Ἰησοῦς, ἡμῖν ἀμήν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀνθρώπινὸν:

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 ζωὴν δίδοις 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 αὐτῶν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.

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

John 6:35 Ἐπον αὐτοῖς ὦ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς: ὁ ἐρχόμενος πρὸς ἐμέ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήφη πώποτε.

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 ὅτι καὶ ἐιρωνάκατε με καὶ οὐ πιστεύετε.

38But as I told you, you have seen me and still you are not believing.

John 6:37 Πᾶν ὁ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμέ ἤζει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω,

39All flesh that the Father gives to me will come to me, and the one who comes to me, I would certainly not drive away.

John 6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

40For I have come down from heaven not to do my will, but the will of him who sent me. John 6:39 τὸτε δὲ ἦστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὁ δεδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήση αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

41And this is the will of him who sent me: that of all flesh that he has given me, I would not lose any of it, but raise it up at the last day.

John 6:40 τὸτε γὰρ ἦστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ο ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγώ τῇ ἐσχάτῃ ἡμέρᾳ.

42For 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."

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-το θέλημα, that is, 'the will' in verse 39. (And the relative pronoun was used in a Hebraistic construction, "παν...με." ) (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 beings that compose the gift that the Father has given him, in 6:37, 39, 17:2, 11, 12, 24. Though some say this is an instance of what is called "attraction of the relative," where the relative pronoun is neuter because it followed suit after a neuter noun before it, in this case the word for "will," yet, the circumstances for that are not present in all of the six instances mentioned earlier, and to me it is significant that John uses a neuter pronoun construction six times, when the number of the flesh in Biblical number symbolism is six. John uses the neuter pronoun construction as interchangeable with "flesh" in 17:2, and with "humans" in 17:6. The word "flesh" is a common Hebraistic way to refer to mortal humanity. Furthermore, it is interesting how reminiscent this phrase is of Job 19:25-26, where he says of the last day, "in my flesh shall I see God." Jesus uses this phrase, "I will not lose any of the flesh He has given me, but raise it up at the last day." Moreover, the flesh the Father gives him, is quickened by means of eating the living flesh of the Son of Man, Ch. 6 v. 54: "The one eating my flesh and drinking my blood has eternal life, and I will raise him up at the last day."
John 6:41  ‘I am the bread come down out of heaven. If someone eats of this bread, he will not die.

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

John 6:42  καὶ ἔλεγον, Οὔχ οὗτός ἐστιν Ἰησοῦς ὁ νῦν ἰωσήφ, οὐ ἢμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ἐκ τοῦ οὐρανοῦ καταβήκῃ;

43 And they were saying, “Isn’t this the Jesus son of Joseph whose father and mother we know? How can this man give us his flesh to eat?” And so did the early translations, Latin, Syriac, Coptic, translations based on the Textus Receptus or Byz text, which omit αὐτοῦ, still render this in English “his flesh.”

44 Jesus answered and said to them, “Stop grumbling among yourselves. You have seen the Father except the one who is from God; he has seen the Father.

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

46 No one can come to me unless the Father who sent me draws him up at the last day.

John 6:45  ἐστιν γεγραμμένον ἐν τοῖς προφηταίς, Καὶ ἔσωνται πάντες διδάκτοι θεοῦ· πάς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

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

John 6:46  οὐχ ὅτι τὸν πατέρα ἐξωρακέν τις εἰ μὴ ὁ ὅ ὁ πατέρα τοῦ θεοῦ, οὗτος ἐξωρακεν τὸν πατέρα.

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

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

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

50 I am the bread of life.

John 6:48 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

51 You are the Bread of Life. The Jews who had heard this said in the idea "in me" was implied not necessary, since the idea "in me" was implied anyway. The reader is expected to have a long enough attention span to remember the previous context given in verse 29.

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

53 Everyone who has heard and learned from the Father, comes to me.

54 John 6:50 ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις εἰς αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

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

John 6:51 ἐγὼ εἰμί ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν οίκων· καὶ ὁ ἄρτος δὲ ὄν ἐγὼ δώσω ἡ σάρξ μου ἐστίν ἤν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

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

John 6:52 Ὁμόχορτον οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἢμιν δοῦναι τὴν σάρκα φαγεῖν;

57 Then the Jews began to argue sharply among themselves, saying, “How can this man give us his flesh to eat?” And so did the early translations, Latin, Syriac, Coptic,
John 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίπτε αὐτοῦ τὸ αἷμα, 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 αἷμα ἔχει ζωὴν αἰώνιον, κατὰ ἀναστήσων αὐτὸν τῇ ἕσπερᾳ ἡμέρας.

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 ἀλήθεις ἐστίν bróesis, καὶ τὸ αἷμα μου ἀλήθεις ἐστίν pósis.

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

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

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

John 6:57 καθὼς ἀπέστειλα τὸν Ἰησοῦν πατήρ καγὼ ὥσ 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 one eating my flesh and drinking my blood abides in me, and I in him.

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

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

John 6:59 Τάῦτα εἶπεν ἐν συναγωγῇ διδάσκοντος ἐν Καρφαναοῦ." 59These things he said while teaching in the synagogue at Capernaum.

A Teaching Too Scandalous for Some

John 6:60 Ὅλοι οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς ἔστιν 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 εἶδος δὲ ὁ Ἰησοῦς ὅτι γογγυζοῦσιν περί τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδάλιζες;

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

John 6:62 εἶδεν οὖν θεωρήτησε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὡς ᾐ ἔτος πρότερον;

62Then what if you were seeing the Son of Man ascend to where he was before?"
John 6:63  τὸ πνεῦμα ἦστιν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὥφελει οὐδέν· τὰ βῆματα δὲ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἦστιν καὶ ζωὴ ἦστιν.

63 Spirit 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  ἄλλα εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ εἰς ἀρχής ὃ Ἰησοῦς τῖνες εἰσίν οἳ μὴ πιστεύοντες καὶ τὶς ἐστὶν ὁ παραδόων αὐτὸν.

64 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 betray90 him.

John 6:65  καὶ ἔλεγεν, Διὰ τοῦτο ἐφημέρα ὑμῖν ὃτι οὐδεὶς δύναται ἐλθεῖν πρὸς ὑμᾶς κἂν μὴ ἢ ἐδομένον αὐτῷ ἐκ τοῦ πατρός.

65 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 ὄπισω καὶ οὐκέτι μετ’ αὐτοῦ περιπατάτοι.

66 From this,91 many of his disciples drew back, and no longer went along with him.

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

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

John 6:68  ἀπεκρίθη αὐτῷ Ὅσων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ἰδίωτα ἰδιώτηι ἐξείς.

68 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 σῦ εἰ ὁ ἀγιός τοῦ θεοῦ.

69 And we have believed and have come to know that you are the Holy One of God."92

John 6:70  ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ὡς εἰ ὑμᾶς τοὺς δώδεκα ἑξελέξαμεν, καὶ εἰς ὑμῶν εἰς διάβολος ἦστιν;

70 Jesus responded to them, "Have I not chosen you, the Twelve, for myself? Yet one of you is a devil."93

John 6:71  ἔλεγεν δὲ τὸν Ἰουδαν Σίμωνος Ἰσακαρίωτον· οὗτος γὰρ ἔμελλεν παραδίδοναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

71 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?

90 Rare NT occurrence of the future participle.

91 ἕκ τοῦτο - ek tou tou; Opinion is split on whether this means "because of this teaching," or, "from this point on."

92 ἕκ τοῦτο - ek tou tou; Opinion is split on whether this means "because of this teaching," or, "from this point on."

93 ἕκ τοῦτο - ek tou tou; Opinion is split on whether this means "because of this teaching," or, "from this point on."
Chapter 7
Jesus' Brothers Judge Him Falsely

John 7:1 Καὶ μετὰ ταῦτα περιπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἦθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὡστε ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι 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 ἔγγυς ἡ ἐορτή τῶν Ἰουδαίων ἡ σκηνοπηγία.

2But the Jewish Festival of Booths was near.

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

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

John 7:4 οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ἤστη ἄντων ἐν παρθένῳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

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

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

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

John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπώ πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμετέρου πάντοτε ἐστὶν ἐτοιμὸς.

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

John 7:7 οὐ δύναται ὁ κόσμος μισεῖν υμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

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

John 7:8 ὅμως ἀνάβητε εἰς τὴν ἐορτὴν· ἐγὼ οὖν ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπώ πληρηρώτατι.

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

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94 txt [8] οὐκ (not) Ν Δ Κ Μ Π 1071 1079 1241 1242 1546 1672 1673 1813 1950 1223 ita.aaur.b,c,d,e,f,g vg syr*ṣ cop bo arm eth geo slov Diatessaron Porphyry acc. to Jerome Epiphanius Chrysostom Cyril; Ambrosiaster, Augustine NA27 [C] || οὐπώ (not yet) P 75 E F G H L N S T U V W X G Θ Π Ψ Ω 047 070 0105 0141 0211 0250 0310 2 28 69 124 157 180 205 597 700 788 892 1006 1010 1195 1216 1230 1243 1253 1292 1342 1344 1365 1424 1505 1646 2148 in Lectionaries vgms syr*ṣ, lh, h, pal, cop, sa, pe, bachi Basal TR HF RP || omit 33 565 579 (homoioteleuton τὴν ἐορτὴν...τὴν ἐορτὴν) || lac P 2 P 5 P 6 P 22 P 49 P 50 P 64 P 65 P 82 P 75 P 80 P 80 P 90 P 93 P 106 P 107 P 108 P 109 P 119 P 120 P 121 P 122 A C P Q Y 050 054 060 063 065 068 078 083 086 087 091 090 091 094 096 097 123 126 0210 0216 0217 0218 0233 0234 0256 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 0314 346. The currently dominant theory about the reading "not yet going up" is that it was introduced early in the transmission of the text (around 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 οὐπώ 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 εἰπὼν, αὐτὸς ἐμείνεν ἐν τῇ Γαλιλαίᾳ.

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

Jesus Goes Up for Sukkot

John 7:10 Ὁς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ ψανερώς ἀλλὰ ἐν κρυπτῷ.

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

John 7:11 οἱ οὖν ἱουδαίοι ἔζητον αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἔστιν ἡ κλήσις;

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 ἔλεγον ὅτι ἀγαθός ἔστιν, ἄλλοι ἔλεγον, οὐδ' ἀλλὰ πλανᾷ 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 οὐδεὶς μέντοι παρρησίᾳ ἐλάλησεν περὶ αὐτοῦ διὰ τὸν φόβον τῶν ἱουδαίων.

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

John 7:14 Ἡ δὲ τῆς ἑορτῆς μεσούσῃ ἀνέβη Ἡσυχὸς εἰς τὸ ἱερόν καὶ ἐδιδάσκεν.

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

John 7:15 ἔθαμμαζον οὖν οἱ ἱουδαίοι λέγοντες, Πῶς οὗτος γράμματα ὁδεῖν μὴ μεμαθηκὼς;

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

John 7:16 ἀπεκρίθη οὖν αὐτοῦ ὁ Ἡσυχὸς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

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

John 7:17 καὶ τὰς θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἔστιν ἢ ἐγὼ ἀπ' 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 ἀφ' ἐμαυτοῦ λαλῶν τὴν δόξαν τὴν ἵδιαν ζητεῖ· ὁ δὲ ἤπτων τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἄλληθρις ἔστιν καὶ ἀδικία 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 ταῦτα δὲ εἰπὼν ἐν κρυπτῷ Ν Δ 205 1424 ita,b,c,e,f1 syr,c copsa,pbo,ach2,3,4,5 geo Aug2/7 ὅς ἐν κρυπτῷ Ψ96 π75 B E F G H K L M N S T U W Y Γ Θ (Λ τω κρυπτω) Π Ψ Ω 047 070 0105 0141 0211 0250 f13 2 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1505 Μ itaur.c,f,ff1,4,5,6,7 vg syrp,h,pal copb armb Basil Chrys Cyril Lam Gauder Jer Aug5/7 TR RP SBL [NA28] [C] lac A C P V 063 0233 346. It seems probable to me that ὅς was added for the same reason οὖν was, to soften the appearance that Jesus was 'deceiving' people.

96 7:15 Normally the only source of advanced knowledge of the religion, was by being a formal disciple of a Rabbi. Such instruction was very repetitious, rote, and had to be reproduced exactly by the disciple, with exactly the same words, the exact same method of delivery. And the disciple was absolutely never to ad lib, or improve on, or make a new application of, or omit any minutiae received from his Rabbi. Thus when a man was teaching, it could be immediately detected which Rabbinical school he was a disciple of. But Jesus' teaching must have been unrecognizable as to its Rabbinical source, yet knowledgeable of Hebrew and the scriptures, and well said, to cause the leaders of Judaism to marvel. Jesus appealed to these scruples, in John 12:50, when he described his own discipleship under his Father, when he says, "And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so."
John 7:19 “οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνατι;

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 ὄχλος, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνατι;

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

John 7:21 ἀπεκρίθη ἦσαν οSITEI καὶ ἔπειν αὐτοῖς, Ἠν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

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

John 7:22 διά τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν· οὕτως ὁ ἐκ τοῦ Μωϋσέως ἐστίν ἀλλ’ ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἀνθρώπων.

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 ἀνθρώπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοί χολάτε ὅτι οἶδον ἀνθρώπων ὑπή ἐποίησα ἐν σαββάτῳ;

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

John 7:24 μὴ κρίνετε καὶ 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 ἱεροσολυμίων, ὡς οὕτως ἐστίν ὁν 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 7:22 The Greek words I translated "Why is it," are διὰ τοῦτο—diatōto. Remember, the verse numbers are very late additions to the text. Some translations include these words, διὰ τοῦτο, with the beginning of the sentence that starts in verse 22, others with the tail end of the sentence of verse 21: "I did one work, and you are all amazed about it." Some translations even leave these words untranslated.

99 7:22b It was commanded that when a male child was born, he be circumcised on the eighth day. (Gen. 17:12; Ex. 22:30; Lev. 12:3) If the eighth day happened to fall on a Sabbath, no matter; they had to cut part of the boy off on the Sabbath, even though that was working on the Sabbath. But now there is the question of how to translate the Greek word ἀνθρώπος - 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 INT 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?" 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 κρῖναι...κρίσιν...κρίναι - "they shall judge a righteous judgment," without the article. For indeed, those Jesus was probably talking to were judges. The scribes (γραμματέως - grammateis) also sat in judgment, being one component of the Sanhedrin, and the subjects of Deuteronomy 16:18 were κρίταις καὶ γραμματοσασαγωγεῖς – kritás kai grammatoesagōgeis, "judges and clerks."
John 7:26 καὶ ἰδεὶ παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες ὅτι οὗτος ἦστιν ὁ Χριστὸς;

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

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

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

John 7:28 ἐκραζέν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἂν οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινός ὁ πέμψας με, ὁν ομείς οὐκ οἶδατε·

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

John 7:29 ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτῷ εἰμὶ κἀκεῖνος μὲ ἀπέστειλεν.

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

John 7:30 ἐξῆτωσον οὖν αὐτὸν πᾶσαι, καὶ οὖνδες ἐπέβαλεν ἐπ' αὐτῶν τὴν χείρα, ὅτι οὐπώ ἐληλύθει ἢ ὡρὰ αὐτοῦ.

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

John 7:31 ἐκ τοῦ ὀχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὅ τοις ὅτι έλθη μή πλέονα σημεία ποιήσει ἐν οὕτοις ἐποίησεν;

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

John 7:32 ἤκουσαν οἱ Φαρισαῖοι τοῦ ὀχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχηγεῖς καὶ οἱ Φαρισαῖοι ὑπῆρτας ἕνα πάσωσιν αὐτόν.

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

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

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

John 7:34 ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅποιν εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

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

John 7:35 εἶπον οὖν οἱ ἰουδαῖοι πρὸς ἐμαυτοὺς, Ποῦ ὁ οὗτος μέλει πορεύεσθαι ὅτι ἡμεῖς οὐκ εὑρήσαμεν αὐτόν; μή εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας;

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

John 7:36 τὶς ἦστιν ὁ λόγος οὗτος ὅν εἶπεν, Ζητήσετε με καὶ οὐχ εὑρήσετε, καὶ ὅποιον εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

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

John 7:37 ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσῆλθε οἱ Ισραῖλες καὶ ἐκραζέν λέγων, ἔδην τὰς διψάς ἐρχέσθω πρὸς με καὶ πινέω.

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

John 7:37 ὁ πιστεύων εἰς ὑμᾶς. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ἐρύσουσιν ὕδατος ζωντος,

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

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

John 7:39  τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος δὲ ἐμέλλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὕτω γὰρ ἐν πνεύμα, ὅτι ἦς ὑδάτων ἐδοξάζοντος.

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

John 7:40  Ἐκ τοῦ ὀχλου οὖν ἁκούσαντες τῶν λόγων τούτων ἔλεγον, Οὕτως ἔστιν ἄληθώς ὁ προφήτης·

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

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103 7:38 Or, some other interpreters would punctuate this as follows: "If anyone is thirsty, he should come to me and drink. The person who believes on me, as the scripture has said, 'streams of living water will flow from his belly.' They interpret this as saying that the streams of living water will flow from the believer's belly (popularized by Watchman Nee.) Whereas the way I have it worded, the waters flow from Christ, and the believer drinks of Him, the Living Water, (Jeremiah 17:13) the Rock in the desert, which Moses struck, Exodus 17:6, Numbers 20:8, Psalm 78:15,16. See also Zechariah 14:8; Joel 3:18; Psalm 147:18; Isaiah 48:21; Isaiah 30:25; 32:2; John 15:26; Revelation 22:1. The river flows out of His core, not ours. We drink of Him; I Cor. 10:4, "they all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ." The gospel of John contains several allusions to Exodus, such as the Passover lamb, the manna from heaven, the snake up on the pole, and here is another one: Moses striking the rock and water coming forth from the rock. But if you interpret this as meaning streams of living water will come out of OUR, the believers' bellies, then you must find the scripture in the Hebrew Bible which says anything even similar to this. But there is none, except perhaps Isaiah 58:11. But based on my exposure to the Bible, the word κοιλία, which is the Greek word here for "belly" or "core," also in places has the connotation of "the core of the earth," or the core of a huge rock or mountain. For example, there are scriptures that liken the belly to the heart of the earth. Matthew 12:40, "For as Jonah was three days and three nights in the belly- κοιλία of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." Or Isaiah 8:19, "And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly-κοιλίας: shall not a nation diligently seek to their God? Why do they seek to the dead concerning the living?" (Brenton) On the other hand, I concede that a great many of the occurrences of κοιλία in the Septuagint are about reproduction (from men also), the issue from one's body. This can be made analogous to being "Born of water" as opposed to "born of the Spirit." In other words, could Jesus be saying here in John chapter 7 that those who believe in him will reproduce spiritually? Are we able to give the Living Water to others, and cause them to be born? In the very next verse, 7:39 John says, "Now this he said in reference to the Spirit, whom those believing in him were about to receive." So how would the Holy Spirit flow out of our bellies? How would that be so? This would be a teaching not found anywhere else in the Bible. We can give others the Bread, the Word, but I have not seen any scripture that says we can give others the Living Water of Life. The emphasis of this passage in John seems to be the quenching of OUR thirst, by receiving the Spirit. It is not a passage speaking of us quenching the thirst of others. Verse 38 makes sense only as following an invitation to drink from God, not a promise that others will drink from us. There is simply no contextual relevance for that idea. Jesus is the rock, and our wellspring. He is the Living Water, as he said to the Samaritan woman at the well. The BDF grammar discusses this passage in §466(4) under Anacoluthon, "The resumption of a suspended case by a pronoun in another case (the suspended subject [or object] is a construction belonging to the popular idiom.)" Then the section specifically about this passage, section (4), states, "Anacoluthon (without a relative clause) following an introductory participle (nearly always in the nominative) is common: Jn 7:38. This construction is Semitic, but a comparable usage is found in classical Greek; cf. K.-G. II 106ff.; Mlt. 225 [356].–Mayers 113, 189ff.; Ussing 65ff.; M.-H. 423ff.; Rob. 435-7."

104 7:40a Ext των λόγων τούτων ἐκ τῆς ἐμέλλειν τοῦ πνεύματος τὸν λόγον τούτον τὸν λόγον τοῦτον τοῦ λόγου τοῦτον τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγου τοῦ τοῦ λόγο

105 7:40b Deuteronomy 18:14-20
Others were saying, "This man is the Christ." The former were then saying, "What? The Christ comes from Galilee?

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

Unbelief of the Jewish Authorities

"The Christ comes from the seed of David and from Bethlehem, the village where David lived?"

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

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

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

Nicodemus, the one who had come to him previously, who was one of them, says to them,

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

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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106 ὅταν δὲ; the δ presumably complementary to an earlier "ghost" μέν at the beginning of verse 40. Verse 40 starts out "Εκ τοῦ ὄχλου, "of the crowd," with no μέν present and the subject only implied. Granted it is a typical situation for a μέν / δ combination. But the fact remains that there is no μέν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.

107 Διάφορα εἰπόν ΚΕΓΗΛΜΣΤΥΓΔΛΠΨΩ04702114 ἐπὶ γίνεται τὸν ἄνθρωπον πυρὸς, τὸν Φαρισαῖον, τὸν ἄνθρωπον πυρὸς. This is a difference of dialect, εἶπον being epic Ionic 3rd pl aor ind act, and ἐγέρθη 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 ψ. Or, perhaps ψ "normalized" the word to the Attic.

108 ἐπὶ δὲ; the δ supposedly complementary to an earlier "ghost" μέν at the beginning of verse 40. Verse 40 starts out "Εκ τοῦ ὄχλου, "of the crowd," with no μέν present and the subject only implied. Granted it is a typical situation for a μέν / δ combination. But the fact remains that there is no μέν there, so an anaphoric use of the article here is at least as likely, in my truly humble opinion.
Chapter 8

John 8:1 'Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἑλαιών.

1But Jesus went to the Mount of Olives.

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

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

John 8:3 Ἀγοῦσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναίκα ἑπὶ μοιχεία κατειλήμμενην, καὶ στῆμαντες αὐτὴν ἐν μέσῳ

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημμενη ἐπὶ αὐτοφωρφῳ μοιχευμένην·

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

John 8:5 ἐν δὲ τὸ νόμῳ ἡμῶν Μωυσῆς ἐντεταλμένος τὰς τοιούτας λιθάζειν· σὺς οὖν τί λέγεις;

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

The reading of ψ66 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 (ψ66 ps75 N Avid B Cvid L N T W X Y ΔΣ Ψ Θ70vid 0141 0211 22 33 124 157 209 213 397 461 713 788 799 821 828 849 865 1073 1192 1210 1230 1241 1242 1253 1331* 1424* 2193 2323 2561* 2768- 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 A Π Ω 18 35 1424* 1514 (270 minuscules total) there are scribal marks, which some scholars interpret as indicators of scribal doubt as to its authenticity, but others say are marks indicating where Lectionary readings begin and end. Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. I firmly believe that the passage belongs right here, and was originally written by the apostle John. For more details, see the endnote at the end of this document, and also download this http://www.bibletranslation.ws/trans/pachart.pdf.
John 8:6 οὕτω δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτόν. ὁ δὲ Ἰησοῦς κάτω κύριας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος.  

6Now this they were saying tempting him, in order that they might have basis to accuse him. But Jesus bent down and was writing in the dirt with his finger, not pretending.

John 8:7 ὡς δὲ ἐπέμενον ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς, ὁ ἀναμάρτητος ψυχήν 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 in the dirt.

John 8:9 οὶ δὲ ἀκούσαντες ἐξήρθοντο εἰς καθ’ εἰς ἄρξάμενοι ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ σῶδα.

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, Γίνοι, ποῦ εἰσίν; οὐδές εἰς κατέκρινεν;

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

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

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

The Validity of Jesus’ Testimony

John 8:12 Πάλιν οὖν αὐτὸς ἔλαλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἔμοι οὖ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.

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

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

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

John 8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἄληθὴς ἔστιν ἡ μαρτυρία μου, ὅτι οὐδά πάθεν ἠλθὼν καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἐρχομαι ἢ ποῦ ὑπάγω.

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

John 8:15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγώ οὖ κρίνω οὐδένα.

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

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11 Rabbi Zev Porat points out that Jesus had just declared himself the fountain of living waters in Jn 7:38, and now that the Jewish leaders had turned away from that fountain, Jeremiah 17:13 was being fulfilled in two ways: they were put to shame, and their names were being written in the dirt. “Thou hope of Israel, Yahweh! All that forsake Thee shall be ashamed; they that turn away from Thee shall be written in the dirt, because they have forsaken Yahweh, the fountain of living waters. יְהוָהּ אֱלֹהֵי יִשְׂרָאֵל יִשְׂרָאֵל בְּלֵשָׁן יְהוָה (יִשְׂרָאֵל) בּיְהוָה, יְהוָה בּיְהוָה יָהוָה, יָהוָה יָהוָה יָהוָה. http://www.mechon-mamre.org/p/pt/pt1117.htm
But even if I judge, my judgment is valid, because I am not alone: it is I and the one who sent me.

John 8:17  καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ᾽ ἐγὼ καὶ ὁ πέμψας με πατήρ.

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

John 8:18  ἐγὼ εἰμὶ ὁ μαρτυρῶν περὶ ἑμαυτοῦ καὶ μαρτυρεῖ περὶ ἑμοῦ ὁ πέμψας με πατήρ.

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

John 8:19  ἐλέγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ οὔτε Ἰησοῦς, Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου ἡ ὥρα αὐτοῦ.

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

John 8:20  Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ σύνεις εἶπαν αὐτόν, ὅτι οὔπω ἠλήλυθεν ἡ ὥρα αὐτοῦ.

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

John 8:21  ἐπεν οὖν πάλιν αὐτοῖς, ἐγὼ ὑπάρχω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάρχω ὑμεῖς οὐ δύνασθε ἠλθεῖν.

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

John 8:22  ἐλέγον οὖν οἱ ὀικουσίοι, Μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, ὅσπον ἐγὼ ὑπάρχω ὑμεῖς οὐ δύνασθε ἠλθεῖν;

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

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

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

John 8:24  ἐπεν οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

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

John 8:25  ἐλέγον οὖν αὐτῷ, Σὺ τίς εἶ; ἐπεν αὐτοῖς ὁ Ἰησοῦς, Ἱησοῦς ἀρχηγὸς ὅτι καὶ λαλῶ ὑμῖν;

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

112 Deuteronomy 19:15
113 Or ὅτι ἐγώ εἰμι – hoti egō eimi; literally, "that I am." This could also be translated "that I am he," meaning, the expected one, the Messiah. But that does not make as much sense, because his listeners responded to this by asking "Who are you?" If they had understood Jesus to be saying he was the Messiah, they would not have asked that question. It could be that when Jesus said this, it was meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. Or, another possible good rendering could be, "Unless you believe who I am..."
114 8:25 The BADG lexicon says, "τὴν ἀρχηγίαν John 8:25, as nearly all the Gk. fathers understood it, is emphatically used adverbially-άλογος at all (Plut., Mor. 115b; Dio Chrys. 10 [11], 12; 14 [31], 5; 133; Lucian, Eunuch. 6 al.; Ps.-Lucian, Salt. 3; Poxy 472, 17 [c. 130 AD]; Philo, Spec. Leg. 3, 121; Jos., Ant. 1, 100; 15, 235 al.). The BDF grammar §160 says the Τίν ἀρχηγίαν, "the beginning," here is an adverbial accusative, and means something like, "To begin with..." or, "at all." The words δὲ τι are ambiguous, since the original manuscripts did not have spaces between words, nor punctuation. Thus it could have been, and I say was, ὅτι, "that" or "why." "That I am even speaking to you at all!" or "Why am I even speaking to you at all." Those translations which say "from the beginning" need to put the word "from" in italics, because it is not there in the Greek, and indeed the Greek New Testament is full of instances of a phrase meaning "from the beginning" and this is not one of them. Especially with ἀρχηγία being accusative case. The BDF gives many
John 8:26 ἐξώ περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κάγω ἢ ἢκουσα παρ' αὐτοῦ ταῦτα λαλῶ· Ἔν ὑμείς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταὶ μού ἔστε,

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

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

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 8:33 Ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραὰμ ἐσμέν, καὶ οὐδεὶς δεδουλεύκαμεν πώποτε: πώς οὐ λέγεις ὅτι ἔλευθεροι γενήσεσθε; They responded to him, "We are seed of Abraham, and to no one have we ever enslaved. How do you mean, that we will become free?"

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

Jesus answered them, "Truly, truly I say to you, everyone doing sin is a slave of sin. John 8:35 ὁ δὲ δοῦλος ό μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ ύπὸς μένει εἰς τὸν αἰῶνα. And the slave does not abide in the house in perpetuity; the Son abides in perpetuity.

John 8:36 ἐὰν οὐκ οὐκ ύπος ἔλευθερωσίς, ὅντος ἔλευθεροι ἔστεσθε. If therefore the Son should make you free, you will be free indeed.

John 8:37 Οἶδα ὅτι σχέρμα Ἀβραὰμ ἔστε: ἄλλα ζητεῖτε με ἀποκτείναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Then Jesus said, "When you lift up the Son of Man, then you will find out that I am he, and of myself I do nothing, but rather exactly as the Father has taught me, those things I speak.

And the one who sent me is continually with me. He has no room in you.

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

And the one who sent me is continually with me. He has no room in you.

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

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

John 8:26 ἐξώ περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κάγω ἢ ἢκουσα παρ' αὐτοῦ ταῦτα λαλῶ· Ἔν ὑμείς μείνητε ἐν τῷ ἐμῷ, ἀληθῶς μαθηταὶ μού ἔστε,

21 and it was unclear what he was claiming to be. Or that he meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc.

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

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

20 They did not understand that he was speaking to them of the Father.
John 8:38 .Absolute is not the kind of teaching that can bring about eternal life.  
8The things that I have seen with the Father, I speak, and you then the things you have heard from your father.,”118 you are doing.”
John 8:39  Απεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν.  Αὐγεί αὐτοῦ ὁ Ἰσσωῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποίητε.  
39They answered and said to him, “Our father is Abraham.” Jesus says to them, "If you were children of Abraham, you would be doing the works of Abraham.
John 8:40  νῦν δὲ ἦσετε με ἀποκτενάται, ἀνθρωπὸν ὡς τὴν ἀλήθειαν ὡς λελάληκα ἡν ἡκουσα παρὰ τοῦ θεοῦ τούτο Ἀβραάμ οὐκ ἐποίησεν.  
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  Ἰμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρός ὑμῶν.  Ἰπαν αὐτῷ, Ἰμεῖς ἐκ πορνείας οὐ γεγεννήμενα: ἑνα πατέρα ἔχομεν, τὸν θεὸν.  
41You are doing the works of your father.” They said to him, “We were not conceived in fornication.119 We have one father: God.”

The Children of the Devil
John 8:42  εἶπεν αὐτοῖς ὁ Ἰσσωῦς, Ἐι ὁ θεὸς πατήρ ὑμῶν ἦν, ἡγαπᾶτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθόν καὶ ἴμων οὐδέ γὰρ ἑαυτόν ἐλήλυθα, ἀλλ’ ἐκεῖνος με ἀποτείλεν.  
42Jesus said to them, 'If God were your father, you would love me, for I went out from God and have arrived here. For neither did I come of myself, but that One sent me.
John 8:43  διὰ τοῦτον τὴν λαλάν τὴν ἐμὴν οὕ τινωσκέτε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.  
43What is the reason you do not understand my speech? Because you are not able to tolerate120 my word.

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118 838 8:38 ἔδειξατε παρὰ τοῦ πατρός; 8:39 ἔδειξατε παρὰ τοῦ πατρὸς ὑμῶν; 8:40 ἔδειξατε παρὰ τοῦ πατρος ὑμων; 8:41 ἔδειξατε παρα το πατρος υμων; 8:42 ἔδειξατε παρα το πατρος ημων; 8:43 ἔδειξατε παρα του πατρος ημων.  
119 8:40 ἐθνος ἐκ πορνείας; ἐθνος ἐκ πορνείας ἐκ πορνείας ἐκ πορνείας ἐκ πορνείας ἐκ πορνείας.  
120 8:43 ἔδειξατε παρα το θεος. ἔδειξατε παρα το θεος; ἔδειξατε παρα το θεος; ἔδειξατε παρα το θεος; ἔδειξατε παρα το θεος; ἔδειξατε παρα το θεος.
John 8:44 Ἡμεῖς ἔκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ύμων θέλετε ποιεῖν. Ἡμινὸς ἀνθρωποκτόνος ἦν ἀπ' ἄρχης, καὶ ἐν τῇ ἄλληθείᾳ οὕς ἔστηκεν, ὅτι οὐκ ἐστιν ἄλληθεια ἐν αὐτῷ. Ὡσαν λαλή τὸ φεύδος, ἐκ τῶν ἰδίων λαλεῖ: ὅτι φεύστης ἐστίν καὶ ὁ πατὴρ αὐτοῦ.

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

John 8:45 ἦγω δὲ ὅτι τὴν ἄλληθειαν λέγω, οὐ πιστεύετε μοι.

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

John 8:46 τίς ἕμων ἐλέγχει με περὶ ἀμαρτίας; εἰ ἄλληθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

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

John 8:47 ὃ ὃν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

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

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

John 8:48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ καλῶς λέγομεν ὑμεῖς ὅτι Σαμαρίτης εἰ ὑπὸ καὶ δαιμόνιον ἔχεις;

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

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

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

John 8:50 Ἐγὼ δὲ οὐ ἐπεί τὴν δόξαν μου: ἔστιν ὁ Ἰστός καὶ κρίνων.

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

John 8:51 Ὁμὴν ἰμὴν λέγω υμίν, ἐὰν τις τὸν εἰμίν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

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

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

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

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

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121 844a Is this a contrast to verse 42 where Jesus says about himself, that he did not come of himself? It is not totally identical wording in the Greek. Different translations supply various nouns here, such as "from his own nature," or "his own inventions," or "his own resources," or, "his own language."

122 844b The Greek word translated "the lie" at the end of verse 44, is αὐτὸς - autoë, and in an oblique case; that is, the 3rd person pronoun is here used without concord in number, gender, and case, to any noun present in its context. Thus, different translations supply various words. The BDF grammar, for John 8:44b, refers you to section 282(3), which says that αὐτὸς is an attributive genitive, in a seemingly oblique case, (not in formal number/gender/case concord with any immediate noun or referent) which here is to be referred through ψεύςτης to ὅταν λαλή τὸ φεύδος, in other words, "the lie." But it also says that an interpretation such as that of the YLT is possible— "because he is a liar — and also his father." The BAGD lexicon says, "The oblique cases of αὐτὸς very often (in a fashion customary since Homer) take the place of the 3rd person personal pronoun; in particular the genitive case replaces the missing possessive pronoun." It says, in this case referring to a noun to be supplied from the context.
John 8:53 ἡ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἁβραάμ, ὡστὶς ἀπέθανεν; καὶ οἱ προφήται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;

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

What sort of man do you reckon yourself?

John 8:54 ἀπεκρίθη Ἰσσοῦς, Ἑὰν ἔγω δοξᾶσο ἐμαυτόν, ἢ δόξα μου οὐδὲν ἐστίν· ἢστιν ὁ πατήρ μου ὁ δοξάζων με, ἐν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν;

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

John 8:55 καὶ οὐκ ἔγνωκατε αὐτόν, ἔγω δὲ οἶδα αὐτὸν, καὶ ἔστω διὸ ὦ οἶδα αὐτόν, ἔσομαι ὄμοιος ὑμῖν φευγότας, ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ περίω.

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

John 8:56 Ἁβραάμ ὁ πατήρ ὑμῶν ἴησοὺσατο ἵνα ἴδη τὴν ημέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἔχαρη.

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

John 8:57 εἶπον οὖν οἱ ἱουδαῖοι πρὸς αὐτόν, Πεντηκόντα ἐτη ὑπώ ἔχεις καὶ Ἁβραάμ ἐώφακας;

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

John 8:58 εἶπεν αὐτῷ Ἰσσοῦς, Ἰμήν ἔμην λέγω ὑμῖν, πρὶν Ἁβραάμ γενέσθαι εἶγώ εἰμί.

58 Jesus said to them, "Truly, truly I say to you, before Abraham was, I am." 125

John 8:59 ἤραν οὖν λίθους ἴνα βάλωσιν ἐπ’ αὐτόν Ἰσσοῦς δι‘ ἐκρύβη καὶ ἔξηλθεν ἐκ τοῦ ἱεροῦ.

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

123 8:57 Several early witnesses say Ἁβραάμ ἐώφακεν ὡς ἐν 'Αβραὰμ ἴησοκέν se, "Abraham has seen you?" But other early witnesses say Ἁβραάμ ἐώφακας - Ἁβραὰμ ἴησακας, "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 than "Abraham has seen you" is that the former assumes the superiority of Abraham, which they would have held. The sense I got, before I read the UBS commentary, of what the Jews were actually saying, was that the Jews wondered, "How do you know that Abraham was thrilled? How do you know what Abraham's emotions were? Did you behold his countenance? See the expressions on his face?"

125 8:58b εἰγώ εἰμι - εγό εἰμι; literally, "I am." The basic meaning is that Jesus existed before Abraham. But many interpreters, in view of the reaction of the hearers, maintain that Jesus meant to remind them of Exodus 3:14, where God told Moses his name was "I am the one who is," or something to that effect, like here, "I am who I am," or "I am who I will be," etc. These interpreters ask, "Why else would they want to stone him?" This interpretation is certainly possible, and has merit. But they could also still have wanted to stone him just for saying he was alive before Abraham, thus making himself immortal, and also greater than their hero, Abraham.

126 8:59 ἐν ἱεροῦ: The word ἐν ἵππῳ refers to the temple area. It is not found in any other verse. It is used here because the temple was the most important religious site in Jerusalem.
Chapter 9

Jesus Heals a Man Born Blind

John 9:1  Καὶ παράγων εἶδεν ἄνθρωπον τυφλόν ἐκ γενετῆς.

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

John 9:2  καὶ ἤρωταν αὐτὸν ὁ Ἱησοῦς, ὁ λέγων, Ἄραβί, τίς ἦμαρτεν, οὗτος ἡ γονεῖς αὐτοῦ, ἢν τυφλός γεννήθη;

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

John 9:3  ἀπεκρίθη Ἰησοῦς, Οὔτε οὗτος ἦμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἄλλα ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

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

John 9:4  ἦμας δεὶ αὐτὸ τῆς ἐπάνω τοῦ πέμψαντός με ἐξω ἡμέρα ἐστίν' ἐρχεται νῦ, ὡς οὔδεις δύναται ἐργάζεσθαι.

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

John 9:5  ὅταν ἐν τῷ κόσμῳ ὃ, φῶς εἰμι τοῦ κόσμου.

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

John 9:6  ταῦτα εἶπον ἕπτους χαμαι καὶ ἐποίησεν πηλόν ἐκ τοῦ πτῦσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλόν 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 ἐπέτα τοῦτο, ὡς τὴν κοιλυμβήθηκαν τοῦ Σιλωᾶμ ὁ ἐρμηνεύεται ἀπεσταλμένος. ἐπήθηκεν οὖν καὶ ἐνίψακα, 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 αὐτόν τὸ πρότερον ὑπέρ σοι πᾶσας ἐνέθησαν, Οὐχ ὠκύτος ἐστιν ὁ καθήμενος καὶ προσαίτης;

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 ἔλεγαν ὃτι οὗτος ἐστιν ἄλλοι ἔλεγαν, Οὐχὶ, ἄλλα ἀνθρώπων ἑστιν. ἐκείνος ἔλεγεν ὃτι ἔγω εἰμὶ.

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  ἔλεγαν οὖν αὐτῷ, Πῶς ἠνεφήσατε σαν οἱ ὀφθαλμοὶ;

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

John 9:11  ἀπεκρίθη ἐκείνος, ὃ ἀνθρώπος ὁ λεγόμενος Ἰησοῦς πῆλον ἐποίησεν καὶ ἐπέχρισεν μου τοὺς ὀφθαλμοὺς καὶ ἐπένε μοι ὑπὲρ εἰς τὸν Σιλωᾶμ καὶ νῦσας ἀπελθῶν οὖν καὶ νυσάμενος 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 ἔπηκαν αὐτῷ, Ποῦ ἐστιν ἐκείνος; 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 Ἄγωσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν πότε τυφλόν.

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

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127 John 9:12 The Pharisees taught that an unborn child could sin.
John 9:14 ἰησοῦς οὖν ἐτύφλωσεν ἀπὸ τοῦ ποταμοῦ Σίνας καὶ ἀνέμειξεν αὐτοῦ τοὺς ὀφθαλμοὺς.

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

John 9:15 πάλιν οὖν ἦρωτόν αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ο δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐννιάμην καὶ βλέπω.

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

John 9:16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, ὦκ ἦτο νστός παρὰ θεοῦ ὁ ἀνθρωπός, ὅτι τὸ σάββατον οὐ τρεῖς, ἄλλοι δὲ ἔλεγον, Πῶς δύναται ἀνθρωπός ἁμαρτωλὸς τοιαύτα σημεῖα ποιεῖν; καὶ σχῆμα ἦν ἐν αὐτοῖς.

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

John 9:17 λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τὶ σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέῳξαν σου τοὺς ὀφθαλμοὺς; ο δὲ εἶπεν ὅτι Προφήτης εστίν.

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

John 9:18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἐξὸς ὅτου ἐφώνησαν τοὺς γονέως αὐτοῦ τὸν ἀναβλέψαντος.

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

John 9:19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, ὦκ ἦτο σέτιν ὁ υἱὸς υἱῶν, ὅτι ἡμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς ὦν βλέπει ἄρτι; 19And they questioned them, saying, "Is this your son, the one you say was born blind? And if so, how does he now see?"

John 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν, ὦδαμεν ὅτι ὦδαμεν ἦτο σέτιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.

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

John 9:21 πῶς δὲ νῦν βλέπει υἱὸς ὦδαμεν, ὅ τις ἦν δρόμη σε αὐτοῦ τοὺς ὀφθαλμοὺς ἠμεῖς σὺς ὦδαμεν· αὐτὸν ἐρωτήσατε, ἡμῖν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

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

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἣδη γὰρ συνετέθεισιν οἱ Ἰουδαίοι ἵνα ἔνα τοὺς ἀναμολογῆσαι Ἰησοῦν, ἀποσυνάγωγος γένηται. 22His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue.

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

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

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

John 9:24 Εἰρωνεύαν οὖν τὸν ἀνθρώπον ἐκ δευτέρου δός ἦν τυφλός καὶ εἶπαν αὐτῷ, Δός δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἀνθρώπος ἀμαρτωλός ἔστιν.

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

John 9:25 ἀπεκρίθη οὖν ἐκεῖνος, Εἴ ἄμαρτωλός ἔστιν οὐκ οἶδα· ἐν οἴδα, ὅτι τυφλὸς ὃν ἁρτι βλέπω.

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

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

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

John 9:27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ὡδῇ καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μή καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ 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 ἐλοιδώρησαν αὐτὸν καὶ εἶπον, Ὑ μαθητής εἶ ἐκείνου, ημεῖς 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 Μωϋσῆς λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

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

John 9:30 ἀπεκρίθη ὁ ἀνθρώπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἔστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνοίξαν μου τοὺς ὀφθαλμούς.

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’ ἐὰν τις τῆς θεοσφηνίας ἢ καὶ τὸ θέλημα αὐτοῦ ποιή τοῦτον ἀκούει.

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

John 9:32 ἐκ τούτου οὖν ἠκούσας ὅτι ἠνεῳξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου.

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

John 9:33 εἰ μὴ ἂν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.

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

John 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ἐν ἀμαρτίας σὺ ἐγεννήθης ἀδοκίμῳ καὶ σὺ διδάσκεις ἡμᾶς καὶ ξέβαλον αὐτὸν ἔξω.

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

Spiritual Blindness

John 9:35 Ἡκουσαν ἦσον δίδασκαλος ἐξεβάλον αὐτὸν ἔξω, καὶ εὐρῶν αὐτὸν εἶπαν, Χν πιστεύεις εἰς τὸν οὐν τοῦ ἀνθρώπου;130

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

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

130 Ἐκαθαρισθείη "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.
the Son of God?"
John 9:36 ἀπεκρίθη ἐκείνος καὶ εἶπεν, καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;
36That one answered and said, "And who is he, sir, so that I may believe in him."
John 9:37 εἶπαν αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνος ἐστιν.
37Jesus said to him, "Not only have you seen me, but he is the one talking with you."
John 9:38 ὁ δὲ ἔφη, Πιστεύω, κύριε, καὶ προσεκύνησεν αὐτῷ.
38And he said, "I believe, Lord." And he worshiped him.132
John 9:39 καὶ εἶπαν ὁ Ἰησοῦς, Εἰς κρίμα ἔγω εἰς τὸν κόσμον τοῦτον ἤλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.
39And Jesus said, "For judgment I have come into this world, so that those not seeing may see, and that those seeing, may become blind."
John 9:40 Ἡκουσαν ἐκ τῶν Φαρισαίων τούτα ὃι μετ’ αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ, Μή καὶ ἡμεῖς τυφλοὶ ἔσεμεν:
40Some of the Pharisees heard these words, some who were with him, and they said to him, "And us, we are not blind, are we?"
John 9:41 ἡ ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, ἠμάθητος ἐστις καὶ λῃστής ὁ δὲ ἀπεκρίθη καὶ ἀπεκρίθη τῷ Κύριῳ ὑπερευθεν δε λέγετε ὅτι βλέπωμεν ἢ ἄμαρτα ὑμών μενείν.
41Jesus said to them, 'If you were blind, you would have no sins. But as you are now saying, 'We see,' your sins remain.

Chapter 10
The Good Shepherd
John 10:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής;
1"Truly, truly I say to you, someone not entering the sheep fold through the door, but instead climbing up another way, that one is a thief and a bandit.

131 936
καὶ τίς ἐστιν ἔφη κύριε  Φς  B W
ἀπεκρίθη ἐκείνος καὶ τίς ἐστιν ἔφη κύριε  Φς 66
ἀπεκρίθη ἐκείνος καὶ τίς ἐστιν ἔφη κύριε  Φς 66c 070
ἁ ἐπεν καὶ τίς ἐστιν κύριε  οτα  copa,ach
ἀπεκρίθη ἐκείνος καὶ τίς ἐστιν κύριε  Α 1241
ἀπεκρίθη ἐκείνος καὶ εἶπεν κύριε  τίς ἐστιν  Κ* 132 938 – 939a ἐκ τὸ δὲ ἔφη, Πιστεύω, κύριε καὶ προσεκύνησαν αὐτῷ καὶ εἶπεν ὁ Ἰησοῦς Φς 66  Ν 2 A B E F G K L M S U X Y Γ Δ Λ Ψ Ω 0211 0306 f 33 33 etc. ἐκ τὸ δὲ ἔφη, Πιστεύω, κύριε καὶ προσεκύνησαν αὐτὸν καὶ εἶπεν ὁ Ἰησοῦς D ἐκ τὸ δὲ ἔφη, Πιστεύω, κύριε καὶ προσεκύνησαν αὐτὸν καὶ εἶπεν ὁ Ἰησοῦς Θ 047 ἐκ τὸ δὲ ἔφη, Πιστεύω, κύριε καὶ προσεκύνησαν αὐτόν καὶ εἶπεν Ναὶ κύριε πεπίστευκα δότι οὐκ οὔ τις τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἔρχομεν καὶ εἶπεν ὁ Ἰησοῦς 0233 (c.f. Jn 11:27) θ om Φς 38 and 39 entirely Diatessaron* lac. Φς 49 C H N P Q T V Π 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0216 0217 0218 0234 0238 0256 0260 0264 0268 0286 0290 0299 0301 0302 0309 (Re the reading of 0233, the exact words of Martha in 11:27 were: Ναὶ, κύριε, εἰς τοὺς πεπίστευκα δότι οὔ τις τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. The use of ἔφη is rare in John, but Φς 66 adds it in 9:36 and Φς 75 adds it in the same verse in a different place.
John 10:2  δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμῆν ἐστιν τῶν προβάτων.

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

John 10:3  τοῦτο ὁ θυρωρὸς ἀνοίγει καὶ τά πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἱδα πρόβατα φωνεῖ κατ᾽ ὄνομα καὶ ἐξάγει αὐτά.

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

John 10:4  ὅταν τὰ ἱδα πάντα ἐκβάλῃ, ἐμπροσθεὶν αὐτῶν πορεύεται, καὶ τά πρόβατα αὐτῶ ἀκολουθεῖ, ὃτι οἴδασιν τὴν φωνὴν αὐτοῦ

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

John 10:5  ἀλλοτρίῳ δὲ ὃς μὴ ἀκολουθήσουσιν ἀλλὰ φεύγονται ἀπ᾽ αὐτοῦ, ὃτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνὴν.

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  ταύτῃ τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὁ ἐλάλη αὐτοῖς.

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

John 10:7  Ἐπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμήν ἄμην λέγω ὑμῖν ὃτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

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

John 10:8  πάντες δοῦ ηλθον πρὸ ἐμοῦ κλέπται εἰσίν καὶ λῃσταί· ἀλλ᾽ οὐκ ἠκούσαν αὐτῶν τὰ πρόβατα.

8 All who came before me133 are thieves and bandits; but the sheep did not hear them.

John 10:9  ἐγὼ εἰμί ἡ θύρα· δι᾽ ἐμοῦ εἰάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελήσεται καὶ εξελεύσεται καὶ νομῆν εὑρήσει.

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

John 10:10  ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἱνὰ κλέψῃ καὶ θόλου· ἀλλὰ ἐγὼ δια τοῦ παρασκευήν ἐχῶ σαι ἐν παιδισίν ἐχεισιν.

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  Ἐγὼ εἰμί ὁ ποιμὴν ὁ καλὸς· ὁ ποιμὴν ὁ καλὸς τῆς ψυχῆς αὐτοῦ τίθησαι ὑπὲρ τῶν προβάτων·

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

John 10:12  ὁ μισθωτὸς καὶ οὐκ ἄν ποιμῆν, οὐκ οὐκ ἔστιν τὰ πρόβατα ἰδία, ὁμοίως τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει·

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

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

13 He is a wage earner,134 and it matters not to him about the sheep.

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133 1081 τῇ ἡλθον πρὸ ἐμοῦ Ὁ 24 22 A B D K L W X A Π Ψ Ῥι Σ 33 157 579 700 1006 1071 1079 1216 1230 1241 1243 1505 1546 1646 2174 Ἡ 254 vggms syrh with * copbο eth Or διά Sev Severian Hesych; Luc Faustus-Milevis Jer 6/9 A Aug 6/6 B NL [NA28] [C] / εἰσηλθον πρὸ ἐμοῦ 250 / ἡλθον πρὸ ἐμοῦ 0250 / ἡλθον ἐν πρὸ ἐμοῦ 0233 / πρὸ ἐμοῦ ἡλθον Ὁ 205 565 1365 arm geo Diatessarm Velantinianacci, to Hippolytus Or lat; Abrosiaster Greg-Elv Jer 6/9 A Aug 6/6 TR / ἡλθον Ὁ 69 Φ 95 Κ 2/3 3 E F G M S Y I Δ Ω 047 0141 0211 02 1 180 892 1 009 1010 1195 1242 1292 1342 1342 1244 1347 54,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19 vgs syr,pal cop,labo,ach; slav goth Diatesssyr Basil Chrys Cyr; Ps-Cyp Aug 6/6 RP / omit 1344 / lac Ὁ 44 C H N P 070 0306

134 1033 τῇ ἡλθον πρὸ Ῥ ανδ Ὁ 69 Φ 95 B D L Θ 0211 02 22X 33 1241 25611 / {253 1211 al. It λδ syrpal cop eth arm TG WH NA27 BNL } / W omits ὃ δὲ μισθωτὸς φεύγει, but also ὃτι μισθωτὸς ἐστὶν ὃ δὲ
John 10:14 Ἐγώ εἰμί ὁ ποιμήν ὁ καλός, καὶ γινώσκω τὰ ἐμά καὶ γινώσκουσί με τὰ ἐμά,
14“I am the good shepherd, and I know mine, and mine know me.
John 10:15 καθὼς γινώσκει με ὁ πατήρ κάγιον γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.
15Just as the Father knows me, and I know the Father. And I lay down my life for the sheep.
John 10:16 καὶ ἄλλα πρόβατά ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεὶ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γεννήσεται μία ποιμήν, εἰς ποιμήν.
16Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, 135 one shepherd.
John 10:17 διὰ τούτῳ με ὁ πατήρ ἀγαπᾷ ἵνα ἔγω τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτὴν.
17For this my Father loves me, that I lay down my life, such that I will take it up again.
John 10:18 οὕδεις αἱρεῖ αὐτὴν ἀπ' ἐμοῦ, ἄλλ' ἔγω τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θείναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν· ταύτην τὴν ἐντολὴν ἐλαβον παρὰ τοῦ πατρός μου.
18No one takes it from me; I lay it down of myself. I have authority to lay it down, and I have authority to take it up again; this order I received from my Father.”
John 10:19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς ἱεροσολύμοις διὰ τοῦ λόγου τοῦτου.
19Because of these words, there was again a split among the Jews.
John 10:20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
20Many of them were saying, "He has a demon, and he’s crazy. Why are you listening to him?”
John 10:21 ἄλλοι ἔλεγον, Τάυτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένοι· μὴ δαιμόνιον δύναται τυφλον ὀφθαλμοὺς ἀνοίξαι;
21Others were saying, “These are not the expressions of someone demonized. Can a demon open the eyes of the blind?”

The Authorities Attempt Stoning for Claim of Equality With God

John 10:22 Ἐγένετο τότε τὰ ἑγκαίνια ἐν τοῖς ἱεροσολύμοις· χειμῶν ἦν,
22Then came the Festival of Dedication136 at Jerusalem. It was winter,
John 10:23 καὶ περιπετέω τὸν λαόν ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Συλωμώνος.
23and Jesus was walking in the temple, in the Portico of Solomon.

135 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.
136 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 10:24 ἑκάκλωσαν οὖν αὐτὸν οἱ ἱουδαῖοι καὶ ἔλεγον αὐτῷ, Ἡμῶς πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ οὐ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίαν.

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

John 10:25 ἀπεκρίθη αὐτὸς ὁ Ἰσραήλ, εἶπον οὖν καὶ οὐ πιστεύετε· τὰ ἔργα ᾧ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

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

John 10:26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὃτι οὐκ ἐστε ἐκ τῶν προβατῶν τῶν ἑμῶν.

27Yet, you are not believing, because you are not of my sheep. Is leads me to believe that John originally wrote the plural verb, and δωκέντος μοι μεῖζων πάντων ἐστίν, καὶ οὖδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρός.

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

John 10:29 ὁ πατὴρ μου οὗ δέδωκέν μοι μεῖζων πάντων ἐστίν, καὶ οὖδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς τοῦ πατρός.

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

John 10:30 ἐγὼ καὶ ὁ πατὴρ ἐμοί ἐσμὲν.

30I and the Father are one."

John 10:31 ἔξαστασαν πάλιν λίθους οἱ ἱουδαῖοι ἕνα λίθῳ σωσίν αὐτῶν.

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

John 10:32 ἀπεκρίθη αὐτοῖς ὁ Ἰσραήλ. Πολλὰ ἔργα καὶ ἔδειξα ἐκ τοῦ πατρός· διὰ ποιὸν αὐτῶν ἐργὼ ἐμὲ λιθάζετε;

33Jesus responded to them, "Many good works I have shown you from the Father. For
which work of them are you stoning me?"

John 10:33 ἀπεκρίθησαν αὐτῷ οἱ ἱουδαῖοι. Περὶ καλοῦ ἐργοῦ οὐ λιθάζομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὃν ποιεῖς σεαιτόν θεόν.

33 The Jews answered him, "Not for good works are we stoning you, but for blaspheming, because you, being a human, are making yourself God." 34 John 10:34 ἀπεκρίθη αὐτὸς ὁ ἱησοῦς. Όπις ἐστίν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἑγὼ εἶπα, θεοὶ ἐστε;

34 Jesus answered them, "Is it not written in your law, 'I have said, "You are gods'"? 35 John 10:35 εἰ εἶκενοι εἶπεν θεοὺς πρὸς οίς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἢ γραφῆ.

35 Why, since he called those to whom the word of God came 'gods,' and the scripture cannot be voided, John 10:36 ὅν ὁ πατὴρ ἤγιασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον, Ἑλὼν τοῦ θεοῦ εἶμι;

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

John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετέ μοι;

37 If I am not doing the works of my Father, do not believe me. John 10:38 εἰ δέ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ 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 know144 that the Father is in me, and I in the Father.

John 10:39 ἐξήτουν πάλιν αὐτὸν πιάσαι καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

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

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

40 And he went back to the other side of the Jordan, to the place where John had earlier

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141 10:33a txt omit Π86 Π75 Ν Α Β Κ Λ Μ Υ Ω Π Ψ 0211 f 1 3 33 157 565 579 1071 latt syr copṣab,bsmin sbl NA28 ἤ τοις δεῖ θεοῦντας δεῖ θεοῦντας. This could also be translated, "you are reckoning yourself to be God." For the verb ποιῶ, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."

142 10:33b ποιεῖς σεαιτόν θεόν – poieis phrase σεαιτόν. This could also be translated, "you are reckoning yourself to be God." For the verb ποιῶ, "make," was sometimes used in mathematics just like we use the word "make" in English sometimes: "two plus two makes four." It might also be translated, "you are deeming yourself God," or, "you are calling yourself God."

143 10:34 ἔστη τοῖς ἑστε ἐν συναγωγῇ θεόν, ἐν μέσῳ δὲ θεοῦ διακρινεῖ - "God stands in the assembly of gods, and in their midst, he judges gods." Some interpreters take "gods" as figurative speech ascribing god-like power to human judges and rulers, as in Psalm 58:1. It was widely held in the ancient world that the universe was judged by a college of gods. So it is said that the Psalmists simply made use of the familiar figure of speech.

144 10:38 εἰς καὶ γινώσκητε Π86 Π75 Θ Π 33 205 213 397 565 597 799* 865 844 itevid syr copṣab,bsmin sbl NA28 Ν Α Β Κ Λ Μ Υ Ω Π Ψ 0211 f 1 3 33 157 565 579 1071 latt syr copṣab,bsmin sbl NA28 arm eth geo Athanasius Theodoretτid; Hilary NA27 καὶ γινώσκητε B καὶ γινώσκηται L καὶ γινώσκεται Π καὶ γινώσκετε X {253} καὶ πιστεύετε Α Γ Ε Η Κ Μ Υ Ω Π Ψ 0141 f 1 3 2 28 180 205 700 892supp II 1006 1071 1243 1292 1505 1582* M Lec itevid vg syrṣλav Basil Cyriltem John-Damascur; Augustine TR HF RP καὶ πιστεύετε K 0211 1010 1293 (1221) pc8 καὶ πιστεύετε 579 1241 pc3 omit D E (homoioleteuron) 157 1424 itaabcdedf2d syrṣ Ps-Eustathius Didymus Cyril; Tertullian Cyprian Zeno Ps-Priscillian Niceta Chromatius Varimadum L ccf np. John uses two different aspects of the same word for "know," γινώσκω - γινόσκω, the first, γινώσκε - γνώστε, being punctiliar in aspect, and the second, γινώσκε - γινόσκε, being linear or continuous in aspect. Later copyists appear to have considered the second γινόσκω to be redundant, and either replaced it with "believe," or they omitted any second word entirely. It is easy to sympathize with them, for this earlier reading is hard to interpret. Consult all the English translations, and you will see quite a variety of renderings. The first, punctiliar 'know,' may be thought of as the point that you turn to know, i.e., 'acknowledge or decide or want,' and the second, linear 'know' would be what you do from that point on. The punctiliar form is generally just the unmarked, that is, unremarkable form, and the linear form is the one needing interpreting. The punctiliar in the subjunctive mood here just means that you come to know at some point.
been baptizing, and he stayed there a while.
John 10:41 καὶ πολλοὶ ἤλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν, πάντα δὲ δοσιν ἐπεν Ἰωάννης περὶ τοῦτον ἄλληθεν.

41And many came to him. And they were saying, "Though John performed no miraculous sign, everything John said about this man was true."
John 10:42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἑκεῖ.

42And many there believed in him.

Chapter 11
The Death of Lazarus

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

1Now a certain man was ailing, Lazarus from Bethany, the village of Mary and her sister Martha.
John 11:2 Ὅταν δὲ Μαρίαμ ἡ ἀδελφῆσα τὸν κύριον μῦρω καὶ ἐκμαξάσα τοὺς πόδας αὐτοῦ ταῖς δριξέν αὐτῆς, ἦς ἡ ἀδελφός Λάζαρος ἤσθενεν.

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 ἀδελφαί πρὸς αὐτὸν λέγουσαν, Κύριε, ἴδε ἐν φυλικέ ἄσθενεί.

3The sisters therefore sent to him, saying, "Lord, behold, the one you love is ailing."
John 11:4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Ἀὐτὴ ἡ ἄσθενεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ νόος 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 Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

5(But Jesus loved Martha, and her sister, and Lazarus.)
John 11:6 ὡς οὖν ἤκουσεν ὅτι ἄσθενε, τότε μὲν ἐμείνεν ἐν ὦ ἣν τόπω δύο ἡμέρας·

6When then he heard that he was ailing, at that time he actually remained in the place in which he was, for two days.
John 11:7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν ἱουδαίαν πάλιν.

7(But then, after this, he says to the disciples, "Let us go back to Judea.")
John 11:8 λέγουσιν αὐτῷ ὦ μαθηταί, Ῥαββί, νῦν ἐξήτωσ εἰς λιθάσαι οἱ ἱουδαίοι, καὶ πάλιν ὑπάγειτε ἑκεῖ;

8(The 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, ὤχί διώδεκα ὥραι εἰσίν τῆς ἡμέρας; εἶδον τις περιπατή ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτον βλέπει·

9Jesus answered, "Are there not twelve hours of day? If someone walks around in the day, he does not stumble, because he sees the light of this world.
John 11:10 ἔδεν δὲ τις περιπατή ἐν τῇ νυκτὶ προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

10But if someone walks around in the night, he stumbles, because the light is not with him."
John 11:11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτῶν.

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

11:6 Here is the particle μὲν - 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 ἐπειτα – ἐπειτα at the beginning of verse 7. If this ἐπειτα were not complementary to μὲν, then the phrase ἐπειτα μετὰ τοῦτο, "thereupon after this," would be redundant, a "pleonasm." But that is not the sense I get. I get the sense that a contrast is meant relative to the timing, in order to confirm the unexpected behavior of Jesus.
fallen asleep, but I am going in order to wake him up."
John 11:12 εἶπαν οὖν οἱ μαθηταί αὐτῶ, Κύριε, εἰ κεκοίμηται σωθήσεται.
12The disciples therefore said to him, "Lord, if he has fallen asleep, that will help him."
John 11:13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπὸν λέγει.
13But Jesus had spoken of his death, whereas they thought he was speaking of the repose of sleep.
John 11:14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, Λάζαρος ἀπέθανεν,
14So then, Jesus said to them plainly, "Lazarus died.
John 11:15 καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεί· ἀλλὰ ἄγωμεν πρὸς αὐτόν.
15And for your sakes I am glad I was not there, so that you may believe. But let us go to him." 
John 11:16 εἶπεν οὖν θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, ἂγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.
16Then 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 εὑρεν αὐτὸν τέσσαρας ἢδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
Arriving therefore, Jesus found him already in the tomb four days since.
John 11:18 ἤν δὲ ἡ Βηθανία ἑγώς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπεντέντε.
Now Bethany was close to Jerusalem, about fifteen stadia apart, 146
John 11:19 πολλοὶ δὲ ἐκ τῶν ἱουδαίων ἐλήλυθεσαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἤν παραμυθήσασθαι αὐτὰς περὶ τοῦ ἀδελφοῦ.
19and many of the Jews had come to Martha and Mary, to console them regarding their brother.
John 11:20 ἡ οὖν Μάρθα ὡς ἦκουσεν ὅτι Ἰησοῦς ἐρχέται ὑπήντησεν αὐτῶ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
20When therefore Martha heard that Jesus was coming, she went to meet him; but Mary stayed put in the house. 147
John 11:21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὄδε οὐκ ἀν ἀπέθανεν ὁ ἀδελφός μου.
21Martha therefore said to Jesus, "Lord, if you had been here, my brother would not have died.
John 11:22 καὶ νῦν οἶδα ὅτι ὅσα ἀν αἰτήσῃ τὸν θεόν δώσει σοι ὁ θεός.
22Even now, I know that whatever things you ask God for, God will grant you."
John 11:23 λέγει αὐτῷ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.
23Jesus says to her, "Your brother will rise again."
John 11:24 λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἄνασται ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ.
24Martha says to him, "I know that he will rise again in the resurrection at the last day."
John 11:25 εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,
25Jesus said to her, "I am the resurrection, and the life. The person who believes in me, even though he dies, will live;
John 11:26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ· εἰς τὸν αἰώνα πιστεύεις τούτο;
26and everyone who is living, and believes in me, will never die. Do you believe this?"

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146 11:18 About 3 kilometers, less than 2 miles.
147 11:20 The Greek literally says, "But Mary was in the house sitting down." This is said to be an idiom, meaning "Mary stayed put in the house." If this is true, then whether she was standing, or pacing, or sitting down, is not the issue. This is similar to how the word for "stand" sometimes means to "stop," or "stay still."
John 11:27 λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπέστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

28She says to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one expected to come into the world."

John 11:28 Καὶ τούτῳ εἰπόθασα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τῇ ἀδελφῇ αὐτῆς λάθρᾳ εἰπόθασα· ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ se.

29And having said this she went off, and discreetly invited her sister Mary, as follows, "The Teacher is here, and is asking for you."  

John 11:29 ἐκείνη δὲ ὡς ἤκουσεν ἤγερθη τοῖς καὶ ἤρχετο πρὸς αὐτόν.

30That one then, when she heard, quickly got up and was coming toward him.

John 11:30 οὕτω δὲ ἐληλυθεὶς ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ' ἦν ἐτι ἐν τῷ τόπῳ ὅπου ὑπήντησαν αὐτῷ ἢ Μάρθα.

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

John 11:31 οἱ οὖν Ἰουδαῖοι οἱ δόντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν ἤδοντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἦκολουθησαν αὐτή, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἣν κλαύσει ἐκεί.

32The Jews therefore who were with Mary in the house and consoling her, when they saw how she quickly got up and went out, they followed her, thinking, "She is going to the tomb, to grieve there."

John 11:32 ἦν οὖν Μαριὰμ ὃς ἤλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτόν ἔπεσεν αὐτῷ πρὸς τοὺς πόδας, λέγουσα αὐτῷ, Κύριε, εἰ ὅδε σύ δέν μου ἀπέθανεν ὁ ἀδελφός.

33Mary therefore, when she arrived where Jesus was, fell at his feet when she saw him, saying to him, "Lord, if you had been here, my brother would not have died."  

John 11:33 Ἰησοῦς οὖν ὃς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίοις κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,  

34Then Jesus, when he saw her weeping, and the Jews who had come with her weeping, he heaved with deep emotion, and churned inside himself.

John 11:34 καὶ ἔπεβα, Ποῦ τεθείκατε αὐτὸν; λέγουσιν αὐτῷ, Κύριε, ἔρχοι καὶ ἰδε.  

35And he said, "Where have you laid him?" They are saying to him, "Lord, come and see."

John 11:35 ἐδάκρυσεν ὁ Ἰησοῦς.  

36Jesus showed tears.

John 11:36 ἔλεγον οὖν οἱ Ἰουδαίοι, Ἰδε πῶς ἐφίλει αὐτόν.

37The Jews therefore were saying, "See how he loved him."

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148 Greek: ἐνεβριμήσατο τῷ πνεύματι - "snorted in his spirit." The verb is ἐμβριμάομαι - embrimomai, 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 - dakrúo, 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  τινὲς δὲ ἐξ αὐτῶν ἔπαν, Οὐκ ἔδυνατο ὁ ὁ ἀνοίξα τοὺς ὀφθαλμοὺς τοῦ τωφλοῦ ποιῆσαι ἵνα καὶ ὁτοὺς μὴ ἀποθάνῃ;

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

Jesus Raises Lazarus from the Dead

John 11:38 Ἰησοῦς οὖν πάλιν ἐμβριωμένος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον ἵνα δὲ σπήλαιον, καὶ λίθος ἐπέκειται εἰπ’ αὐτῷ.

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

John 11:39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ ἢ ἀδελφή τοῦ τετελευτηκός Μάρθα, Κύριε, ἥδη ὡς, τεταρτάτος γὰρ ἐστίν.

40Jesus says, "Take away the stone." Martha, the sister of the one who was dead, says, "Lord, by now he smells; it is the fourth day."

41Jesus says to her, "Did I not tell you, that if you believed, you would see the glory of God?"

John 11:41 ἤραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἠρέν τοὺς ὀφθαλμοὺς ἅνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ οὓς ἤτοι ἡκουσάς μου.

42They therefore took away the stone.49 And Jesus lifted his eyes aboveward, and said, "Father, I thank you, that you have heard me.

John 11:42 ἔγω δὲ βδεῖν ὅτι πάντοτε μου ἄκουσες· ἄλλα διὰ τόν ὄχλον τόν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἄπέστειλας.

43But I already knew that you always hear me. Only for the sake of the crowd standing around did I say this, so that they may believe that it was you who sent me."

John 11:43 καὶ ταῦτα εἰπὼν φωνή μεγάλη ἐκράυγασεν, Λάζαρε, δῆξον Εξω. 44And having said these things, he shouted out with a loud voice, "Lazarus, come out!"

John 11:44 ἐξῆλθεν ὁ τεθνηκός δεδεμένος τοὺς πόδας καὶ τᾶς χειρὰς κεφαλίας, καὶ ἢ ψυκήν αὐτοῦ σοφόριον περιεδέστε. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν καὶ ἄφητε αὐτὸν ὑπάγειν.

45The dead man came out, his feet and hands bound up with bandages, and his face wrapped in a handkerchief. Jesus says to them, "Untangle him and allow him to go."

Sanhedrin Decides Jesus Must Die

John 11:45 Πολλοὶ οὖν ἐκ τῶν Ἑρατιών, οἱ ἑλέοντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἐποίησαν, ἐπιστέυσαν εἰς αὐτόν.

46Many of the Jews therefore, of those who had come to Mary and seen what he did, believed in him. John 11:46 τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἐποίησαν Ἰησοῦς.

47But some of them went to the Pharisees, and told them what things Jesus had done.
John 11:47  συνήγαγον οὖν οἱ ἄρχειρεὶς καὶ οἱ Φαρισαίοι συνεδρίων, καὶ ἔλεγον, Τί ποιούμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;
47So 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 ἐὰν ἄφωμεν αὐτὸν ὀστῶς, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἔλεγονται οἱ ῥωμαῖοι καὶ ἀράνθον ἤμων καὶ τὸν τόπον καὶ τὸ ἔθνος,
48If we leave him alone like this, everyone will believe in him, and the Romans will come, and take away both our place154 and our nation."
John 11:49 εἰς δὲ τὶς ἐξ αὐτῶν Καὶβάφας, ἄρχειρεὺς ὁν τὸν ἐνιαυτὸ ἐκεῖνον, εἶπεν αὐτοῖς, Ἰμηῖς οὖν οἴδατε οὐδέν,
49But one of them, Caiaphas, who was high priest that year, said to them, "You people know nothing.
John 11:50 οὖν λογίζεσθε ὅτι συμφέρει μιν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ύπέρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.
50Neither are you considering how it is expedient for you155 that one man154 die for the people, and not the whole nation perish."
John 11:51 τὸῦ δὲ ἀρ’ ἐνιαυτοῦ οὐκ εἶπεν, ἀλλὰ ἄρχειρεὺς ἕν τὸν ἐνιαυτὸ ἐκεῖνον ἐπροφήτευσαν ὅτι ἐμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους,
51But this, from himself he did not say. But rather, being high priest that year, he prophesied, that Jesus was about to die for the nation.
John 11:52 καὶ οὐκ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἑν.
52And not for the nation only, but such that the children of God scattered about, he would gather also, into one people.155
John 11:53 ἀπ’ ἑκείνης ὁν τῆς ἡμέρας ἐβολεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.
53Thus from that time on they were resolved that they would kill him.
John 11:54 ὁ οὖν Ἰησοῦς οὐκέτι παρρησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κάκει διέτριβεν μετὰ τῶν μαθητῶν.
54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and there he stayed, along with his

152 11:48 Perhaps, "our place of worship," or temple.
153 11:50a txt μην υμίν I55 B D L M X Γ 0211 0233 346 1010 1241 1242 1424 ε184 ε211 η751 η773 ε866 vul,sch; 0,5,6 υμίν οἱ θεος μην ευλογεΐται τοις Εβραίοις το βλέπειν αὐτόν
154 11:50b ἐνιαυτὸν υμίν I55 B D L M X Γ 0211 0233 346 1010 1241 1242 1424 ε184 ε211 η751 η773 ε866 vul,sch; 0,5,6 υμίν οἱ θεος μην ευλογεΐται τοις Εβραίοις το βλέπειν αὐτόν
155 11:52 Ephesians 3:6; 2:15; John 10:16; I John 2:2; Romans 4:9,12; 11:25,26; Gal. 3:26-29; 6:16; Eph. 2:19,20; Rev. 21:9-14
disciples.\textsuperscript{156} John 11:55 ‘Hv δὲ ἑγός τὸ πάσα πάντων ἱοδαίων, καὶ ἀνέβησαν πολλοὶ εἰς ἱεροοἶλαι ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἑν ἀγνίσωσιν ἑαυτοῦς.

\textsuperscript{155}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 ἔδεισαν οὖν τὸν Ἰησοῦν καὶ ἐλεγον μετ’ ἄλληλων ἐν τῷ ἱερῷ ἐστηκότες. Τί δοκεῖ υμῖν; ὅτι οὐ μὴ ἐξῆς εἰς τὴν ἐορτήν;

\textsuperscript{156}They 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 διεδόκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἑντολάς ἦν ἐάν τις τις γνωρίζῃ ὅτι πάντως ἱερεῖ ἐν μνήμῃ, ὅπως πάσωσιν αὐτόν.

\textsuperscript{155}Now 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.

\textbf{Chapter 12}

\textit{Jesus Anointed at Bethany}

John 12:1 ὁ οὖν Ἰησοῦς πρὸς ἐξ ἡμερῶν τοῦ πάσχα ἠλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὅν ἠγείρεν ἐκ νεκρῶν Ἰησοῦς.

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

John 12:2 ἐποίησαν οὖν αὐτῷ δείπνον ἐκεί, καὶ ἦν Μάρθα διηκόνει, ὅ δὲ Λάζαρος εἰς ἔκ τῶν ἀνακεκομένων οὖν αὐτῷ.

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

John 12:3 ὁ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικής πολυτίμου ἤλεύφην τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίς αὐτῆς τοὺς πόδας αὐτοῦ: ἤ δὲ οἰκία ἐπιπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

3Then Mary, having taken a litre\textsuperscript{159} of expensive ointment of pure oil of nardroot, anointed the feet of Jesus, and with her hair, she wiped his feet. And the house was filled with the smell of the ointment.

John 12:4 λέγει δὲ Ιούδα ς ὁ Ἰσκαριώτης εἰς τῶν μαθητῶν αὐτοῦ, ὁ μὲλλὼν αὐτόν παραδίδοναί, \textsuperscript{160}But Judas the Keriothite, one of his disciples, the one about to betray him, says,

John 12:5 Διὰ τί τότε τὸ μύρον οὖν ἔπαρθη ερακοσιῶν δηναρίων καὶ ἐδόθη πτωχοῖς;

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

John 12:6 εἶπεν δὲ τότε οὖν ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἀλλ᾽ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἐχὼν τὰ βαλλόμενα ἐβόσταζεν.

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

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

\textsuperscript{157}12:1a txt omit Ν B L W X 0218 \textsuperscript{\textit{Πατ}} \textsuperscript{\textit{εὐφ}} syr cpz pal cop sa bo eth Or lat Amph Chrys Chrom vid SBL NA28 \{\textit{A}\} / o τεθνησις \textsuperscript{\textit{P66} A D E G H K M S U Y Γ Δ Θ Π Ψ Ο 065 047 0141 0211 0217\textsuperscript{\textit{vid}} 0233 0250 \textit{f} 3 2 28 33 157 180 205 461 565 579 597 700 788 892\textsuperscript{\textit{f} 3} 1006 1009 1010 1071 1079 1195 1216 1230 1214 1242 1244 1344 1365 1424 1505 1546 1646 (2148) 2174 \textit{M} Lect \textit{jβd d f r} vg syr\textsuperscript{r} ch cop\textsuperscript{bo} ach\textsuperscript{r} arm geo slav goth Ps-Eustathius Cyrl em Aug TR RP // lac \textit{P}\textsuperscript{54} \textit{P}\textsuperscript{75} C F N P 070 69

\textsuperscript{158}12:1b txt ek ve kρων \textit{ισνος} \textsuperscript{\textit{P66} B X SBL NA28 {\textit{f}}} / ek ve kρων ο \textit{ισνος} A D E G H L W Δ Λ \textit{Π 047 065 0211 0217\textsuperscript{\textit{vid}} 0233 0250 \textit{f} 3 2 33 / \textit{ισνος} ek ve kρων \textit{N 6} / \textit{ισνος} ek ve kρων \textit{N 579} / \textit{κρων} ek ve kρων \textit{H K M S U Y Γ Θ Λ Ψ Ω} // 28 157 461 565 700 788 892\textsuperscript{\textit{f} 3} 1006 1009 1010 1071 1241 1242 1244 \textit{M} it cop\textsuperscript{54} tr TR RP // lac \textit{P}\textsuperscript{54} \textit{P}\textsuperscript{75} C F N P 070 69

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

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

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 μετὲ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8The poor you always have with you, but me, you do not always have." John 12:9 Ἐγνω οὖν ὁ δόλος πολύς ἐκ τῶν ἱουδαίων ὅτι ἐκεί ἐστιν, καὶ ἠλθὼν οὐ διὰ τὸν Ἰησοῦν μόνον ἄλλ' ἤνα καὶ τὸν Λάζαρον ἰδὼν ὄν ἤγειρεν ἐκ νεκρῶν.

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

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

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

John 12:11 ὅτι πολλοὶ δὲ αὐτὸν ὑπήγαγον τῶν ἱουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

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

John 12:12 Then, on the next day, the great crowd that had come for the festival, hearing that Jesus is arriving into Jerusalem,

John 12:13 έλαβον τα βασιλεία των φοινίκων και έξηλθον εις έπαντησιν αυτώ, και έκραυγάζων, 'Ωσαννα' ευλογήμενος ο έρχομενος ἐν ὠνόματι κυρίου, βασιλέως του ίσραήλ.

John 12:14 εύφωνον δε ο ίσραήλ συνάρτησιν έκαθον επ' αυτώ, καθώς ήστην γεγραμμένον,

John 12:16 ταύτα οὐκ ἔγνωσαν αυτούς ὁ μαθητας το πρώτω, ἀλλ' ὠτε ἔδοξασθη γ' ίσραήλ, τότε ἐμνήσθησαν τότα ἤν επ' αυτῶ γεγραμμένα και ταύτα ἐποίησαν αυτῶ.

These things his disciples did not know at first, but once Jesus was glorified, then they remembered that these words had been written in reference to him, and that these things they had done to him.

John 12:17 ἑμαρτούρει οὖν ὁ δραχος ὁ ὄν μετ' αυτώ ὁ τον Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

The crowd therefore, the one that had been with him when he called Lazarus from the tomb and raised him from the dead, had been bearing witness.

John 12:18 διὰ τούτω ὑπήντησαν αὐτῷ ὁ δραχος ὃ ήκουσαν τότε αὐτὸν πεποιηκέναι τὸ σημεῖον.

Because of this 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 ἑαυτούς, θεωρεῖτε ὅτι οὐκ ὤφελετε οὐδὲν; ἢ ὁ κόσμος ὧποιο αὐτοῦ ἀπήλθεν.

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

Jesus Ponders Crucifixion

John 12:20 Ησαυν δὲ Ἑλληνες τινες ἐκ τῶν ἀναβαινόντων ἕνα προσκυνήσωσιν ἐν τῇ ἑορτῇ:

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

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163 12:13α άσαννα = Aramaic אָסָנָה - hōšî‘āh nā‘, similar to the Hebrew נָּה הֹשִִׁיע ה נ ָּא - hōšî‘ānā‘, an expression reminiscent of the נָּה הֹשִִיע ה נ ָּא 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 Ο Κύριε, οὕτως δή - ἢ Κύριε, σώσον δὲ, "O Lord, save nowl" or "Save indeed!". No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

164 12:13b Psalm 118:26

165 12:15 Zechariah 9:9

166 12:18 έντα τοπήντησιν αὐτω ο ὁ σχόλος π<sup>66</sup>ος π<sup>77</sup>ς ἐν Δρ Α 2 it corebola // ὑπήντησιν αὐτω ο ὁ σχόλος π<sup>77</sup>ς // ὑπήντησιν αὐτω και ο ὁ σχόλος Β έντα τοπήντησιν αὐτω και ο ὁ σχόλος Β // και ὑπήντησιν αὐτω και ο ὁ σχόλος Β // και ὑπήντησιν αὐτω ο ὁ σχόλος Ψ<sup>66</sup>ς Α G K L Q S X Y Ζ Μ Π Ω Ψ 0141 0233 13 J 28 565 579 892 1071 1241 1424 μ inscr. v g syr copsa (NA28 [kai]) // και ὑπήντησιν αὐτω ο ὁ σχόλος W 157 // και ὑπήντησιν αὐτω ο ὁ σχόλος 0211 // και ὑπήντησιν αὐτω ο ὁ σχόλος πολυς Κ // και ὑπήντησιν αὐτω ο ὁ σχόλο Δ // lac π<sup>45</sup> C F N P V 047? 070 69
John 12:21  othoi oon prosolethoun Filippow to apó Bethsaida tis Galilaias, kai hratwn auton legonites, Kûre, theloven ton Ïrson идеив.
22.0 These, then, came up to Philip, he from Bethsaida, Galilee. And they beseeched him, saying, "Sir, we wish to see Jesus."
John 12:22  érchetai o Filippos kai legei to Ïandreia érchetai Ïandreas kai Filippos kai legeousin to Ïrson. 23.0 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.
John 12:23  ò de Ïrsonous apokrineita autois legon, 'Eleluthven h orai ina doxaqe o uios tou anbropou.
24.0 And Jesus responds to them as follows: 'The hour has come, that the Son of Man should be glorified.'
John 12:24  amen amen legoi orai, ean mph o kókkos tou ou to proswis eis tis gin anpobain, autois monos menei ean de anpobain, polon karpon ferei.
25.0 Truly, truly I say to you, if a kernel of wheat does not fall to the ground and die, it remains only one; but if it dies, it bears much fruit.
John 12:25  ò philon tin phugia autou apollase autin, kai o miswn tin phugia autou ev to koimou toutw eis zoian alewion filadei autin.
26.0 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  ean emoi tin diakonin, emoi akoloutheitei, kai tois eimi evw ekei kai o diakonos o emos eisai ean tis emoi diakonin timpei auton o pati.
27.0 If someone is serving me, he must follow me; and where I am, there also my servant will be. If someone is serving me, my Father will honor him.
John 12:27  Noun h phugia mou tetaarakatai, kai ti eipw Pater, oswon me ek tis oras taustis, alla dia to touto helvan eis tin oran taustin.
28.0 "Now, my soul has become troubled. And what shall I say—'Father, save me from this hour'? No, for this very thing I have arrived to this hour."
John 12:28  patere, doxaos sou to doima. Hleven oun phugia ek tou ouranou, Kai edoxasa kai palin doxas.
29.0 "Father, glorify your name." Then a voice came from heaven: 'I both have glorified it, and will glorify again.'
John 12:29  oun olkos o estos akousas legen brountin gegeonetai alloi legen, 'Agelos autw lellalkev.
30.0 The crowd therefore standing and hearing was maintaining thunder to have happened. Others were saying, "An angel spoke to him."
John 12:30  apokrithi kai eipen 'Ihsonous, Oi dei eme h phugia apti gegeon en alli dei umas.
31.0 Jesus answered and said, 'Not for my sake has this voice happened, but for you. Jesus answered and said, 'Not for my sake has this voice happened, but for you."
John 12:31  voun krisi estin tou koimou toutou, voun o arxhov tou koimou toutou ekblestetai exo.
32.0 Now comes judgment of this world. Now the ruler of this world will be thrown out.
John 12:32  kagw ean upswow ek tis geis, pantas elikous pro es emauton.
33.0 And I, if I be lifted up from the earth, will attract all mankind to me."
John 12:33  touto de legen simianonois poiw thanastow helene anphoxakein. Now this he was saying signaling what manner of death he was about to die.
John 12:34  apokrithi oun autou ol olkos, 'Hmeis hkosasaen ek tou noimou oti o christos meni eis ton aion, kai pws ou legeis oti 167 dei upswhtnai ton uion tou anbropou; tis estin outhe o uios tou avrophou;
34.0 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

this Son of Man?"
John 12:35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ύμῖν ἔστιν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ύμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
35Jesus therefore said to them, "The light is among you a little while longer. Walk, while you have the light, so that darkness does not overtake you. For the person walking in darkness does not know where he is going.
John 12:36 ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱὸς φωτός γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπέλθον ἐκρύβη ἀπ’ αὐτῶν.
36While you have the light, believe in the light, so that you may be children of light." Jesus spoke these things, then went away and was hidden from them.

The Authorities Continue in Unbelief

John 12:37 Τοσαῦτα δὲ αὐτοῦ σημεία πεποιηκότος ἐξερευνήσαν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,
37But, though having done so many signs right in front of them, they were not believing in him,
John 12:38 ἵνα ὁ λόγος Ἰησοῦ τοῦ προφήτη τούτου πληρωθῇ ὅπειρον, Κύριε, τις ἐπίστευε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;
38so that the word of Isaiah the prophet would be fulfilled, which said, "Lord, who has believed our report? And the arm of the Lord, to whom has it been revealed?"170
John 12:39 διὰ τούτο οὐκ ἤδυνατο πιστεύειν, ὅτι πάλιν εἶπεν Ἰησοῦς,
39Because 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 ἴδουσιν τοὺς ὀφθαλμοὺς καὶ νοησοῦσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς,
40He 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.171
John 12:41 ταῦτα εἶπεν Ἰησοῦς, ὅτι ἐϊδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
41(Isaiah said these things, because he saw Jesus’ glory, so he spoke about him.)
John 12:42 δῶμος μὲντοι καὶ ἐκ τῶν ἄρχοντων πολλοί ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τούς Φαρισαίους οὐχ ὠμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένονται:
42Even so, many even of the rulers believed in him. But, because of the Pharisees, they were not confessing it, for fear they would be put out of the synagogue.
John 12:43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἥπερ τὴν δόξαν τοῦ θεοῦ.
43For: They loved the approval of human beings over and above the approval of God.173
John 12:44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,
44But Jesus cried out, and said, "The person believing in me is not believing in me but in the one who sent me,

168 12:35 txt en υμῖν "among you" ὁ Ιησοῦς ὁ Χριστός Κ Β Δ Κ Λ Μ Ν Ρ Σ Τ Υ Ψ Ω Π Σ 0211 /f13(-124) 33 157 565 579 1071 cop 20 SBL NA28 /f1 β θ χ ι ι ᾶ ρ ο μ "with you" Α Ε Γ Φ Η Σ Υ Υ Γ Δ Λ Ω 0141 2 28 124 700 1424 pm syr e 400 TR RP lac 45 C PN 047 070 0233
169 12:36 ως ὁ Ιησοῦς ὁ Χριστός Κ Β Δ Κ Λ Μ Ν Ρ Σ Τ Υ Ψ Ω 33 579 NA28 (2211 Ιτ ΣBL NA28 /f1) /w 4εως Φ66 Ε Γ Φ Η Κ Μ Σ Υ Υ Γ Δ Λ Ω 0141 0211 /f13 2 28 157 565 579 /w700 892 1071 1241 1424 /w844 /w4 lat TR RP /lac 45 59 φ90 C PN QT 047 070 0233. Note that the Greek side of E is cited for 4εως and the Latin side for ως.
170 12:38 Isaiah 53:1
171 12:40 Isaiah 6:10
172 12:41 τοι ὁ Ιησοῦς Κ Β Δ Κ Λ Μ Ν Ρ Σ Τ Υ Ψ Ω f15(1582) 33 157 472 579 597 1071 1546 /w844 ite syr /w123 4 160 205 565 700 892 1006 1009 1079 1195 1216 1230 1241 1242 1243 1292 1344 1334 1365 1424 1505 1582 1646 2148 1774 /w3 Lect θαυμάζει θαυμάζειν ὁ Κ Β Δ Κ Λ Μ Ν Ρ Σ Τ Υ Ψ Ω /w4 slav Or ΣBL Eus Marcellus Greg Nyss Did 马拉松提提 Coptic Chrys CRY /w5 John-Dam; Hilary Ambrosiast Amb Jer Aug Varim Ps-Vig TR RP /epi W /lac φ45 φ59 C PN QT 047 070 0233
173 12:43 The words are in the character of a solemn pronouncement or verdict.
John 12:45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

174 and the one looking upon me is looking upon the one who sent me.

John 12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

I have come into the world as a light, so that everyone believing in me may not abide in darkness.

John 12:47 καὶ εἶν τὸς μου ἀκούσας τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτὸν, οὐ γὰρ ἠλθεν ἵνα κρίνων τὸν κόσμον ἀλλ’ ἵνα σώσῃ τὸν κόσμον.

177 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 αἰθέτων ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτὸν· ὁ λόγος ὄν ἐλάλησα ἐκεῖνος κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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 ὅτι ἐγὼ ἐξ ἐμαυτοῦ ὄψιν ἐλάλησα, ἀλλ’ ὁ πέμψας με πατήρ αὐτὸς μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.

For I from myself have not spoken; rather, the Father who sent me, he has given me commandment, what I should say, and how I should speak.

John 12:50 καὶ οἶδα ὅτι ἐν τῇ ἐντολῇ αὐτοῦ ζωή αἰώνιος ἔστιν. ὁ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

And I know, that his commandment means eternal life. Therefore, what things I speak, just as the Father has said them to me, I speak them just so.”

Chapter 13
The Passover Supper

John 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν 175 αὐτοῦ ἡ ὥρα ἕνα μετάβη ἕκ τοῦ κόσμου τοῦτού πρὸς τὸν πατέρα, ἀγαπήσας τούς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγήσης αὐτοῦς.

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

John 13:2 καὶ δείπνου γενομένου, τοῦ διαβόλου ἢδη βεβληκότος εἰς τὴν καρδίαν ἤνα παραδοσεῖν ἀυτὸν Ἰουδαῖος Σίμων Πέτρος ἤκριβώτατο,

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

174 12:47 txt ἀκούσα...καὶ μη φυλάξῃ "hears and does not keep" P66 P73 K A B K L X ΠΨ f1 f3 33 157 565 1071 vg syr copta, cw, bo arm Diatessaron SBL NA28 */ [1] ἀκούσα...καὶ φυλάξῃ "hears and keeps" p56c D Θ 070 579 1241 it vg copta, p66, p36k ἀκούσα...καὶ μη πιστεύσῃ "hears and does not believe" E F G H M Y Γ Δ Α Ω 047 0141 0233 0250 2 1244 710 892 1192 1424 (844 mir syr p66, goth TR RP) ἀκούσα...καὶ μη πιστεύσῃ "is listening and does not believe" ἀκούσα...καὶ πιστεύσῃ "hears and believes" S 0211 1424 (Swanson) μη ἀκούσα...μηδε φυλάξῃ "neither hears nor keeps" W */ lac p45 C N P Q T 28


176 13:2 txt γενομένου P66 K A D E F G H K M S U Y ΠΨ Γ Δ Α Ω 047 0141 0211 0233 f3 33 157 170 205 565 597 700 892 1006 1071 1243 1292 1424 1424 1505 / Lect L ms aur b c e f f, ip, la vg slav Chrys Severian Cyril; Aug Spec TR RP γενομένου K A B L W X Ψ f3 070 579 1241 itd, itd arm eth Or SBL NA28 */ [1] ἠγείρειν P73 lac p45 C N P. I have translated the Byz variant as an inceptive aorist, "and supper having started." The KJV rendering, "And supper being ended," must mean that the part of actually eating was finished; but Jesus and the disciples remained in the celebration for hours after this, for chapters, so I think it is doubtful that the meal was finished. My rendering "and supper having started," essentially means the same as the Alexandrian reading, "during supper."
John 13:3 εἰδὼς ὅτι πάντα ἠδεικνύει αὐτῷ ὅ πατὴρ εἰς τὰς χεῖρας καί ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

3and aware that the Father had given all things into his hands, and that he had come forth from God and to God he was going,

John 13:4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἰμάτια, καὶ λαβὼν λέντιον διέξωσεν ἑαυτόν.

4Jesus rises from the supper and lays down his clothing, and taking a towel, he fastened it around himself.

John 13:5 ἔτα βάλλει ὑδώρ εἰς τὸν νιπτήρα καὶ ἤρεστο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάζεσεν τὴν λεπτἴν ὦ ἡ διεξωσμένος.

5Then, he is putting water into a basin. And he began to wash the feet of the disciples, and to wipe them off with the towel in which he was girded.


6Thus he comes to Simon Peter. Who says to him, "Lord, You are washing my feet?"

John 13:7 ἀπεκρίθη ἦσος καὶ εἶπεν αὐτῷ, 'Ο ἐγώ ποῦ σὺ οὐκ οἶδας ἀρτί, γνώσῃ δὲ μετὰ ταῦτα.

7Jesus answered, and said to him, "What I am doing, you do not know yet, but after these things, you will know."

John 13:8 λέγει αὐτῷ Πέτρος, ὃ μὴ νίψης μου τοὺς πόδας εἰς τὸν αἰώνα, ἀπεκρίθη ἦσος αὐτῷ, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

8Peter says to him, "No way will you ever wash my feet." Jesus answered him, "Unless I wash you, you have no place with me."

John 13:9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

9Simon Peter says to him, "Lord. Not just my feet, but my hands and my head as well."

John 13:10 λέγει αὐτῷ ὁ ἦσος, ὁ λεομυκένος ὁ οὐκ ἔχει χρειάζειν εἰ μὴ τοὺς πόδας νυσσαθαι, ἀλλ' ἔστιν καθαρὸς ἄλοκας καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες.

10Jesus says to him, "One who is bathed has no need, except for the feet, but is clean on the whole. And you men are clean; though not all of you."

John 13:11 ἤδει γὰρ τὸν παραδιδόντα αὐτόν διὰ τούτῳ εἶπεν ὅτι οὐχὶ πάντες καθαροὶ 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 ἐνύησαν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἰμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

12When therefore he had washed their feet and taken his clothes and reclined again, he said to them, 'Do you know what I have done for you?'

John 13:13 ὑμεῖς φωνεῖτε με 'ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμί γάρ.

13You call me 'Teacher' and 'Lord,' and rightly you say so, for I am.

John 13:14 εἴ οὖν ἐγὼ ἐνύησα ὑμῖν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε 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 ὑπὸδειγμὰ γὰρ ἐδώκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποίητε.

15For I have given an example for you, so that just as I have done, you might also do.

John 13:16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δούλους μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἄποστολος 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 εἰ τάῦτα οἴδατε, μακάριοὶ ἐστε εὰν ποιήτε αὐτά.

17Since these things you are knowing, blessed are you if you do them.
13:18 Psalm 41:9
13:19a Greek: ἀναπέσανον - apartī. Most Greek NT editions (TR HF RP NA27) have ἀπ’ ἀρτί - ap’ ārti, 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 APARTİ could be understood as either one word APARTİ, or AP’ ARTI, a contraction for APO ARTI.) If however as DeBrunner says, it was originally one word, ἀναπέσανον, before the diacritics and spaces were added, then it could mean something similar to "amen." Or, it could also mean adverbially, "exactly," as in "I am telling you exactly before it happens, so that..." As for the rendering, "from now on," this would seem a strange juncture at which to say that, since Judas was only a few hours away from doing it. How many times "from now on" in the next hour or so was he going to predict it? The awkwardness of this "from now on" idea is reflected by the various translations' attempts to get around it. Some (Weymouth, JB Philips, CB Williams, Beck) got around the problem of predicting the one event "from now on," by pluralizing and generalizing it, i.e., "from now on I will tell you things ahead of time, so that when they happen..." Others (KJV, NKJV, Darby, RSV, ESV, JB, NIV, NLT, JNT, REB, NRSV) coped with it by dropping out the "from" of ānō 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, ἀναπέσανον, and it would make sense that vai (yes) was added by later copyists as a replacement for the same idea.

13:19b Or, "you may believe that I am he," or, "may believe that I AM," or, "may believe that I am who I am."
Kerioth. If
John 13:27: and after the bread, at that time Satan entered into that one. Then Jesus says to him, "You are doing, do quickly."
John 13:28: But none of those reclining knew why he said this to him.
John 13:29: For some thought that since Judas was in charge of the money bag, Jesus was telling him, "Buy things we need for the festival," or, that he should give something to the poor.
John 13:30: When therefore that one had taken the piece of bread, he immediately went out. And it was night.

Where Is Jesus Going?
John 13:31: "Where is Jesus going?"
Simon Peter says to him, "Lord, where are you going?" Jesus replied, "Where I am going, you are not able to come."
John 13:32: And after the bread transaction, at that time Satan entered into that one. Then Jesus says to him, "You are doing, do quickly." But none of those reclining knew why he said this to him.
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John 13:37  λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθήσαί ἁρτι; τὴν ψυχήν μου ἐπέρ οὐδέ θήσω.

37"Peter says to him, "Why am I not able to follow you now? I will lay down my life for you."

John 13:38 ἀποκρίνεται Ἰησοῦς, Τὴν ψυχήν σου ἐπέρ ἐμοὶ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἐως οὐ ἀρνήσῃ με ἐρίς.

38"Jesus answers, "You will lay down your life for me? Truly, truly I say to you, a rooster will not crow, until such time you deny me three times.

Chapter 14

John 14:1 Μὴ ταπασσεῦσῃ υἱὸν ἡ καρδία πιστεύει εἰς τὸν θεόν, καὶ εἰς εἰμὶ πιστεύετε.

1"Do not let your hearts be troubled. Trust in God. Trust also in me.

John 14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναί πολλαί εἰσίν· εἰ δὲ μὴ ἔπον ἐν υἷον ὑπί τοι πορεύομαι ἐτοιμάσαι τότεν ὑμῖν;

2"In my Father’s house there are many abodes. Otherwise, would I have told you that I am going to prepare a place for you?"

John 14:3 καὶ εὰν πορευθῶ καὶ ἐτοιμάσω τότεν υἱόν, πάλιν ἔρχομαι καὶ παραλήφημαι υἱός πρὸς ἐμαυτόν, ἵνα ὑπέρ έγω καὶ υμεῖς ἤτο.

3"And 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 also be.

John 14:4 καὶ ὑπέρ ὑπάγω ὑπάγατε τὴν ὕδον.

4"And where I am going, you know the way."

Jesus the Way to the Father

John 14:5 λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις; πῶς οἴδαμεν τὴν ὕδον;

5"Thomas 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, Ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δ’ ἐμοῦ.

6"Jesus says to him, "I am the way, and the truth and the life. No one comes to the Father except through me.

John 14:7 εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ’ ἀρτί γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτὸν.

7"If 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 See chapter 14 verse 2.

144 See chapter 13 verse 36.
John 14:8 *Légei autò Phílippos, Kúrie, deízOn hèmIn tôn Patéra, kai árkei hèmIn.*

8Philip says to him, "Lord, show us the Father, and that will satisfy us."

John 14:9 *Légei autò õ Ἰησοῦς, Τοσοῦτον ἥρων μεθ' ὑμών εἰμι καὶ σὰκ ἐγνώκας με, Φίλιππε; ó ἑωρακὼς ἐμὲ ἕωρακεν τὸν πατέρα: πῶς ὁ λέγεις, Δείξον hèmIn tôn Patéra;*

9Jesus says to him, "All this time I have been with you, and you have not even to know me, Philip? The person who has seen me has seen the Father; how is it you say, 'Show us the Father?"

John 14:10  οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν; τὰ ῥήματά ὁ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ ὁ λαλῶ ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἐργα αὐτοῦ.

10Do you not believe that I am in the Father and the Father is in me? The statements which I say to you I do not speak from myself, but the Father abiding in me is doing his works.

John 14:11  πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ εἰ δὲ μὴ, διὰ τὰ ἐργα αὐτά πιστεύετε.

11Believe me that I am in the Father and the Father is in me. But if not, believe because of those works.

John 14:12  ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἐργα ὁ ἐγὼ ποιῶ κἀκείνος 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 δὲ τι ἀιτήσῃτε ἐν τῷ ὀνόματι μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ ὑμῖν.

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  ἕάν τι αἰτήσῃτε ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

14If you ask me for something in my name, I will keep my commandments.

**Jesus Promises the Holy Spirit**

John 14:15  Εάν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμᾶς τηρήσετε:

15If you love me, you will keep my commandments.

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190 John 14:10 See Isaiah 26:12, "Yahweh, you will establish peace for us, since you have also performed for us all our works." And Galatians 2:20, "I am no longer living, but Christ lives in me; and what life I now live in the flesh, I am living by faith in the Son of God, who loved me and gave himself up for me."
John 14:16 καὶ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ἵ.

16And 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 ἄλλης, ὅτι ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἐσται.

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\textsuperscript{194} in you.

John 14:18 ὥσπερ ἄφηνα ὑμᾶς θραύσανος, ἔχομαι πρὸς υμᾶς.

18I will not leave you as orphans; I am coming to you.

John 14:19 ἐτί μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ύμείς δὲ θεωρεῖτε με, ὅτι ἐγὼ ἐν καὶ ύμείς ἐζήσετε.

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 ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ύμείς ἐν ἐμοὶ κἀγώ 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 ἐντολὰς μου καὶ περνῶν αὐτὰς ἐκεῖνος ἔστιν ὁ ἁγιασμός με’ ὃ δὲ ἁγιασμὸν με ἀναπτθῆσατο ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἁγιασθῶ 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 ἂντίοδας, οὐχ ὁ Ἰσαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἤμιν μέλλεις ἐμφανίζειν σεαυτόν καὶ ὡς ὁ κόσμος;

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 ὁ ἀντίκρηθη Ἰσαώς καὶ εἶπεν αὐτῷ, ἐάν τις ἁγιάσῃ με τὸν λόγον μου προηγηθείη, καὶ ὁ πατήρ μου ἁγιάσῃ αὐτόν, καὶ πρὸς αὐτὸν ἐλευθερώθη καὶ μοινὴν παρ’ αὐτῷ ποιήσομαι.

23Jesus answered, and said to him, “If someone loves me, he will keep my word, and my Father will love him; and we will come to him, and make our abode with him.

John 14:24 ὁ μὴ ἁγιασμὸν με τούς λόγος μου ὑπὸ τηρεῖ καὶ ὁ λόγος δὲ ἀκούετε ὅτι ἐστίν ἐμὸς ἂλλα τοῖς πέμψαντος 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 παρ’ ὑμῖν μένουν·

25“These things I have spoken to you while abiding with you.

John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον ὁ περιέπει ὁ πατήρ ἐν τῷ ὄνοματί μου, ἐκεῖνος ὑμᾶς διδάσκει πάντα καὶ ὑπομυνάσει ὑμᾶς πάντα ἐίπον ὑμῖν [ἐγὼ].

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 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν: μὴ παρασεθευθῶ ὑμῖν ἢ καρδία μηδὲ δειλιάτω.

27Peace I leave with you; my peace I give to you. Not as the world gives, do I give to you. Do not let your heart be troubled, neither let it be afraid.

John 14:28 ἠκούσατε ὅτι ἐγὼ ἐποίην ὑμῖν, ὑπάγω καὶ ἔχομαι πρὸς κάρδια, εἰ ἠγαπήτε με ἐξάρθην ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μοι ἔστιν.

28“You heard how I said to you, ‘I am going away, and will be coming to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I.

\textsuperscript{194} 14:17 εὗτος εστιν \textsuperscript{566} ΚΑΕΓΚΛΜΩΥΓΘΑΠΨΩ \textsuperscript{13} 2 28 35 118 157 461 579 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1344 1424 1519 1546 1646 2148 2174 TR RP NA27 (C) \textsuperscript{13} εὗτος εστιν \textsuperscript{566} Β Δ* W 0211 \textsuperscript{565} 69 565 1365 goth WH εὗτος Δ εὗτος A εὗτος \textsuperscript{75} C F N P T V 047 060 070 0233 33.
John 14:29  καὶ νῦν ἐφηκαὶ ύμῖν πρὶν γενέσθαι, ἵνα ὤταν 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’ ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδὲν,

30I will not speak with you much longer, for the ruler of this world is coming. And he has no pull in me;

John 14:31  ἄλλ’ ἵνα γνῶ ὁ κόσμος ὅτι ἄγαπῶ 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  ἦγω εἰμί ὁ ἄμπελος ᾧ ἄληθεν, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστιν.

1I am the true vine, and my Father is the farmer.

John 15:2  πᾶν κλῆμα ἐν ἐμοί μὴ φέρον καρπὸν, αἰρεῖ αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἷν ἐκ τοῦ κλάματος φέρη.

2Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

John 15:3  ἢδον ὑμεῖς καθαροὶ ἔστε διὰ τὸν λόγον ὃν λελάληκα ύμῖν

3You are now clean, because of the word which I have spoken to you.

John 15:4  μείνατε ἐν ἐμοί, κἀγὼ ἐν ύμιν. καθὼς τὸ κλῆμα ὁ δὲ κλήματα ἐν αὐτῷ ἐστι αὐτό ἐστιν καὶ αὐτὸ ἐστι, σῶμα τὸ κλήματος καὶ ὁ πατὴρ καὶ ὁ ζωον καὶ ὁ υἱον ἐστιν.

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  ἦγω εἰμί ὁ ἄμπελος, ὑμεῖς τὰ κλῆματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ ὁ ζωον καὶ αὐτὸ καὶ ὁ πατὴρ καὶ ὁ ζωον.

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  ἦν μὴ τὰς μήνι ἐν ἐμοί, ἔβληθη ἐξο διὰ τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

6If someone does not abide in me, he is thrown aside like the branch that is withered;

195 156 Greek: καὶ, as substitute for ὁτι - hōti, "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 aortá," the topic is neuter plural, which can take a singular verb. I translated aortá as "such" because I insist the topic is still generally "the" unfruitful branch of 15:2. By the way, FYI, in the phrase, "he is thrown aside," the aorist is a "gnomic" aorist. (Normally the aorist would be rendered, "he was thrown aside.") A gnomic aorist expresses an action that is valid for all time; either because it fills the void left by the non-existent perfective present, or because the author had some real example in mind when he is telling a parable narrative. And we do have a mini parable here. (Re. gnomic aorists, see BDF §333, which specifically mentions John 15:6,8.) Cross-references for this passage: Ps. 80:15-16; Ez. 15:4-6; 19:10; Matt. 3:10.
and they gather such and cast them in the fire, and they are burned.

John 15:7 ἐὰν μείνητε ἐν ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, δὲ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.

7If you abide in me, and my sayings abide in you, so that whatever you will, and it will happen for you.

John 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοί 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 ἤγαπησα: 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 ἑντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἑντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

10If you keep my commandments, you are abiding in my love, just as I have kept my Father’s commandments and am abiding in his love.

John 15:11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

11These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

John 15:12 αὕτη ἐστιν ἡ ἑντολή ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἤγαπησά μοι ὑμᾶς·

12This is my commandment: that you love one another, as I have loved you.

John 15:13 μείζονα ταύτης ἀγάπης ὑμεῖς ἔχειτε, ἵνα τὰς τὴν ψυχὴν αὐτοῦ ἑπερ 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 μοι ἐστε ἐὰν ποιήτε ὑμῶν ἐντέλλομαι ὑμῖν.

14“You are my friends, if you practice the things I am commanding you.

John 15:15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἢ ἣκουσα παρά τοῦ πατρός 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 οὐ υμείς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μενή, ἵνα δὲ τι ἀιτήσητε τὸν πατέρα ἐν τῷ ὄνοματι μου δῷ ὑμῖν.

16You have not chosen me, but I have chosen you, and appointed you, that you go and bear fruit, and that your fruit might abide, so that whatever you ask the Father in my name, it may be granted to you.

John 15:17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

17These instructions I am giving you, so that you will love one another.

For This the World Hates You

John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσθηκεν.

18If the world hates you, be assured that it hated me first, before you.

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196 15:8a txt γενηθεῖ (aor subj) ὑπὲρ B D L 0250 ἐν it vg Amphil Chrys/S CyrComm Aug SBL NA28 (C) ὑπερ (pres subj) ἐπίκαιρον τοῦ ἐν τοίον του ἐν τοῖς ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τῇ ἐν τ塄
John 15:19 εἶ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἤν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἔστε, ἀλλ’ ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτο μισεῖ ὑμᾶς ὁ κόσμος.

19If 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 μνημονεύετο τοῦ λόγου οὗ ἐγὼ εἴπον ὑμῖν, ὅντι ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, εἰ ὑμεὶς ἐδιώξατε, καὶ ὑμᾶς διώξουσιν εἰ τὸν λόγον μου ἔπηρήσαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

20Be mindful of the word that I said to you, 'A servant is not greater than his lord.' If they persecuted me, they will persecute you also. If they took my word to heart, they will take yours to heart also.

John 15:21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

21But all these things they will do against you because of my name, for they do not know the One who sent me.

John 15:22 εἰ μὴ ἠλάθων καὶ ἐλάλησα αὐτοῖς, ἀμαρτιάν οὐκ εἶχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

22If I had not come and spoken to them, they would have no sin; but now, they have no excuse for their sin.

John 15:23 ο ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

23One who hates me also hates my Father.

John 15:24 εἰ τά ἔργα μὴ ἐποίησαν ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτιάν οὐκ εἶχοσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

24If I had not done works among them which no one else has done, they would have no sin; but now they have both seen and hated both me and my Father.

John 15:25 ἀλλ’ ἤνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἔμισησάν με δωρεάν.

25But so that the word written about them in the law might be fulfilled, 'They hated me without a cause.'

John 15:26 Ὄταν ἔλθῃ ὁ παράκλητος δὲν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας δὲν παρὰ τοῦ πατρός ἐκπονεῖται, ἐκείνος μαρτυρεῖται περὶ ἐμοῦ·

26When the Counselor has come, whom I will send to you from the Father, the Spirit of Truth, who flows forth from the Father, he will bear witness about me.

John 15:27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἰ’ ἀρχῆς μετ’ ἐμοῦ ἔστε.

27And you also will bear witness, because you have been with me from the beginning.

Chapter 16

John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

1These things I have spoken to you so that you may not fall away.

John 16:2 ἀποσυναγωγόσῃ ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὠρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

2They will cause you to be put out of the synagogue; but an hour is coming such that everyone who kills you will reckon to be offering up religious service to God.

John 16:3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

3And these things they will do, because they have not known the Father, neither me.

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199 15:20 John 13:16; Diatessaron 28:32
200 15:25 Psalm 35:19; 69:4
201 15:26 txt omitt. Ψ66 Π B Itc I copis syr. Epiph. SBL NA28 {/} || δὲ A D E L 047 065 Μ (it) syr. copis deisro. (it) Ψ59 TR RP || lac. Ψ75 C N P T W 0233
John 16:4  ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὠρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ ἐπον ὑμῖν.

4But these things I have spoken to you, so that when the hour of them comes, you might remember them, that I told you.

The Holy Spirit Will Finish My Work

Ταῦτα δὲ ὑμῖν ἐξ ἄρχης οὐκ ἐπον, 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 εξ ὑμῶν ἐρωτά με, Ποῦ ὑπάγεις;

5But now, I am going to the one who sent me, and none of you is asking me, 'Where are you going?'

John 16:6 ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἐλπίς πεπλήρωκεν ὑμῶν τὴν καρδίαν.

6Instead, because I have spoken these things to you, sorrow has filled your heart.

John 16:7 ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἐπέλθω. εάν γὰρ μὴ ἐπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς; εάν δὲ πορευθῇ, πέμψω αὐτὸν πρὸς ὑμᾶς.

7But I am telling you the truth: it works out better for you that I go away, for if I were not to go away, the Counselor would not come to you. Whereas if I go, I will send him to you.

John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως;

8And when he has come, that one will refute the world concerning sin, and concerning righteousness, and concerning judgement;

John 16:9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσι εἰς ἐμέ ἐμὲ;

9concerning sin, because they do not believe in me;

John 16:10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με:

10concerning righteousness, because I am going to the Father and you will be observing me no longer;

John 16:11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχων τοῦ κόσμου τοῦτου κέκριται.

11And concerning judgement, because the ruler of this world has been judged.

202 164 txt

ωρα αὐτῶν μνημονεύητε αὐτῶν 1546 1646 2713 ὀρα αὐτῶν μνημονεύητε αὐτῶν 1546 1646 2713 ὀρα αὐτῶν μνημονεύητε αὐτῶν 1546 1646 2713 οἰκονομεύητε αὐτῶν 1365 1505 1561

203 168 It is hard to chose an English word to render the Greek word here, ἐλέγχω - elengchō. 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 "Ετι πολλα ἔχω υμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι:

12"I have many things yet to say to you, but you are not able at the present time to bear it.

John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει υμᾶς ἐν τῇ ἀληθείᾳ πάση ὑμῶν γὰρ λαλήσει ἄφ’ ἐαυτοῦ, ἀλλ’ ὁ διὰ ἀκούσῃ λαλήσει, καὶ τὰ ἑρχόμενα ἀναγγελεῖ υμῖν.

13“But 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 εἰς δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ υμῖν.

14“That one will glorify me, because from mine he will take, and report it to you.

John 16:15 πάντα διὰ ύπον ἐκεῖνος ἐστιν· διὰ τούτου εἰπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ υμῖν.

15'Everything 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 μικρόν καὶ δύσεθε με.

16'A little while, and you will be observing me no longer; and another little while, and you will see me.'

The Disciples’ Pain Will Be Turned to Joy

John 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τούτο ὃ λέγει ὑμῖν, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με; καὶ ὃ ὑπάγω πρὸς τὸν πατέρα;

17'"Then some of his disciples said to one another, 'What is this that he is saying to us, 'A little while, and you will not be observing me; and another little while, and you will see me?' And, 'because I am going to the Father'?'"

John 16:18 ἔλεγον οὖν, Τί ἐστιν τούτο, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

18'"They kept saying therefore, 'What is this 'little while'?' We don't know what he is saying."

John 16:19 ἔγνω ὁ Ἰησοῦς ὃ ἐστίν ἐκεῖνος ἢ ἠθέλησεν αὐτὸν ἐρωτάν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὃ ἐπον, Μικρὸν καὶ οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ δύσεθε με;"   

19'"Jesus knew207 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 ὃμιῶν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς· ὅ ὁ διὸ κόσμος χαρῆσαι ὑμεῖς λυπηθήσετε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαράν γενήσεται.

20'"Truly, truly I say to you, You will weep and lament, and the world will be cheered. You will be in pain. But your pain will be turned into joy."

John 16:21 ἡ γυνὴ ὅταν τίκτη λύψην ἔχει, ἤθελεν ἢ ὡρα αὐτῆς· ἦσαν δὲ γεννήσει τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαράν ὅτι ἐγεννηθη ἀνθρώπος εἰς τὸν κόσμον.

21"In the case of the woman about to give birth, she has pain, because for the hour has come. But when she has delivered the child, no longer is she mindful of the distress,
because of the joy that a human being is brought forth into the world.

John 16:22  καὶ ὑμεῖς οὖν νῦν μὲν ἐλπίζετε πάλιν δὲ ὅφομαι ὑμᾶς, καὶ χαρᾶσται ὑμῶν ἢ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀργὸν 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 ἑκεῖνη τῇ ἡμέρᾳ ἔμε οὐκ ἐρωτήσετε σφέτεν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἀν τι αἰτήσῃς τὸν πατέρα ἐν τῷ ὄνομάτι 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 ἃρτι οὐκ ἠτίθησε σφέτεν ἐν τῷ ὄνομάτι μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρά ὑμῶν ἦ 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  Τάῦτα ἐν παροιμίαις λελάθη ὑμῖν· ἔρχεται ὡρα ὅτε ὑμεῖς ἐν παροιμίαις λαλῆσαν ὑμῖν ἀλλὰ παραθησία περὶ τοῦ πατρὸς ἀπαγγέλω ὑμῖν.

25"These things I have spoken to you in allegories; an hour is coming when I will no longer speak to you in allegories, but I will tell you about the Father plainly.

John 16:26  ἐν ἑκεῖνῃ τῇ ἡμέρᾳ ἐν τῷ ὄνομάτι 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 ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ πατὰ [τοῦ] θεοῦ ἐξῆλθον.

27For the Father himself likes you, because you have liked me, and have believed that I came forth from God.

John 16:28  ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφῆμι τὸν κόσμον καὶ παροιμώμα 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, Ἦδε νῦν ἐν παρθησίᾳ 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 οἴδαμεν ὅτι οἴδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾶ· ἐν τούτῳ πιστεύουμεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

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, Ἀρτέ πιστεύετε;

31Jesus answered them, "For now you believe.

John 16:32  ἵδιον ἔρχεται ὡρα καὶ ἐλήλυθεν ἵνα σκορπισθῆ ἐκαστὸς εἰς τὰ ἱδία κἀκεῖ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ᾽ ἐμοῦ ἐστίν.

32Behold, an hour is coming, and indeed has come, that you will be scattered apart, each to his own, and me you will have abandoned, alone. Yet I am not alone, because the Father is with me.

John 16:33  τάῦτα λελάθη ὑμῖν ἵνα ἐν ἑμοὶ εἰρήνην ἐχῆτε· ἐν τῷ κόσμῳ θλίψει ἐχετε, ἀλλὰ χαρῆσθε, ἐγὼ γενόμηκα τὸν κόσμον.

33"These things I have spoken to you, that in me you may have peace. In the world you do have tribulation; but be of good cheer: I have overcome the world."

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209 16:33 ἐξέτε D 69 124 788 8925 it vgcl wq Antoniades Scriv1894 TR ἐν τῷ κόσμῳ θλίψει ἐχετε φευ Δ 157 1424
Chapter 17

Jesus Prays for Himself

John 17:1  Ταῦτα ἔλαλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ή ὁρὰ· δόξαν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ.

1Jesus spoke these things, and when he had lifted up his eyes to heaven, he said: "Father, the hour has come; glorify your Son, so that the Son may glorify you;
John 17:2  καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πάντα τὸ δεδώκας αὐτῷ δώσῃ αὐτοῖς ἐνών αἰώνιον.

2inasmuch as to him you have granted jurisdiction of all flesh, so that to all flesh that you have given him, he may grant to them eternal life.
John 17:3  αὕτη δὲ ἐστίν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν καὶ ὁν ἀπέστειλας Ἰησοῦν Χριστὸν.

3And this is eternal life: to know you, the only true God, and the one whom you have sent, Jesus Christ.
John 17:4  ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἐργον τελείωσας ὁ δεδώκας μοι ἵνα ποιήσω·

4I have glorified you upon the earth, having finished the work which you have given me to do.
John 17:5  καὶ νῦν δόξασέν μοι σὺ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἵνα εἰσέχω πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

5And now, Father, glorify thou me, along with yourself, with the glory which I used to have along with you, before the existence of the world.

Jesus Prays for His Disciples

John 17:6  Ἐφανέρωσα σου τὸ δόμον τοὺς ἀνθρώπους σου ἔδωκας καὶ κατὰ σοῦ ἔσώσατε.

6I have made known your name to the humans of the world that you have given to me. They had been yours, and you gave them to me, and they have taken your word to heart.
John 17:7  νῦν ἐγνώκατε ὅτι πάντα ὅσα δεδώκας μοι παρὰ σοῦ εἰσίν·

7Now they are persuaded that all the things you have given to me are indeed from you;
John 17:8  ὅτι τὰ ῥήματα τὰ ἔδωκας μοί δεδώκας αὐτοῖς, καὶ αὐτοὶ ἔχουσιν καὶ ἐγνώσαν ἀληθῆς δοξασεῖται, καὶ ἐπιστεύονται ὅτι σὺ με ἀπέστειλας.

8for the sayings which you gave to me I have given to them, and they accepted and knew for sure that I came forth from you, and they believed that you had sent me.
John 17:9  ἐγὼ περὶ αὐτῶν ἐρωτῶ· σὺ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δεδώκας μοι, σὺ σοὶ εἶσαι,

9I am making request concerning them; not concerning the world am I making request, but only concerning those whom you have given to me. For they are yours;
John 17:10  καὶ τὰ ἐμα πάντα σά ἐστιν καὶ τὰ σά ἐμα, καὶ δεδόξασαι εἰς αὐτοῖς.

10indeed everything of mine is yours, and of yours is mine. And I am glorified in them;
John 17:11  καὶ οὐκέτι εἰμί ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ ὑπὲρ τοὺς σε ἐρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὅνοματι σου ὃ δεδώκας μοι, ἵνα ὁσία ἐν καθὼς ἡμεῖς.

11yes, no longer am I to be in the world, yet they are in the world, and I am coming to

210 17:2a See the footnote on 6:39.
212 17:4 ἐρωτῶ ἀλλὰ περὶ τοῦ κόσμου // ἐρωτῶ Α D E 047 054 \ // lat copαλνα τον Λ Ρ // lac Ψ⁶ Ψ⁷⁵
you. O holy Father, keep them in your name, that flesh that\textsuperscript{14} you have given to me, so that they may be one, just as we are one.

John 17:12 ὅτε ἤμην μετ' αὐτῶν ἐγώ ἐτρέψαν αὐτοὺς ἐν τῷ ὀνόματί σου ὡς δέδωκάς μοι, καὶ ἐφόλαξα, καὶ οὖν δεῖξα ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ.

\textsuperscript{13}While I was with them,\textsuperscript{215} I kept them in your name, that flesh that\textsuperscript{216} you have given to me, and I stood guard, and not one of them met destruction, except the Son of Destruction,\textsuperscript{217} so that the scripture may be brought to completion.

John 17:13 κύριε δέ πρός σέ ἐρχομαι, καὶ ταύτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἐξωση τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν καυτοῖς.

\textsuperscript{13}But now I am coming to you, and I am speaking these things in the world, so that they may have in them my joy brought to completion.

John 17:14 ἐγώ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἔγω οὐκ εἰμί ἐκ τοῦ κόσμου.

\textsuperscript{14}I have given them your word, and the world has hated them, because they are not of the world, just as I am not of the world.

John 17:15 οὐκ ἐρωτάω ἵνα ἐρήμησιν αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσησιν αὐτοὺς ἐκ τοῦ πονηροῦ.

\textsuperscript{15}I am not asking that you take them out of the world, but that you keep them from the evil one.

John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

\textsuperscript{16}They are not of the world, just as I am not of the world.

John 17:17 ἀγάπασαν αὐτοὺς ἐν τῇ ἀληθείᾳ ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν.

Sanctify\textsuperscript{17} them in the truth; your word is truth.

John 17:18 καθὼς ἐμὲ ἀπέστειλας ἐν τῷ κόσμῳ καθὼς ἐμαυτόν ἐν ἀληθείᾳ ἐστίν ἡγιασμένοι ἐν ἀληθείᾳ.

\textsuperscript{17}Just as you sent me into the world, I also have sent them into the world.

John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγάπη ἐμαυτῶν, ἵνα ὅσιν καὶ αὐτοὶ ἥγιασμοίνοι ἐν ἀληθείᾳ.

\textsuperscript{19}And on their behalf I sanctify myself, so that they also may be ones sanctified in truth.

Jesus Prays for All Believers

John 17:20 Ὑδὲ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ.

\textsuperscript{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 ὅσιν καθὼς σὺ, πάτερ, ἐν ἐμοὶ καθὼς ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὅσιν, ἵνα ὁ κόσμος ἀπεσταλῆ ὅτι σὺ με ἀπέστειλας.

\textsuperscript{21}that they all may be one. Just as you, Father, are in me and I in you, so let them also be in us, so that the world might believe that you sent me.

\textsuperscript{24}17:11 This is not referring to "your name," but to those the Father has given him; see John 18:9. See the footnote on 6:39.

\textsuperscript{25}17:12c ἀναφέρεται τοὺς πολλοὺς - ho huios tis apostoias. Jesus is referring to Judas Iscariot. The appellation "Son of Destruction" is full of meaning. Destruction personified is Ἀπολλόων, Apollyon, another name for the Destroyer demon, who is king over the demons in Abaddon, or the Abyss, Revelation 9:11. The word "son" here means both one who is like his father, and one who is "heir" of his father's station. See as another example of this use of "son," the "sons of the kingdom" or "heirs of the kingdom," in Matthew 8:12; Diatessaron 10:21. Another thing one must take note of is that the Antichrist is also called the Son of Destruction, in 2 Thessalonians 2:3. Certainly, two things that Judas and the Antichrist have in common are, One, that Satan dwelt in their hearts, and Two, that scripture long ago predicted their destiny and their inheritance, to be in that place that God has reserved for the eternal destruction of such as they.

\textsuperscript{26}17:17 ᾐγιαζω - hagiazō; dedicate or set something apart for God's holy purposes.
Chapter 18

Gethsemane

John 18:1  Ταῦτα εἶπών Ἰησοῦς ἠξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρών ὅπου ἦν κήπος, εἰς ὁν εἰσῆλθεν αὐτός καὶ οἱ μαθηταὶ αὐτοῦ.

1After he said these things, Jesus went forth with his disciples to the other side of the wadi Kidron, where there was a garden, into which he himself went, and also his disciples.

John 18:2  ἤδει δὲ καὶ Ἰούδας ὁ παραδίδοσα αὐτὸν τὸν τόπον, ὅτι πολλάκις θυμήθη Ἰησοῦς ἦκεί μετὰ τῶν μαθητῶν αὐτοῦ.

2And Judas, the one betraying him, knew the place, because Jesus had often met there with his disciples.

Jesus Arrested

John 18:3  ὁ οὖν Ἰούδας λαβὼν τὴν σειρὰν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτες ἔρχεται ἐκεί μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν.

3Judas therefore, after taking the cohort and some guards, from the high priests and from the Pharisees, comes there, with lamps and torches and weapons.

John 18:4  Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπὶ αὐτόν ἠξῆλθεν καὶ ἠλέγει αὐτοῖς, Τίνα ζητεῖτε; Ἡ μεταβολὴ καὶ τὸ ἐκτέλεσθαι ἡμῶν ἐρήμου ἐπὶ τῷ Μωσῆ ἐπὶ ἢ ἐπὶ τῷ Ἰωάννῃ προανέβη.

4Then, aware of all the things coming upon him, Jesus went forward, and he says to

2017:23 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.

2018:3 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, Ἦσοιον τὸν Ναζωραίον. λέγει αὐτοῖς, Ἰησοῦν εἶμι. εἰσῆλθε δὲ καὶ Ἰουδᾶς ὁ παραδίδοσιν αὐτὸν μετ’ αὐτῶν.

5They answered him, "Jesus the Nazarene." He says to them, "I am he. And Judas the one betraying him is also standing there with them.

John 18:6 ὥς οὖν εἶπεν αὐτοῖς, Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὁπίσω καὶ ἔπεσαν χαμαί.

6When therefore he said to them, "I am he," they moved away backward, and fell to the ground.

John 18:7 πάλιν οὖν ἐπρώτησαν αὐτοῖς, Τίνα ζητεῖτε; οἱ δὲ εἶπαν, Ἦσοιον τὸν Ναζωραίον.

7Again therefore, he asked them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

John 18:8 ἀπεκρίθη Ἦσοιος, Εἴπον ύμῖν ὃ ἐγώ εἰμι: εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν.

8Jesus answered, "I told you that I am he. If therefore it is me you are seeking, allow these to go their way."

John 18:9 ἦν πληρωθεὶς ὁ λόγος ὅτι οὖς δέδωκας μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

9In order that the word which he had said would be fulfilled: "Of those you have given me, I have not lost even one."

John 18:10 Σίμων οὖν Πέτρος ἔχων μάχαραν ἐλκυσεν αὐτὴν καὶ ἐπάσειν τὸν τοῦ ἀρχιερείου δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὀστὸν τὸ δεξιόν, ἢν δὲ ὄνομα τῷ δουλῷ Μάλχος.

10Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

John 18:11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαραν εἰς τὴν θήκην; τὸ ποτήριον ὃ δέδωκέν μοι ὁ πάτρι τοῦ μὴ πίω αὐτό;

11Jesus therefore said to Peter, "Put the sword in the sheath. The cup which the Father has given me, am I not to drink it?"

Jesus Taken to Hananiah

John 18:12 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ υπηρετά τῶν ἱουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδεισαν αὐτὸν

12Then the cohort and its chiliarch and the guards from the Jews took Jesus prisoner and bound him,

John 18:13 καὶ ἔχαγον πρὸς Ἐκκλησίαν πρώτου· ἵνα γὰρ διεθέσθη ὁ Ἰούδας, ὅσος ἐν ἀρχιερείᾳ ἦν ἐν αὐτῷ ἐκείνῳ.

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 ἤν δὲ Καΐφας ὁ συμβουλεύσας τοὺς ἱουδαίους ὅτι 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 Ἑκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὅ ἐν μαθητῇ ἐκείνῳ ἦν γνωστός τῷ ἀρχιερεί, καὶ συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερείως,

15And Simon Peter was following Jesus, along with another disciple. And that other disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest,

John 18:16 ὃ δὲ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερείου καὶ εἶπεν τῇ θυρωρίᾳ καὶ εἰσῆλθεν τὸν Πέτρον.

16but Peter had stopped outside, at the door. The other disciple therefore, who was known to the high priest, went out and spoke to the doormaid, and brought Peter in.

John 18:17 λέγει οὖν τῷ Πέτρῳ ἡ παίδισκη ἡ θυρωρία, Μή καὶ σὺ ἐκ τῶν μαθητῶν εἰς 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 ἄνθρωπικές, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἐστώς καὶ θερμαίνονες.

18 And the servants and the guards stood by a fire they had made, for it was cold, and they were warming themselves. So Peter also was with them, standing and warming himself.

The High Priest Questions Jesus

John 18:19 ὁ οὖν ἀρχιερεὺς ἤρωτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19 The high priest, then, questioned Jesus, about his disciples and about his teaching.

John 18:20 ἀπεκρίθη αὐτῷ Ἰησοῦς, ἔγω παρρησία λειλάθηκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ιερῷ, ὅπου πάντες οἱ Ιουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20 Jesus answered him, "I have spoken openly to the world. I always taught in a synagogue or in the temple, where all the Jews come together, and not said any of it in secret.

John 18:21 τί με ἐρωτᾷς; ἐρώτησαν τοὺς ἄνθρωπους τῆς ἐλάλησα αὐτοῖς· ἰδε οὖν αἰτίαν ἐπείπον ἐγώ.

21 Why ask me? Ask the ones who have heard what I spoke to them. You see, they know what things I said."

John 18:22 ταῦτα δὲ αὐτὸν εἰπόντος εἰς παρρησίας τῶν ὑπηρετῶν ἐδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπόνων, οὕτως ἀποκρίνη τῷ ἀρχιερέτῃ;

22 As he was saying these things, one of the guards standing by gave Jesus a whack, saying, "Is that how you answer the high priest?"

John 18:23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἶ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23 Jesus answered him, "If I spoke wrongly, testify to the wrong; but if acceptably, why are you hitting me?"

John 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καΐαφαν τὸν ἀρχιερέα.

24 (Hannaniah had sent him to Caiaphas the high priest bound, you see.)

Peter’s Second and Third Denials

John 18:25 Ἡν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαίνονες, εἶπον οὖν αὐτῷ, Μή καὶ οὐ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἤρνησαι ἐκεῖνος καὶ εἶπεν, Ὡκ εἰμί.

25 And Peter was standing and warming himself. They said therefore to him, "Are you not also one of his disciples?" He denied it and said, "No I am not."

John 18:26 λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὃν οὗ ἀπέκοψεν Πέτρος τὸ ὦτόν, Ὡκ εἴη σε εἴδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

26 One of the servants of the high priest, who was a relative of him whose ear Peter had cut off, says, "Did I not see you with him in the garden?"

John 18:27 πάλιν οὖν ἤρνησά τον Πέτρον· καὶ εὑθεῖς ἀλέκτωρ ἐφώνησεν.

27 Again therefore, Peter denied it, and immediately a rooster crowed.

Jesus Before Pilate and Herod

John 18:28 Ἀγονιζόμενοι οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καΐαφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτον ἄνθρωπος καὶ αὐτῷ οὐκ εἰσήλθαν εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

28 They then are leading Jesus away from Caiaphas toward the Praetorium; and it was very early. And they entered not into the Praetorium, so that they would not be defiled but rather might eat the Passover.

John 18:29 ἐξῆλθεν οὖν ὁ Πιλάτος ἐξῳ πρὸς αὐτοὺς καὶ φησίν, Τίνα κατηγοριών φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;

29 So Pilate came outside to them. And he says, "This man? You are bringing what kind
of charge against him?"

John 18:30: ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἶ μὴ ἦν ὁ ὁδὸς κακῶν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

They answered, and said to him, "If he were not doing wrong, we would not have brought him over to you."

John 18:31: ἔπειν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ἑαυτοῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. ἐπείν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔχεστιν ἀποκτεῖναι οὐδένα.

Pilate therefore said to them, "You take him, and you judge him according to your law." The Jews said to him, "For us it is not lawful to execute anyone."

John 18:32: ἦν δὲ λόγος τοῦ Ἰησοῦ πληρωθῆ ἵνα εἴπει σημαίνοις ποιῶς θανάτῳ ἠμελέλη ἀποθνῄσκειν.

So the word of Jesus would be fulfilled, which he had spoken indicating by what means of death he was going to die.

John 18:33: Ἐσέλθεν γὰρ οἱ παλίν εἰς τὸ πραίτωριον ὁ Πιλάτος καὶ ἐφώνησαν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

So Pilate went back into the Praetorium, and summoned Jesus, and he said to him, "You are the king of the Jews?"

John 18:34: ἀπεκρίθη ὁ Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

Jesus answered, "From yourself are you saying this, or have others spoken to you about me?"

John 18:35: ἀπεκρίθη ὁ Πιλάτος, Μὴ τί ἐγὼ Ἰουδαίος εἰμί, τὸ ἐχνός τὸ σὸν καὶ οἱ ἀρχηγοὶ παρεδώκαν σε ἐμοί· τί ἐποίησας;

Pilate answered, "Am I a Jew? It was your people and your chief priests who handed you over to me. What have you done?"

John 18:36: ἀπεκρίθη ὁ Ἰησοῦς, ὃς βασιλεύει ἡ ἐμὴ ἐστίν ἐκ τοῦ κόσμου τούτου ἢ ἐκ τοῦ κόσμου τούτου ἢ ἢ βασιλεύει ἡ ἐμή, ὦ ἐπίσκοπε, ἢ ἐμοὶ ἤγγισεν ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· ἦν μὴ ἡ βασιλεία ἡ ἐμή οὐκ ἐστίν ἐντεῦθεν.

Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have fought so that I not be handed over to the Jews. But in fact my kingship is not from here."

John 18:37: ἔπειν οὖν αὐτῷ ὁ Πιλάτος, ὅποιον βασιλεῦες εἰς σὺ· ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ἃτι βασιλεύει εἰμί. ἐγὼ εἰς τοῦτο γεγένημαι καὶ εἰς τοῦτο ἐξήλθα εἰς τὸν κόσμον, ἵνα μαρτυρήσῃ τῇ ἄλλῃ· πάς οὐκ ἔν τῇ τῆς ἄλλης ἀκούει μοι τῆς φωνῆς.

Pilate therefore said to him, "So then you ARE a king." Jesus answered, "You are saying that I am a king; I, for this reason have been born, and for this reason have come into the world: to testify to the truth. Everyone on the side of truth hears my voice."

John 18:38: λέγει αὐτῷ οἱ Πιλάτος, Τί ἔστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἠφίληθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγώ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν.

Pilate says to him, "What is truth?" And with that said, he went out again to the Jews, and says to them, "I find in him no causa capitalis."

John 18:39: ἔστιν δὲ συνήθεια ἡμῖν ἵνα ἕνα ἀπολύσω υμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἁπλῶς υμῖν τὸν βασιλέα τῶν Ἰουδαίων;

But there is a custom with you that I release to you one prisoner during the Passover. Would you therefore have me release to you the king of the Jews?"

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222 18:36 The Greek words for "but in fact" are νῦν δὲ - nūn dê, "but now." Usually the particle νῦν is an indicator of present time. But sometimes it is a transitional or contrastive particle. Another possible translation of this here would be, "But at the present time, my kingship is not from this place." But would this make any difference theologically? It would not change the fact that at the time Jesus is saying it, his kingship was not from this place. Unless the fact is that Jesus' kingdom never will, at any time, be "from here." Will humans from here anoint him king in the future? Or is his kingship in fact granted to him from heaven?

223 18:38 Basis for capital punishment.
Chapter 19

John 19:1  Tóte oúν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.

1At that time therefore, Pilate took Jesus and scourged him.

John 19:2  καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτὸν τῇ κεφαλῇ, καὶ ἰμάτιον πορφυρὸν περιέβαλον αὐτὸν,

2And the soldiers, after weaving a wreath of thorns, set it on his head, and threw a purple robe around him.

John 19:3  καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγεν, Χαίρε, ὁ βασιλεὺς τῶν ἱεραίων καὶ ἐδίδοσαν αὐτῷ ραπίσματα.

3Then they were approaching him and saying, "Hail, O king of the Jews," and giving him slaps in the face.

John 19:4  καὶ ἤξιλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, ἵδε ἄγω ύμῖν αὐτὸν ἔξω, ἵνα γνώτε ὅτι οὐδείς αὐτῶν εὑρίσκει ἐν αὐτῷ.

4And Pilate went outside again, and says to them, "Look, I am bringing him out to you, so that you will know that I find no causa capitalis in him."

John 19:5  ἤξιλθεν οὖν ὁ Ἰησοῦς ἔξω, φορὼν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυρὸν ἰμάτιον, καὶ λέγει αὐτοῖς, Ἰδοὺ ὁ ἀνθρωπός.

5Jesus came outside therefore, wearing the crown of thorns and the purple robe. And Pilate says to them, "Behold the man."

John 19:6  ἦς οὖν εἰδὸν αὐτὸν οἱ ἁρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες, Σταύρωσον σταύρωσον, λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ύμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ ὑμῖν εὑρίσκω ἐν αὐτῷ αἰτίαν.

6When therefore the chief priests and their officers saw him, they shouted out, saying, "Crucify! Crucify!" Pilate says to them, "You take him yourselves and crucify him. As for me, I do not find causa capitalis in him."

John 19:7  ἀπεκρίθησαν αὐτῷ οἱ ἱεραίοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὁφείλει ἀποθανεῖν, ὅτι ὑπὸ τοῦ θεοῦ ἄειντον ἐποίησεν.

7The Jews answered him, "We have a law, and according to that law, he deserves to die because he called himself the son of God."

John 19:8  ὅτε οὖν ἠκούσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

8When therefore Pilate heard this information, he was more afraid, and he entered the Praetorium again, and says to Jesus, "Where are you from?" But Jesus did not give him an answer.

John 19:10  λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοί οὐ λαλεῖς; οὐκ οίδας ὅτι ἐξουσιάν ἐχω ἀπολύσαι σε καὶ ἐξουσιάν ἐχω σταυρώσασαι σε;

10Pilate then says to him, "To me you are not speaking? Do you not know, that I have authority to free you, and I have authority to crucify you?"

John 19:11  ἀπεκρίθη ὁ Ἰησοῦς, ὁ δὲ Ἰησοῦς ἀπεκρίθη κατ᾿ ἐμοί, εἰ μὴ ἦν σοι δεδομένον ἀνωθεν διὰ τούτο ὅ παραδίδοις με σοὶ μείζονα ἀμαρτίαν ἔχει.

11Jesus answered, "You would have no authority over me if it had not been given you from above. Because of this, the one who handed me over to you has the greater guilt."

John 19:12  ἐκ τούτου ὁ Πιλάτος ἔξητε ἀπολύσαι αὐτὸν· οἱ δὲ ἱεραίοι ἐκραύγασαν λέγοντες, Ἐάν τούτον ἀπολύσῃς, οὐ καὶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτοῦ ποιῶν ἀντιλέγετι τῷ Καίσαρι.

12From this point on Pilate tried to free him; but the Jews shouted out, saying, "If you
release this man, you are no friend of Caesar! Everyone calling himself a king is opposing Caesar.”

John 19:13 ‘O oûn Pilátos ákoúsas tòn lógwn toûtòn ἦγαγεν ἔξω tòn Ἰησοῦν, kai èkáthise èpi býmatos eis tòn tópon leugóménon Lídostétron, Ἐβραίοτι δὲ Γαββάθα.

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 ἦν δὲ παρασκευή τοῦ πάσχα, ὥρα ἦν ὡς ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, ἵδε 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 ἐκράυγασαν οὖν ἑκείνοι, Ἄρων ἄρων, σταύρωσον αὐτὸν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταύρωσο; ἀπεκρίθησαν οἱ ἄρχερες, 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 ἑνα σταυρωθή.

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 ἑαυτῷ τὸν σταυρὸν ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὁ λέγεται Ἐβραίοτι Γολγόθα,

17And carrying the cross by himself, he proceeded forth, to what is called the Skull Place, which in Hebrew is pronounced Gulgolta [κράνιον].

John 19:18 ὅπου αὐτὸν ἔσταυρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐνετέθηνεν καὶ ἐνετέθηνεν, μέσον δὲ τὸν Ἰησοῦν.

18where they crucified him, and with him, two others, one on this side and one on the other, and Jesus in the middle.

John 19:19 ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἠθηκεν ἐπί τοῦ σταυροῦ· ἦν δὲ γεγραμένον, Ἰησοῦς οὗ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

19And Pilate also wrote a notice and put it on the cross, and it was inscribed: "JESUS THE NAZARENE, THE KING OF THE JEWS."

John 19:20 τοῦτον οὖν τὸν τίτλον πολλοί ἀνέγραψαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμένον Ἐβραίοτι, Ῥωμαίοτι, Ἐλληνικτι.

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 ἄρχερες τῶν Ἰουδαίων, Μὴ γράφε, 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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John 19:22 ἀπεκρίθη ὁ Πλάτος, ὁ γέγραφα, γέγραφα.

22 Pilate answered, "What I have written I have written."

John 19:23 Οἱ οὖν στρατιώται ὑπὲρ ἑστάρωσαν τὸν Ἰησοῦν ἐλαβον τὰ ἰματιὰ αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκατοστὶ στρατιῶτη μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄφρασο, ἐκ τῶν ἀνωθὲν ύφαντος δῆ οὖλο.

23 The soldiers then, when they crucified Jesus, took his garments and made four shares, a share for each soldier, plus the tunic. For the tunic was seamless, woven continuously from the top through the whole.

John 19:24 εἶπαν οὖν πρὸς ἀλλήλους. Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται ἣν ἢ γραφὴ πληρωθῇ, Διεμερίσαντο τὰ ἰματιὰ μου ἑαυτοῖς καὶ ἐπὶ τὸν ἰματισμὸν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιώται ταῦτα ἐποίησαν.

24 They said therefore to one another, "We should not tear it, but cast lots as to whose it shall be." So that the scripture would be fulfilled, "They divided my garments among them; and cast lots over my clothing," those things therefore the soldiers did.

John 19:25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἢ μήτηρ αὐτοῦ καὶ ἢ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.

25 And near the cross of Jesus stood his mother, and his mother’s sister; and the Mary belonging to Clopas, and the Magdalene Mary.

John 19:26 Ἰησοῦς οὖν ἔδωκεν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἤγαπα, λέγει τῇ μητρί, Γυναῖ, ἦδη ὁ υἱὸς σου.

26 Jesus therefore, seeing his mother and the disciple whom he loved standing near, says to his mother, "Dear woman, behold your son."

John 19:27 εἶτα λέγει τῷ μαθητῇ, ἦδη ἢ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὥρας ἐλαβεν αὐτὴν ὁ μαθητής εἰς τὰ ἄδη.

27 Then 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 τούτῳ εἰδὼς ὁ Ἰησοῦς ὅτι ἦδη πάντα τετελεσται, ἦν τελειωθῆ ἢ γραφή, λέγει, Δυσώ.

28 Jesus, knowing that after these things, all things were now completed, next says, "I am thirsty," so that the scripture would be fulfilled.

John 19:29 σκέδως ἔκειτο δέος μετον’ ὑπόγγον οὖν μεστὸν τοῦ δέος ύποβύπω περιθέντες προσέγγισαν αὐτὸν τῷ στόματι.

29 A container full of vinegar was sitting there, so after sticking a sponge full of the vinegar around a hyssop stem, they held it out to his mouth.

John 19:30 ὅτε οὖν ἐλαβεν τὸ δέος ὁ Ἰησοῦς εἶπεν, Τετελεσταί καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

30 When 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 ἰουδαῖοι, ἐπεὶ παρασκευή ἦν, ἦν μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ ὀψωμα τοῦ σαββάτου, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἐπικατήρισαν τὸν Πιλάτον ἵνα κατεαγώσων αὐτῶν τὰ σκέλη καὶ ἀφθονίσων.

31 The Jews therefore, since it was Preparation Day, asked Pilate that their legs be

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225 19:24 Psalm 22:18
226 19:28 Psalm 22:15
227 19:29 Psalm 69:21; This was a sour wine, a cheaper drink than regular wine, yet more refreshing to the thirst.
228 19:31a The word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday."
broken and they be taken away, so that the bodies would not remain on the cross during the Sabbath; for that day was great among Sabbaths. 229

John 19:32 ἦλθον οὖν οἱ στρατιώται, καὶ τοῦ μὲν πρώτου κατέξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνεσφυγόντος αὐτῶν:

32 The soldiers therefore, and broke the legs of the first one, and of the other crucified with him,

John 19:33 ἐκι δὲ τοῦ Ἰησοῦν ἐλθόντες, ώς εἶδον ἡδη αὐτῶν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

33 but when they came to Jesus they realized he was already dead, and did not in his case 230 break the legs.

John 19:34 ἁλ' εἰς τῶν στρατιωτῶν λόγχη αὐτοῦ τῇ πλευράν ἐνυξέν, καὶ ἐξήλθεν εὐθὺς αἷμα καὶ ὑδρ.

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 μειρατήρηκεν, καὶ ἀληθινή αὐτοῦ ἑστῖν ἡ μαρτυρία, καὶ ἐκείνος οἶδεν ὅτι ἀληθῆ 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 ταῦτα ἵνα ἡ γραφή πληρωθῇ, ὡστού ὦ συντριβήσεται αὐτοῦ.

36 And these things happened so that the scripture would be fulfilled: "Not a bone of it shall be broken."

John 19:37 καὶ πάλιν ἐπέρα γραφὴ λέγει, Ὦφονται εἰς δὲν ἐξεκέντησαν.

37 And again, another scripture says: "They shall look upon him whom they have pierced."

Jesus’ Burial

John 19:38 Μετὰ δὲ ταῦτα ἤρωτησαν τὸν Πιλάτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητής τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν ψόφον τῶν Ἰουδαίων, ἴνα ἀρχῇ 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 μίμα ομόρνης καὶ ἀλός ὡς λίτρας ἑκατόν.

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. 233

John 19:40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐδήσαν αὐτὸ ὅθονιος μετὰ τῶν ἀρωμάτων, καθὼς ἦδος ἐστὶν 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.

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229 19:31b Or, "That day of sabbath was higher." Sabbath days at the beginning of a festival week were higher Sabbaths. The Saturday of Passover week was called the Great Sabbath. But the fact is, Deuteronomy 21:22-23 commanded that hung corpses be removed before the end of any day, not just days of sabbath.

230 19:33 Verse 33 begins with the particle "de," as complement to the particle "men" in verse 32, contrasting two cases.

231 19:36 Numbers 9:12; Exodus 12:46; Psalm 34:20

232 19:37 Zechariah 12:10

233 19:39 Greek, "a hundred litras," a loan-word from the Latin, libra. The libra was the Roman pound, which was comprised of 12 ounces, so when translated to 16-ounce pounds, it comes to about 75 pounds, or 34 kilograms.
John 19:41  ἢν δὲ ἐν τῷ τόπῳ ὅπου ἔσταιρώθη κῆπος, καὶ ἐν τῷ κῆπῳ μνημείον καὶ νοῦ ὁ ὅδε πεῖ ὁδείς ἢν τεθεῖμον·

41 And there was in the place where he was crucified, a garden, and in the garden a new tomb, one in which no one had ever yet been laid.

John 19:42  ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημείον, ἐθηκαν τὸν Ἱσσών.

42 So, since it was Preparation for the Jews, and because the tomb was close at hand, that is where they laid Jesus.

Chapter 20

The Empty Tomb

John 20:1  Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνή ἔρχεται πρωί σκοτίας ἐπὶ σοῦ, σὺς εἰς τὸ μνημείον, καὶ βλέπει τὸν λίθον ἁρμένον ἐκ τοῦ μνημείου.

1 And on the first day of the week, very early while still dark, Mary the Magdalene coming to the tomb; and she sees the stone having been removed from the tomb.

John 20:2  τρέχει οὖν καὶ ἔρχεται πρὸς Σίμων Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὅν ἔφευλε ὁ Ἱσσώς, καὶ λέγει αὐτοῖς, Ἡραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαν ο亲属 ἔπεαν αὐτῶν.

2 She runs therefore, and goes to Simon Peter and to the other disciple, the one whom Jesus loved, and she says to them, "They have taken the Lord out of the tomb, and we don’t know where they have put him."

John 20:3  Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρθον εἰς τὸ μνημείον.

3 Peter therefore went out, and the other disciple also, and they were going toward the tomb.

John 20:4  ἔτρεχον δὲ οἱ δύο όμοιοι καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρώτος εἰς τὸ μνημείον,

4 And the two were running together; and the other disciple ran faster ahead, and came to the tomb first.

John 20:5  καὶ παρακύψας βλέπει κείμενα τὰ θόνα, οὐ μέντοι εἰσήλθεν.

5 And after stooping down, he sees the linen cloths lying there. He did not enter inside, however.

John 20:6  ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσήλθεν εἰς τὸ μνημείον· καὶ θεωρεῖ τὰ θόνα κείμενα,

6 Then comes Simon Peter also, following behind him. And he entered into the tomb, and he observes the linen cloths lying there,

John 20:7  καὶ τὸ σουνάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν θρόνων κείμενον ἁλλὰ χωρὶς ἐντετυλιγμένον εἰς ἑκάε τόπον.

7 and also the sweat cloth which used to be on his head, except not lying with the linen cloths, but folded up in one place apart.

John 20:8  τότε οὖν εἰσήλθεν καὶ ὁ ἄλλος μαθητής ὁ ἔλθεν πρῶτος εἰς τὸ μνημείον, καὶ εἶδεν καὶ ἐπίστευσεν·

8 Then at that time the other disciple entered, the one who had arrived to the tomb first; and he saw and believed.235

234 20:2 Some people make much of the fact that John mentions only Mary the Magdalene by name, as if she were the only woman who went to the tomb, as a contradiction of the other gospels, like the gospel of Mark, which names three women. But 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.

235 20:8 Believed what? Not that Jesus had risen from the dead. We know they did not believe he was risen from the dead, because later when the women came to them and told them they had seen Jesus walking
Jesus Appears to Mary of Magdala

John 20:10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

John 20:11 Μαρία δὲ εἰσῆλθε πρὸς τὸ μνημεῖον ἣμισυσα. ὡς οὖν ἐκλαῖεν παρέκυψεν εἰς τὸ μνημεῖον,

12But Mary stayed with the tomb, and there she stands, outside, weeping. As she thus was weeping, she stooped down into the tomb,

John 20:13 καὶ λέγουσιν αὐτῇ ἔκεινοι, Γόνα, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἤθηκαν αὐτὸν.

John 20:14 ταῦτα εἰπόνα οὐσία εἰς τὰ ὅπως, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ἤδει ὅτι Ἰησοῦς ἐστίν.

15When she had said these things, she looked toward the rear, and beholds Jesus having been standing; and she did not realize that it was Jesus.

John 20:15 λέγει αὐτῇ Ἰησοῦς, Γόνα, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκούσα ὅτι ὁ κηπουρὸς ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἶπε μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτόν ἁρώ.

16Jesus says to her, "Woman, why are you weeping? Who are you looking for?" She, thinking he is the gardener, says to him, "Sir, if it is you who took him, tell me where you put him, and I will get him.

John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἰβραϊστί, Ῥαββουνί (ὡ λέγεται Διδάσκαλε).

17Jesus says to her, "Mary." She when she turned around, says to him in Hebrew, "Rabbouni!" (which means Teacher).

John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μοι ἅπατο, ὡς γὰρ ἄναβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφοὺς μου καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.

18Jesus 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 Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἔωρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19Mary 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 οὖσας οὖν ὄψις τῇ ἡμέρᾳ ἐκείνῃ τῇ μίᾳ σαββάτου, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἱουδαίων, ἠλθεν ὁ Ἰησοῦς καὶ ἐστή εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

20Then, 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
And he says to them, "Peace be with you."
John 20:20 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.
John 20:21 And when he had said this, he showed them both his hands and his side. Therefore the disciples rejoiced, seeing the Lord.
John 20:22 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."
John 20:23 Then Jesus again said to them, "Peace be with you. As the Father has sent me, so also I send you."

Jesus Appears to Thomas

John 20:24 But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.
John 20:25 And Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.
John 20:26 But Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.
John 20:27 And Thomas, one of the Twelve, the one who was called the Twin, was not with them when Jesus came.

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 20:28 And having said this, he blew, and says to them, "Receive the Holy Spirit."
John 20:29 And having said this, he blew, and says to them, "Receive the Holy Spirit."

Yet Thomas, one of the Twelve, the one who was called the Twin, was not with the disciples rejoicing, 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 thorns, and put my hands into his side, there is no way I will believe."
John 20:30 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 20:31 And having said this, he blew, and says to them, "Receive the Holy Spirit."
John 20:32 Then he said to them, "Receive the Holy Spirit."
John 20:33 And 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 20:34 And he said to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."
John 20:35 Then he said to them, "Receive the Holy Spirit."
John 20:36 Then he said to them, "Receive the Holy Spirit."

And 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 20:37 Then he said to Thomas, "Bring your finger here, and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believing."

236 20:22 ἐμφοσάω - emphasidó, breathe out or blow; the same verb used in Genesis 2:7 to translate the Hebrew verb פְּסִית, used for how God breathed into the nostrils of the dust-man the breath of life, causing the man to become a living being. Here in John, there is no object for the verb; I do not believe we are to imagine that Jesus approached each of the ten individually, and breathed upon each of them in turn.

237 20:29 The Greek word translated "believing" here is a linear participle, and not in the indicative mood, and therefore it does not indicate past, present or future time. Quite often in Greek, the linear aspect in a situation like this means a near future event. In other words, "Blessed are those who are going to be believing, without having seen."
John 20:30  Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἵνα ἐστίν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ:

30While therefore Jesus did also do many other signs in the sight of his disciples which are not written in this book,

John 20:31  ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύσοντες ζωὴν ἔχετε ἐν τῷ οἴνῳ αὐτοῦ.

31these have been written so that you might believe that Jesus is the Christ,239 the Son of God, and that believing, you might have life through his name.

Chapter 21

Resurrection Fish & Bread

John 21:1  Μετὰ ταῦτα ἔφανερώθησεν 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 Tiberius. And this is how he revealed himself.

John 21:2  ἦσαν ὄμως Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Διδύμος καὶ Ναθανάηλ ὁ ἀπὸ Κανά τῆς Γαλαής καί οἱ τοῦ Ζεβεδεᾶ 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, Ὑπάγω ἀλλεύειν. Ἑλγοῦσιν αὐτῷ Ἑρχόμεθα καί ἣμεῖς οὖν ὑς ἔξησαν καί ἐνέβησαν εἰς τὸ πλοῖον, καί ἐν ἐκείνῃ τῇ νυκτί ἐπίσαν 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  πρῶτος δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλὸν· οὐ μέντοι ἤδεισαν οἱ μαθηταί ὅτι Ἰησοῦς ἔστιν.

4And now that it is turning morning, Jesus had stood at the shoreline. However, the disciples have not realized that it is Jesus.

John 21:5  λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

5Jesus therefore says to them, Children, have you no fish? They answered, No.

John 21:6  ὃ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καί εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαν ἰσχύον ἀπὸ τοῦ πλῆθος τῶν ἱχθῶν.

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 ἐκείνου ὅν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὅ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἔστιν, τὸν ἐπενδύτην διεξώσατο, ἤν γάρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

7So that disciple whom Jesus loved says to Peter, It is the Lord. When therefore Simon Peter heard that it is the Lord, he fastened his cloak around himself, for he was stripped

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238 20:30 There is a 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.

239 20:31 That is, the promised Anointed One, the Messiah, Ha-Moshiach.

240 21:5 The Greek word translated "fish" is προσφάγιον - prosphagion; "a relish;" a derivative from a prepositional expression, the preposition πρός (toward or with) affixed to the word φαγεῖν (to eat). According to Moeris (204.24), second century, προσφάγια is Hellenistic for the Attic δήφον, "side dish." In other words, what is eaten besides bread. And according to Bauer, δήφον often meant simply "fish." (This word δήφον is later also used in its diminutive form, in verse ten of this chapter.)
for work, and he threw himself into the lake
John 21:8 οἱ δὲ ἄλλοι μαθηταὶ ἔρχονταί τῷ πλοῖῳ ἤλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

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 οὕτως ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρώπινα κειμένην καὶ οἶφαρίων ἐπικείμενον καὶ ἄρτων.

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 αὐτῷ ὁ Ἰησοῦς, Ἑνήγακατε ἀπὸ τῶν οἰκορίων ὡν ἐπισάσατε νῦν.

Jesus says to them, "Bring some of the fish which you have now caught."
John 21:11 ἀνέβη οὖν Ἰησοῦς Σίμων Πέτρος καὶ ἔλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἔκατον πεντήκοντα τριάδαν· καὶ τοσούτων ὄντων οὐκ ἐγνώθη τὸ δίκτυον.

1Simon 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 αὐτῷ ὁ Ἰησοῦς, Δεῦτε ἀριστήσασε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες δὲ ὅτι ὁ κύριός ἦσιν.

Jesus says to them, "Come, eat breakfast." And not one of the disciples got up the courage to challenge him, "Who are you?" For they knew it was the Lord.
John 21:13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψαραν ὑμῖν ὁμίας.

Jesus comes, and he takes the bread and distributes to them, and the fish likewise.
John 21:14 τοῦτο ἦδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

1Jesus Reappoints Peter
John 21:15 Ὥτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἶδας ὅτι ψιλῶ σε. λέγει αὐτῷ, Βῶσκε τὰ ἄρνια μου.

When therefore they had eaten breakfast, Jesus says to Simon Peter, "Simon son of John, do you love me more than these?" He says to him, "Yes, Lord, you know that I love you." He says to him, "Feed my lambs."
John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾶς με; λέγει αὐτῷ, Ναὶ, κύριε, σὺ οἶδας ὅτι ψιλῶ σε. λέγει αὐτῷ, Πώματε 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, ψιλεῖς με; ἔλυπηθή ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, ψιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι ψιλῶ σε. λέγει αὐτῷ, Βῶσκε 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."245
John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεῶτερος, ἐξώνυμας σεαυτὸν καὶ περιπάτεως ᾦ ἐποίησε· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χερᾶς σου, καὶ ἄλλος σε ἑωράει καὶ οἶαε ὅτι ὅπου οὐ πέθαι.

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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241 According to Chrysostom, Dio Chrysostom 55[72], the mariners would wear only underwear while working.
242 Equivalent to 100 yards, or 92.4 meters.
243 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 ψιλῶ in v. 17; and why Peter used the verb οἶδα in vv. 15 and 16, but γινώσκω in v. 17; and whether the reason Peter was hurt was that Jesus asked him three times, or that Jesus changed the verb the third time, etc.
hand, and someone else will dress you, and lead you somewhere you will not want.”
John 21:19 τούτο δὲ εἶπεν σημαίνω ν ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τούτῳ εἰπὼν λέγει
αὐτῷ, Ἄκολουθεὶ μοι.
19This he said signifying by what kind of death he would glorify God. And having said
this, he says to him, “Follow me.”

And What About John?
John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητήν δὲν ἡγάσα ὁ Ἰησοῦς ἀκολουθοῦντα, δὲ καὶ
ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τις ἐστιν ὁ παραδίδοις σὲ;
20Peter 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 τούτων οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὕτως δὲ τί;
21So 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 ἡκάρα 
αὐτῷ, τί πρὸς σέ; σὺ μοι ἄκολουθεί.
22Jesus says to him, “If I want him to remain until I come, what is that to you? You
follow me.”
John 21:23 ἔξηλθεν οὖν οὕτως ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητής ἐκεῖνος οὐκ ἀποθνήσκει.
οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ’, Ἐὰν αὐτὸν θέλω μένειν ἡκάρα 
ὑπὲρ σέ;}
23This 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 οὕτως ἐστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδαμεν ὅτι
ἀληθῆς αὐτοῦ ἡ μαρτυρία ἐστιν.
24That disciple is the one who is bearing witness to these things, and the one who wrote
these things; and we know that his testimony is true.
John 21:25 Ἐστιν δὲ καὶ ἄλλα πολλὰ ἡ ἐποίησαν ὁ Ἰησοῦς, ἀτινα ἐὰν γράφηται καθ’ ἐν, σὺδ’
αὐτὸν ὅμως τὸν κόσμον χωρίσατα γραφόμενα βιβλία.
25And 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 – ánthrōpos 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. 54Therefore, Jesus no longer walked openly among the Jews, but departed from there to an area next to the desert, to a town called Ephraim, and 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.  

11. The Jews therefore were looking for him in the festival, and saying, "Where is that fellow?"  
12. And there was much whispering about him in the crowds. Some were maintaining, "He is a good man." "No," others would say. "He is misleading the people."  
13. Though none would speak about him openly, for fear of the Jews.

Here we have the crowds wanting to speak about Jesus, but not openly doing so, for fear of "the Jews." Clearly, the "Jews" the crowd were fearing were the Sanhedrin, who had decided that anybody who confessed that Jesus was the Messiah, should be put out of the synagogue. Yet, in the same passage, the crowd are called "Jews."

John 9:22 "His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ would be put out of the synagogue."

Here we have Jewish parents, who are afraid of "the Jews," and it is clear here that "the Jews" means the leaders of Rabbinical Judaism.

The leaders and Pharisees held in contempt the majority of the regular people, whom they referred to as ה ארץ עם - 'am 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 Baptist warned, "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham." (Matthew 3:9; Luke 3:8)
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).

Origen declares that in his time, "nearly all the manuscripts" said Bethany. But, he preferred Bethabara, because, he said, he could not find a Bethany on the other side of the Jordan, but only the one near Jerusalem, plus he was attracted to the edifying etymology of Bethabara, "house of preparation," (about which he was mistaken; actually means "house [or place] of passing over") versus the meaning of Bethany, which is "house of obedience."

For a map of the pertinent areas and a full TC discussion by Jeremy M. Hutton, use this URL: http://www.bibletranslation.ws/down/Hutton.pdf
Swanson lists Γ for lacuna here, but he was mistaken. He consulted the Oxford fragment, and was unaware that another piece of the manuscript resided St. Petersburg. The IGNTP site lists the correct readings for 036 (Γ).

Note that though the old apparatuses list 0141 as an uncial, we now know it is "a minuscule commentary manuscript whose lemmata are written in majuscule." source: IGNTP

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SHOULD “THE PERICOPE OF THE ADULTERESSION” 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 Baroccociani 206 Θ, A.D. 692. These are the manuscripts from which it is absent on purpose: p46vid q56vid p75 Λ viz B C viz l nt w y Δ ε Θ Ψ 070vid 0141 0211 03 15 21 22 32 33 36 39 44 49 63 72 87 96 97 106 108 115* 124 131 134 139 151 157 169 209 213 228 297 388 391 397 401 416 445 461 488 496 499 501 523 537 542 554 565 578 584 703 713 719 723 730 731 746 764 778 780 788 799 800 817 821 827 828 843 849 865 896 989 1077 1080 1100 1178 1192 1210 1230 1241 1242 1253 1333 1424 1424* 193 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 S A (only 8:3-11 – indicating Lection boundaries?) II 4 8 14 18 24 28 35 83 957 109 125 141 148 156 161 164 165 166 167 178 179 200 202 285 338 348 363 367 376 386 407 443 478 479 510 532 547 553 645 655 656 661 662 685 757 758 763 769 781 801 824 825 829 844 845 867 873 897 922 1073 1088 1092 (later hand) 1187 1189 1424mgs 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 U Δ*vid 047 (only 8:3-11) 0233 TR HF RP // contains pericope but added by a later hand 105 284 431 461 470 578 2174 // contains John 7:53, but then rest after Luke 21:38 124 // place after Luke 21:38 f15 (13 69 124 346 543 788 826 828 983 1709, but not 174 230 1689) 1434 // place at the end of Gosp. of John f1 (1 565* 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 Jn 7:36 225 1128 // after John 8:12 17 mss. // after Jn 8:14a 2691 // after Jn 8:20 981 // at end of gosp. of Luke / beg. of gosp. of John 1333mgs // lac P Q V 050 054 060 063 065 068 078 083 086 087 091 0101 0105 0109 0127 0145 0162 0210 0216 0217 0218 0234 0238 0256 0258 0260 0264 0268 0273 0286 0287 0290 0299 0301 0302 0306 0309 (565* apparently used to have P.A. at end of gosp. 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 p59vid as omitting the Pericope based on space considerations, as Comfort is quoted on the Sotheby’s Auction: "(2005, pp. 353-4) makes interesting calculations by working backwards from the page number. He notes that the scribe evidently wrote 330 characters on p. 73 and 333 on p. 74. He then counts 23,796 characters from John 8:14 back to John 1:1 at the start of the Gospel. 23,796 divided by 333 is almost exactly 71½ pages. This would not allow enough space for inclusion of the disputed passage of the Woman taken in Adultery (John 7:53-8:11), which cannot have been present.” Others however say that there are too many other possibilities as to what text might have been omitted to declare that Papyrus 39 is a witness to omission.
Papyrus 45, A, C and 070 are for more likely to have omitted, since the area of missing text is more proximal, and shorter.

The earliest Greek manuscript of the Gospel of John that contains the story is Codex D from the 5th century. Jerome, also 5th century, says in PL 23:553, "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord."

The story of the woman caught in adultery was known very early to some church Fathers, but that is not the same as it being known to be a part of the Gospel of John. Papias from the 2nd century knew of the story. And even yet Didymus the Blind, 398, in "Commentary on Ecclesiastes," says of the Pericope, "We find, therefore, in certain gospels..." Eusebius (EH III.39.17) indicates that the passage was in the Gospel According to the Hebrews. There is a marginal note in ms. 1006 stating that the passage is in the Gospel of Thomas.

Some scholars theorize that the Pericope was accidentally removed from Alexandrian manuscripts because they misunderstood Lection boundary marks in their exemplars as critical marks or “omit this part” marks. Then, when copyists realized that the story should be included, they added it back in, but with differing memories of how it was worded. I believe the passage was originally in John’s gospel, and was written by him.

For a chart showing all the various readings of the Pericope in the Greek manuscripts, arranged in the Swanson format, click or copy & paste this link:

Some observations on Style

When you translate this passage from the Greek, you could say that there is a marked change in the style of Greek, compared to the rest of the gospel of John. One change is in the more frequent use of the particle δέ all of a sudden. There is also a marked increase in the use of the circumstance-setting participle near the beginning of a sentence, more often than in John’s style.

Here is the pericope in question:

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

Chapter 8

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

John 8:2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἠρχετο πρὸς αὐτόν, καὶ καθίσας ἔδιδασκεν αὐτοῦς.
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 άγουσιν δέ οi γραμματείς και οί Φαρισαίοι γυναίκα ἐπὶ μοιχείας κατείλημμεν, και στήσαντες αὐτήν ἐν μέσω

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

John 8:4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατείλημπται ἐπ' αὐτοφώρῳ μοιχευμένη.

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

John 8:5 ἐν δὲ τῷ νόμῳ ἦμιν Μωϋσῆς ἑνετείλατο τὰς τοιαύτας λιθάζειν, σὺ οὖν τί λέγεις;

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

John 8:6 τούτῳ δὲ ἐλεγον πειράζοντες αὐτόν, ἰνα ἔχωσιν κατηγορεῖν αὐτόν, ο δὲ Ἰησοῦς κάτω κύψας τὸ δακτύλω κατέγραψεν εἰς τήν γῆν.

Now this they were saying tempting him, in order that they might obtain basis to accuse him. But Jesus bent down and was writing on the ground with his finger.

John 8:7 ὡς δὲ ἐπεζευγόν ἐρωτώντες αὐτόν, ἀνέκυψεν καὶ ἐπέν αὐτοῖς, ὁ ἀναμάρτητος ὑμών πρῶτος ἐπ' αὐτήν 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 ἔγραψεν εἰς τήν γῆν.

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

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

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

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

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

John 8:11 ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. ἐπέν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατακρίνω παρεῦω, [καί] ἀπὸ τοῦ νῦν μηκέτι ἀμαρτάνε. 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 P66 P73 Ï 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 (syrC,8 and the best manuscripts of syrP), 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 (it417,qi). 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 mss) or after Luke 21:38 (f13). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. [Jerome speculated this.] But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the Committee was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn 7:52."

**FREQUENCY OF THE PARTICLE δέ**

On the style of Greek, you can check it out yourself and see, that the passage John 7:53 to 8:11 is not written in the style of John. John does not use the Greek word "de" near as often as the other gospel writers, but in this passage, it is found more often than in the rest of John.

Out of the other 867 verses in the gospel of John, the word "de" is found 203 times, or in an average of 23% of the verses, while in these 12 verses, John 7:53 to 8:11, the word "de" is found 11 times, or an average of 92% of the verses. Another change in style is an increase of participial phrases. For these reasons and others, I say that the passage is not written in
the style of the apostle John. However, in view of the theory that it was mistakenly omitted later because of lectionary markings, and re-constructed, that would make it lose its Johannine purity.

Someone has said in rebuttal to my general argument:

As for DE suddenly occurring “much more frequently”, this is not the only place in John where a run of DE’s happens to occur. Cf. DE in Jn 2:17, 21, 23, 24; 3:1; cf. also DE in Jn 3:18, 19, 21, 23; cf. also DE in Jn 3:29, 30, 36, 4:4, 6; cf. also DE in Jn 6:3, 4, 6, 10, 11, 12; cf. also 7:2, 6, 7, 9, 10. Basically there is not much difference, and John simply fluctuates in his usage at different points.

First of all, he must be using the Byzantine text, because John 2:17 and 6:11 do not contain DE in my Greek New Testament.

Again, the Pericope contains 11 instances of DE in 12 verses. But the examples given above are:

Cf. DE in Jn 2:17, 21, 23, 24; 3:1;

4 instances in 10 verses. (I don’t accept the 2:17 instance; it is not in my Greek New Testaments.)

cf. also DE in Jn 3:18, 19, 21, 23;

4 times in 6 verses. This is a lot, but the impact of this sampling is lessened because its 6 verses is such a small sample of verses compared to the 12 verses of the Pericope, one half the number of verses.

cf. also DE in Jn 3:29, 30, 36, 4:4, 6;

5 times in 13 verses.

cf. also DE in Jn 6:3, 4, 6, 10, 11, 12;

5 times in 10 verses. (I don’t accept the 6:11 instance; it is not in my Greek New Testaments.)

cf. also 7:2, 6, 7, 9, 10.

5 times in 9 verses.

These examples he gives don’t match the rate of the sudden frequency of increase of DE in the pericope. Yes, John fluctuates, but this much, as follows:

The Pericope is just 12 verses. Out of the other 867 verses in the gospel of John, the word
DE is found 203 times, or in an average of 23% of the verses, while in just these 12 verses, John 7:53 to 8:11, the word DE is found 11 times, or an average of 92% of the verses. That is almost once per verse.

The examples the person gives show about one half the rate of increase of DE’s as does the Pericope.

What the he should say is that John fluctuates in his frequency of the use of DE a few times, and this Pericope of the Adulteress that is being debated, just happens to be the most extreme example of such a fluctuation. It would be a more convincing argument if his examples of other concentrations of DE were greater or at least equal to the Pericope, instead of only half as. But you see, add to this definite increase of the use of DE, to the sudden increase of sentence-initial participial phrases, which John just does not use as often as other NT writers, and add other non-Johannine traits, and it all adds up to being non-Johannine in style of writing, in my mind.

USE OF SENTENCE-INITIAL PARTICIPIAL PHRASES TO SET THE CIRCUMSTANCE

In New Testament Greek, there were several ways you could set the circumstance for the sentence as to timing, or other such situation. An aorist participle could be used, such as EMBLEPSAS, "When he saw, he did such and such," or "after he looked, he did such and such." A linear participle could be used, as meaning "as he was looking, he did such and such."

John does use the above device with participles, but less than do the other gospel writers. John also likes to use what we English speakers would consider stright-forward adverbs, such as META, "after," HWS, "as," HOTE, "when." And even instead of the linear participle, he will use an imperfect verb to accomplish the same thing, something more like we do in English.

But when you come to the Pericope of the Adulteress, you find a marked increase of the use of sentence-initial participles to set the circumstance. Heavy use of this device is a style not inconsistent with one of the synoptic gospels, but inconsistent with John.

I find such participial phrases in the Pericope as follows:

8:2 καθίσας – And having sat down, he was teaching them
8:3-4 στήσαντες – And having stood her in the midst, they said to him
8:6 κύψας – But Jesus after bending down, began to write on the ground
8:7 ἐρωτώντες – But as they continued questioning him, he straightened up
8:8 κατακύψας – And again having bent down, he was writing on the ground
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 αὐτὸν - 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 ἐἶπεν περὶ τοῦ πνεύματος Now this he said in reference to the Spirit

11:51 - τοῦτο δὲ ἀφ’ ἐαυτοῦ οὐκ ἐἶπεν But this, from himself he did not say.

12:6 - ἐἶπεν δὲ τοῦτο οὕτω 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 - τὸ τὸ δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ. Now this he was saying signaling by what kind of death

21:19 - τὸ τὸ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ. Now this he said signaling by what kind of death

Secondly, they argue that the use of the vocative Γυναι (woman) in 8:10 is a very typical Johannine usage, cf. 2:4; 4:21; 19:26; cf. also 20:13, 15. In fact, by my count, there are 9 other instances of this word in the vocative case in the New Testament, and not limited to John: Matt 15:28, Luke 13:12; 22:57; John 2:4; 4:21; 19:26; 20:13; 20:15; I Cor. 7:16.

Thirdly, that the phrase μηκέτι ἁμαρτάνει - "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:
https://www.zeolla.org/christian/versions/e-mails/adultery.htm

On the other hand, Wieland Willker rebuts this lectionary argument, in an article well worth reading, the link to which I give below. Among other things, it shows stylistic traits in the Pericope that are more like Luke. He also gives his argument as to how the Pericope interrupts the flow of John's gospel. It is an Adobe Acrobat Reader pdf document:

But in conclusion regarding style considerations, if indeed, as I think was the case, the passage dropped out because of lectionary markings mistaken for deletion markings, but then reconstructed by later scribes, it would naturally lose its purely Johannine style.

IN JOHN 8:25, WAS JESUS SAYING, "I AM WHAT I HAVE BEEN TELLING YOU FROM THE BEGINNING," OR WAS HE SAYING, "WHY DO I SPEAK TO YOU AT ALL!"?
John 8:25, Diatessaron 15:32

GREEK TEXT: Τὴν ἀρχὴν ὁ 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: ANDTHENHEISNOWHERWHATAMYSTERY. 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 - hólos - "altogether." This use of ὅτι as meaning "why" is what is called "Biblical Greek." It is a result of the influence of the Septuagint, the translation of the Hebrew scriptures into Greek, which had a strong effect on the Greek spoken by Jews. In the Septuagint, whenever ὅτι - hó ti is used, it is always a translation of the Hebrew interrogative pronouns used in direct questions and meaning "why," such as מָה - ma and מַךָ - ma.  

2. As an exclamation, with hó ti as a Hebraism after ἔλα ("That I speak to you at all!"")

3. As an affirmation, with hó ti and implying ἐγώ - égō ("[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